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LELAND • STANFORD • JUNIOR • UNIVERSITY

Index Supplement to the Notes and Queries, with No. 82, July 23, 1887.

Jon: Bouchiez

# NOTES AND QUERIES:

A

Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

When found, make a note of <sup>11</sup>—CAPTAIN CUTTLE.

LELAND STANFORD JUNIOR  
UNIVERSITY

SEVENTH SERIES.—VOLUME THIRD.

JANUARY—1887.

ANCERY LANE, E.C.

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LONDON, SATURDAY, JANUARY 1, 1887.

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Notes.

THE SEVENTH EDITION OF BURKE'S  
'LANDED GENTRY.'

Having already on a former occasion (6<sup>th</sup> S. vi.  
424) expressed my opinion as to the merits and  
demerits of recent editions of this work, it is  
enough to say that this, the latest edition, is  
neither better nor worse than its predecessors.  
Subjoined is a list of emendations in the text of  
the fifth and sixth editions which have been  
brought to the notice of Sir Bernard Burke, but  
which unfortunately have not been made use of in  
the seventh edition. Regard to space induces me  
to state these emendations in the briefest possible  
terms.

Abney of Measham. For "Rev. Tho. Burnaby"  
read *Rev. Tho. Beaumont Burnaby*.

Adams of Bowdon. "Sir G. P. Adams m.  
Elizabeth, dau. and coh. of Sir Wm. Elford, Bt.,"  
but the Elford baronetcy (Burke's 'Extinct  
Baronetage,' p. 601) shows no such dau. and coh.

Adams of Clifton. "M. June 3, 1787." If this  
date refers to Mary Tufnell's marriage it is clearly  
wrong; if to Mary Anne Davis's marriage, it is out  
of place.

Ancketill of Ancketill Grove. Rev. John R.  
Banbury succeeded to the baronetcy in 1851.

Archbold of Davidstone. James Archbold m.  
Mary Power, but in the pedigree of Power of  
Faithlegg her name is Catherine Georgina.

Armstrong of Garry. Wm. Bigoe Armstrong's  
death is twice recorded as occurring before his  
second marriage!

Atkinson of Morland. For "Wm. Clarke of  
Belford" read *Clark*.

Bagshawe of Ford Hall. "See Milnes of Fris-  
ton." No such pedigree has appeared in Burke's  
'Landed Gentry' for many editions.

Baillie of Dochfour. "General Charles Baillie  
Evan, of Aberiachan." Nonsense.

—"Hagmerle." Query *Haymerle*.

Baillie of Redcastle. For "Col. D. J. Baillie  
m. Anne Burnaby" read *Anna Glentworth  
Burnaby*.

Barker of Fairford. For "Harriet Ives Barker  
m. Rev. F. Rice" read *fifth Baron Dynevor*.

Baskerville of Clyro. "Meliora, b. 1731, m.  
1726"!

Basset of Tehidy. "Francis Basset m. (1)  
Elizabeth, dau. of Sir Thomas Spencer and widow  
of Sir Samuel Garrard, Bart." This is opposed  
to and unconfirmed by the pedigrees of Spencer  
of Yarnton and Garrard of Lamer in Burke's  
'Extinct Baronetage.'

Bassett of Bonvilstone. "Rev. Charles Rumsey,  
Knight, of," &c.!

Bateman of Bartoley. "James Erdington."  
Eddington in the pedigree of Fitzmaurice of  
Duagh.

Bedingfield of Ditchingham. Philip Bedingfield  
died 1791, but his son was born 1793!

Bernard of Castle Bernard. For "widow of  
Richard Humphreys" read *Mathew Humfrey*.

Beynon of Trewern. (Arms) a word omitted.

Birch of Wretham. "Sir Wadsworth Bush."  
Query Bask?

Blair Imrie of Lunan. For "Vaurenen" read  
*Vanrenen*.

—"Col. Arthur, "Resident at Baroda," an  
office he never held.

Blencowe of Marston, St. Lawrence. Samuel  
Wm. Blencowe, b. 1714. His elder brother b. 1780.

Bond of Creech Grange (footnote). Was the  
baronetcy extinct in 1676? Cf. Burke's 'Extinct  
Baronetage.'

Boulton of Springfield. For "Charlotte A.  
Boulton m. Lieut.-Col. Dundas" read *Lieut.-Col.  
Thomas Dundas, of Carron Hall*.

—"Rev. J. W. Bree." Elsewhere given  
as J. H. Bree.

Brewster of Greenstead. W. T. G. Thurlow,  
great-grandson of Lord Chancellor Thurlow, but  
the Lord Chancellor died unmarried.

Brinkley of Knockmaroon. For "G. A. Rother-  
ham" read *Rotheram*.

Brockman of Beachborough. For "Rev. K. C.  
Bayley, rector of Chopford" read *Copford*.

Brooke of Dromovana. For "Rev. J.  
Brooke" read *Rev. John Michael Brooke*.

Browne of Bronwylfa. General Sir Thomas



Browne m., 1828, Elizabeth Brandling, but under Burdon of Castle Eden he is said to have m., 1825, Elizabeth Anne Burdon.

Browne of Elsing. For "Morcon" read *Marcon*.  
Buchan of Auchmacoy. For "last Lord Bargeny" read *third*.

Euphemia Buchan was third wife of Col. John Sutherland Sinclair. See 'Peerage,' "Caithness E."

Buchanan of Drumpellier. For "Miss Dunlop of Gankirk" read *Garnkirk*.

Burton of Carrigaholt. Duc de Rivigo. Query Rivigo.

Dorothy Burton m. Edw. Fitzgerald, but in 'Peerage' it is said that Col. Edw. Fitzgerald of Carrygoran m. secondly Anne Catherine Burton.

Burton of Burton Hall. For "Mary Burton m., 1764, Philip Doyme" read 1704.

Abigail Burton m. John Watch, Esq.?  
Bury of Little Island. Hester Bury m. Capt. Geo. Delapoe Beresford. (Requires verification.)

Bushe of Glencairne. Col. Ch. Bushe m. Miss (Victoria) French.

Callander of Craigforth. Fanny Jane m., 1866, Lord Archibald Campbell, but 'Peerage' says he m., 1869, her sister, Janey Sevilla.

Cameron of Lochiel. Major Donald d. s. p., 1718, but he had two daughters. See Douglas's 'Baronage,' p. 505.

Campbell of Lochnell. General John Campbell, tutor of Lochnell, m. Janet Colquhoun, but 'Peerage' says Mary.

Campbell of Jura. "Cousin german of first Marquis of Breadalbane." How?

Canning of Hartbury. John, Major B. N. I. He was a colonel.

Carnegie of Stronvar. For "Pitcarrow" read *Pitarrow*.

Chetwode of Woodbrooke. Jonathan Chetwode d. s. p., 1839, but his daughter m. Robert Hamilton. See Hamilton of Hampton Hall.

Chapman of Whitby. Ellen Maria Chapman m. Sir G. H. Leith, Bart., but in 'Peerage' her name is Ella Maria.

Child of Bigelly. M. a "niece of Lord Montfort." Which Lord Montfort; and how related?

Christie of Durie. For "James Christy m. Katherine Masterson" read *Masterton*.

Christy of Apuldrefield. Mary Christy b. 1783, m. 1771.

Churchill of Muston. Ann, daughter of Roger Clavell is said to have been daughter of John Darrell.

"Richard Flemings St. Andrew St. John." Fleming in 'Peerage.'

Chute of Chute Hall. For "Cherry Roberts" read *Cherubina Herbert D'Esterre Roberts*.

"Sir Trevor Chute m. Ellen Brownrigg." Browning in 'Peerage.'

Cliffe of Bellevue. Anthony Cliffe's wife was eldest, not second daughter of Col. Deane.

Major Loftus Cliffe m. Anne Hore, but in the Harperstown pedigree he is styled General Anthony Cliffe.

Cobbold of the Hollywells. I think his wife's name was *Patteson*, not "Patterson."

Coke of Brookhill. For "Valentine Carey, Bishop of Exeter," read *Cary*.

Colclough of Tintern. For "Mary m. John Cots of Woodcots" read *Cote of Woodcote*.

"Capt. Caesar Colclough m. Edith, daughter of Sir George Harington, Bart." Who?

Coote of West Park. Gen. Sir Eyre Coote was twice married. See 'Peerage.'

Crosbie of Ballyheigue. For "Elizabeth Crosbie, m. Gen. John Mitchell" read *Michel*.

"Mary Crosbie m. Hon. Wm. Massy." Who?

Dallas of Walmgate. For "H. R. G. Dalas" read *Dallas*.

Darley of Aldby. The second wife of Henry Darley was "Rosamund, daughter of Sir George Cholmley, Bart., of Howsham." She does not appear in the Strickland pedigree in the 'Peerage.'

For "Sir Charles Anderson, Bart., of Broughton," read *Sir Edmund*.

Dashwood of Stanford. For "Very Rev. W. Shirley, Dean of St. Asaph," read *Shipley*.

For "John Charles Gerradot" read *Gerrardot*.

Davenport of Bramall. For "John Wm. Mandley" read *Handley*.

Dawson of Launde. "Walter King, Bishop of Rochester." I believe his name was Walker (after his mother Anne Walker), as also was his son's, who m. Miss Heberden.

De Burgh of Oldtown. "Dorothy, m. Capt. Percy Monck Mason, R.N." but the Monck Mason pedigree in Burke's 'History of the Commons,' iv. 355, and the pedigree of Grey, Bart., of Falloden in the 'Peerage' unite in naming him Thomas Monck-Mason.

De Burgh of Donore. For "Mary m. Richard Griffiths" read *Griffith*.

Delmè of Cams. "Hon. Robert Seymour-Conway." Afterwards Lord Robert.

Dopping of Derrycassan. "Hester Maria Hepenstal m., 1855, Major Richard Wilson Hartley," but under Hartley of Beech Park the date is given as 1858.

Drake of Stokestown. "Darius Drake m. first," &c., but his second marriage is not mentioned.

Drewe of Grange. For "Mary m., 1861, Rev. Lewis Way," read 1801.

Dundas of Carronhall. For "A. Gibson, Esq.," read *Alexander Gibson of Durie*.

The words "Charles, of whom presently," are meaningless.



Du Pré of Wilton. For "Cornelia m. Edward Townsend" read *Townshend*.

Edgeworth of Kilshewley. For "Cecilia m. James Johnstone" read *Johnston*.

Edwards of Ness Strange. E. L. Edwards m. daughter of "George Edwards Beauchamp Proctor," whose name is given in the 'Peerage' as George Edward Beauchamp-Proctor.

Eld of Seighford. John Eld m. Catherine Holbrooke, widow of Rowland Cotton of Etwall, of whom there is no trace in the Etwall pedigree.

— "Col. Campbell, Physician General."

Elmhirst of Elmhirst. "Wm. Walker, Esq., M.B."

Elmhirst of West Ashby. "Joseph Grace of Rearsby," but in the pedigree of Elmhirst of Elmhirst he is styled "Joseph Gace."

— The date of death of Mrs. Thomas Elmhirst is given in one place as "Nov. 10, 1857," in another as "March 16, 1826."

Emmott of Emmott. Marion Caroline m., Oct. 4, 1860, John Cowper, but under Cowper of Carleton the date is Oct. 4, 1859.

Eustace of Castlemore. "Arthur Reed of Carlow m. Frances, daughter of Wm. Flood of Paulstown," of none of whom is there any trace in the Paulstown pedigree.

Evans of North Tuddenham. For "Edmund Jonny" read *Jenney*.

Eyre of Eyre Court Castle. For "Elizabeth, m. Richard Trench of Garbally, M.P.," read *Frederick Trench*.

SIGMA.

(To be continued.)

#### SIR GEORGE LOCKHART OF LEE.

This great lawyer, President of the Court of Session, of whom Burnet says, "He was the most learned lawyer and best pleader I have ever yet known in any nation," was assassinated on Sunday, March 31, 1689, by John Chiesley of Dalry. This event took place at the head of the Old Bank Close, in Edinburgh, as Sir George Lockhart was returning from church, and was an attempt at revenge for the President having assigned an alimony, or annual income, of 93*l*. to the wife and children of Chiesley, who were presumably deserted by him. The murderer was taken "red-handed," as it was called, before the provost and magistrates of Edinburgh, and sentenced to be hanged at the Cross, with the pistol with which he had done the deed suspended from his neck, first having had his right hand struck off.

The death of Sir George Lockhart and the execution of Chiesley, which took place almost immediately afterwards on April 3, 1689, are alluded to in 'The Bride of Lammermoor.' Blind Alice, on his visit to her cottage, bids the Lord Keeper, Sir William Ashton, before pushing matters to extremities with the Ravenswoods, to

"remember the fate of Sir George Lockhart," to which he replies "that the fate of Chiesley of Dalry was a sufficient warning to any one who should dare to assume the office of avenger of his own imaginary wrongs" (chap. iii.). Probably the mutilation of Chiesley before his execution was the last instance of the kind in Scotland or in Great Britain, though this cruel punishment was occasionally inflicted, certainly prior to that time, in England. It, as may be remembered, was the usual penalty for drawing a sword or striking a blow within the precincts of the Court. Nearly one hundred years afterwards, in 1792, Jacob Johan Ankarström, who had assassinated Gustavus III., King of Sweden, had his right hand cut off prior to his execution at Stockholm, and the pistol suspended over his head.

It would appear that the body of Sir George was first buried within the walls of the old Greyfriars Church (see 'Epitaphs and Monumental Inscriptions in Greyfriars Churchyard,' pp. lxxv and 309), but, on the same authority, it must have been removed in after years to the tomb of Sir George Mackenzie in the churchyard, where it now reposes. This is a conspicuous mausoleum, circular in form, ascended by steps, built of stone remarkably fresh in colour, having a domed roof surmounted by a funereal urn, supported by columns, and has niches at the sides between them. Most probably it was copied from an antique model, and erected at the time of Sir George Mackenzie's death in 1691.

Though carefully examining the mausoleum on a recent visit to Edinburgh, no inscription or date could be discovered upon it. The above-quoted book gives a long Latin epitaph upon Sir George Mackenzie as taken from Monteith's 'Theatre of Mortality,' published in 1704. It also gives another inscription in English on Sir George Lockhart, and mentions that he is interred in the same tomb. It further records that in the same tomb is buried Lord Roystoun, a lord of session, who died in 1744, the cousin and son-in-law of Sir George Mackenzie. Mackenzie and Lockhart were great rivals in life, and it seems singular that their ashes should rest in the same sepulchre in death.

Presumably there is a vault beneath the mausoleum, and the portion above ground is unoccupied. Robert Chambers, in his 'Traditions of Edinburgh,' p. 107, tells a story of a youth named Hay, who was under sentence of death in the Tolbooth, escaping thence, and concealing himself in this mausoleum, of which he had in some way obtained the key. The story proceeds to say that he lay concealed in the tomb for six weeks, being supplied with food by the boys of Heriot's Hospital, which is close to the churchyard. Hay ultimately escaped abroad. This story is indeed strange, if true, but the authority for it is good.

JOHN PICKFORD, M.A.



## THE INNS OF CHANCERY.

It would appear that the profession generally know as little of the difference between an Inn of Chancery and an Inn of Court as the public. This is probably due to the private nature of the former. It would be as difficult for the Inns of Court to dissolve and divide as it is easy for the Inns of Chancery. The Inns of Court have clear and distinct duties to perform amongst those they call to the Bar. They have never divided their income, and are admittedly not private societies. The Inns of Chancery have no duties whatever, and have always divided their income. They originated by a few solicitors clubbing together to get a lease of a property which in early days was known as or called an inn, though possibly confined to lawyers. They dubbed themselves "antient" and "honourable" (a common assumption years ago), and were no doubt pleased if they could get people to believe they formed part of a "legal university"; but nothing of the kind was ever vouchsafed to them.

The selfish character of these inns possibly prevented their assuming any public functions. I will show what I mean by selfish. The members would have been glad to have undertaken any public duty provided they lost none of their personal privileges; but one was inconsistent with the other. To show what the personal privileges were I must go into the constitution. The Inns of Chancery were formed thus with slight variations. There was a head or principal, with twelve antients, or rulers. These for centuries not only governed the inn, but they divided the surplus income of the property their predecessors had leased or purchased, so that it can be well understood that they were jealous of anything that would diminish their income from this source. They alone had the power of admitting to their inn students, who when admitted were called members, or commoners, or fellows. These latter had to enter into a bond to pay dues and for good conduct, &c., and to pay for the privilege of joining not only to the antients, or upper table, but also to the fellows, or lower table.

"Upper" and "lower" table well illustrates the gastronomic objects of the society. No doubt the fellows had not much to pay on admission to the inn—probably 20*l.* would cover it—but neither was it worth much. The only privilege they had was that of dining at their own expense four times a year. They might never get to the upper table, and frequently never did. They had to be "qualified" before they could be called up; but the antients could, and sometimes did, qualify an outsider, make him a fellow, and call him up over the heads of the other fellows, who had, perhaps, been members of the inn twenty years.

The qualification was obtained thus. The

antients in turn had the right of nomination to certain sets of chambers. The person nominated had to pay a sum calculated on the rental of the chambers, and to purchase as freehold for life only—possibly 400*l.* This was paid to the upper table and divided amongst them. "Spoil" a gentleman who writes to the *Times* would no doubt call it; and so thought the unfortunate fellow who had been twenty years at the lower table and had lost the friend (most likely his father) who had introduced him to the inn, and had no chance of ever getting up and dividing the "spoil."

I find this note longer than I had the least idea of, and I have not got half through my story; possibly this accounts for the outsiders being allowed to have the matter all their own way.

## ANOTHER ANTIENT.

(To be continued.)

MRS. SIDDON'S DESCENDANTS.—In Mr. Percy Fitzgerald's 'Lives of the Kembles' a list of Mrs. Siddons's descendants is given,\* but is somewhat incomplete, and leads to the inference that her name must become extinct. In case there may be any readers of 'N. & Q.' who take an interest in the subject, I venture, as the male representative of her name, to supplement as under the list in question.

Sarah Siddons (the *tragédienne*) left three children who married, namely, Henry, George, and Cecilia.

Of these, Henry married Miss Murray, and left issue (a) Henry Siddons, of the Bengal Engineers, who married his cousin, Harriott Siddons (below named), and left one child, Sarah Siddons, now living, unmarried. (b) Sarah, who married Wm. Grant, of Rothiemercus, and left no issue. (c) Elizabeth, who married Major Mair, of Edinburgh, and left a son and four daughters.

Mrs. Siddons's second son, George, of the Bengal Civil Service, married Miss Fombelle, and left issue (a) Frances, who married Prof. Horace Wilson, and left six daughters. (b) George Siddons, of the Bengal Cavalry, who left one child, Mary, married to J. Hawtrey, and now living. (c) Harriott, who married her cousin, Henry Siddons, and left one child, Sarah Siddons, above named. (d) Sarah, who married Wm. Young, of the Bengal Civil Service, is now living, and has two sons and two daughters. (e) Henry Siddons, of the Madras Cavalry, who left one child, Henry Siddons (the undersigned), now living, married. (f) William Siddons, of the Bengal Native Infantry, who left four children, all now living, namely, Mary Scott Siddons, who married, but resumed the name; Harriott Siddons, unmarried; William Siddons, of the Bengal Uncovenanted Service, who is married and has two daughters; and Henry

\* Vol. ii. pp. 292-3.



Siddons, unmarried. (g) Mary, who married Robert Thornhill, of the Bengal Civil Service, and was killed at Cawnpore, leaving two sons and one daughter.

Mrs. Siddons's daughter Cecilia married George Combe, of Edinburgh, and left no issue. The other children of Mrs. Siddons died single, to the best of my belief.

It may further be pointed out that Mr. Cox, of Edinburgh, who is described as Mrs. Siddons's grandson, appears by his own letter, quoted verbatim in the preface (p. xi), to be merely her connexion by marriage.

HENRY G. F. SIDDONS,  
Major, Royal Artillery.

Liverpool.

**FRENCH LEAVE.** (See 5th S. xii. 87; 6th S. v. 347, 496; viii. 514; ix. 133, 213, 279.)—I myself have always used the expression "to take French leave" in the two different meanings of (1) "to slip away (as from a party) without saying good-bye or bidding farewell,"\* a meaning which I find in Webster and in Hotten's 'Slang Dictionary,' but which is contested by some of your correspondents, though I myself, as I shall show further on, believe it to be the original meaning of the phrase; and of (2) "to do anything without permission, without asking anybody's leave." This I believe, with Mr. ABRAHAM (ix. 213), to be chiefly a school-boy's interpretation of the phrase, for whilst I was a schoolboy myself it was certainly in this meaning that I usually employed the words. But I never heard nor saw the two other meanings given to the expression, and derived, so it is said, from the supposed practices of French soldiers—viz. (3) "to take without leave, to purloin"; and (4) "to run away (before the enemy)," without, I suppose, the permission of their officers—until I found the one (3) given, as the only meaning, by Dr. Brewer

\* If used of a soldier or servant, it would naturally mean, as Dr. NICHOLSON says (ix. 133), "to abscond," i. e., to slip away without leave; but surely this is really the same meaning as that which I have given above. When a person goes to a party he considers himself as to a certain extent under the control of the host and hostess, and therefore it is that, if he slips away, he takes care not to do so under the eye of his entertainers. Dr. NICHOLSON thinks that the "phrase invariably presupposes that" the person who takes French leave "is a subordinate, bound to seek leave from a possibly only temporary superior." I doubt whether this is necessarily so. A man who goes to a party is no doubt temporarily in a somewhat subordinate position, and he always recognizes this instinctively, even though he may be of opinion that he is doing his hosts much honour, but he is not "bound to seek leave" before he goes away; he is bound simply to say "good evening," "good-bye," or something equivalent. But the phrase certainly always does imply that the person who uses it or of whom it is used does something which—at any rate, strictly speaking—he ought not to do, and of which he is, or ought to be, more or less ashamed.

('Phrase and Fable'), and saw the other in 'N. & Q.' 6th S. v. 496.

I fully believe that (1), in which *leave*=departure, or permission to depart† (for Johnson and others give it this meaning in the expression "to take leave"), is the original meaning of the phrase, because it is in this meaning, and this meaning only, that we find an equivalent in other languages, or at all events in French and German. Miss BUSK has alluded to the French use of a similar expression, in which, however, as is only natural, "English" is substituted for "French"; but I have not met with or heard her form of the phrase, viz., "prendre congé à la manière anglaise," and it seems to me rather cumbersome, and was probably quoted from memory only. What I myself have seen, or rather noted, is "s'esquiver à l'anglaise" (French *Figaro*, August 28) and "se retirer à l'anglaise" ('La Société de Londres,' Paris, 1885, p. 25); and I am assured by three French friends who are staying with me that one can substitute (as one might expect) for these verbs any other expressing departure, such as *s'échapper*, *filer*, *disparaître*, *s'éclipser*, *se dérober*, *partir*, *s'en aller* (for this last see 6th S. viii. 514), the preference being, however, decidedly given to the verbs which express that the departure is quiet—nay, stealthy. Of the verbs given, therefore, the last two are the least frequently used, whilst *se dérober* is also but seldom heard, and *se retirer* and *s'éclipser* are about the most common.

Again, in Sanders's 'German Dict.' I find "französischen Abschied nehmen" explained "ohne Abschied weggehen";† whilst in Hilpert's 'German Dict.' (1845) I find, s. v. "Abschied," "Hinter der Thüre Abschied nehmen" (see note †) explained, "to go away without bidding farewell, to take French leave"; and, s. v. "Beurlauben," "er beurlaubte sich in aller Stille" explained "er stahl sich, schlich sich davon," and translated "he took French leave," as is also (s. v. "Stehlen") "sich aus einer Gesellschaft stehlen."

According to my view, therefore (viz., that (1)

† This explanation derives support from the fact that we still find in German (see Hilpert and note †)—though it is no longer in general use—*Urlaub nehmen*=to take leave, in which *Urlaub* undoubtedly means *leave*=permission. And, indeed, when one is going to leave a person, one does not ask leave to go, one takes it, using a few polite words, so as to give the liberty some little gloss. "To take French leave," therefore, is simply "to take leave" in its very crudest form; not only is no polite speech uttered, but the leave is taken in an underhand and stealthy manner. I am not at all sure, however, that *leave*, in "to take leave," has not borrowed, to some extent, its meaning from *to leave*=to quit, and that hence it is that "to take one's leave" is so very nearly equivalent to "to take one's departure."

† He gives as equivalents also, "Hinter der Thür Abschied [or "Urlaub"] nehmen," a very expressive way of putting the matter. All Sanders's examples are supported by quotations from known authors.



is the original meaning), the other meanings, (2), (3), and (4), would have developed themselves out of No. 1, simply because *leave* in English not only means *departure* or *permission to depart* (see *ante*), but also *permission generally*. In (4), however, *leave* may well have the same meaning as in (1), of which it would thus be merely a variation (see note \*). Or (3) and (4) may be regarded as naturally springing out of (2), for surely "taking without leave," whether it amounts to purloining or not (see next paragraph), and "running away before the enemy" are well comprised within "doing something without leave."

I lately asked four ladies, to whom I had said nothing whatever about my own views, what they considered the meaning of "to take French leave" to be. The oldest (seventy-seven) at once said she had always understood it in the meaning which I have called No. 1; the second lady (fifty-one) and the fourth (twenty-seven) declared for No. 2; whilst the third (twenty-eight) said she understood it to mean to take a thing without asking the owner's permission, but without the intention of stealing it. This comes under No. 3. This inquiry of mine shows how very differently the phrase is understood, even by people who, like the four ladies mentioned, have lived very much together; but it also seems to show (what had already been indicated by some of the notes in 'N. & Q.') that No. 1, which I call the original meaning, is gradually giving way to the others, for the oldest lady unhesitatingly declared for No. 1.

F. CHANCE.

Sydenham Hill.

"A SLEEVELESS ERRAND." (See 1<sup>st</sup> S. i. 439; v. 473; xii. 58, 481, 520.)—Nares and, I believe, all since his time tell us that "all the conjectures respecting the derivation of this phrase seem equally unsatisfactory." But seven passages, in Greene's 'Cony-catching Tracts' alone, show clearly that sleeves, that is, sleeve pockets, were used equally with hose pockets or girdle, &c., purses, wherein were placed money, valuables, and other matters. Thus the second part of 'Conny-catching,' vol. x. p. 105, Grosart's ed., has: "The Nip [= thief].....spieeth what everie man hath in his purse, and where, in what place, and in which sleeve or pocket he puts the bung" (= purse). 2. In the third part, p. 162, is: "Which made them often feel where their purses were, either in sleeve, hose, or at girdle, to know whether they were safe or no." 3. At p. 179 we find: "And giving him [the thief] many thanks for this good warning, presently takes the chaine from about his necke, and tying it up fast in a handkercher, put it into his sleeve, saying, 'If the Conny-catcher get it beere, let him not spare it.'" 4. In continuation of this p. 181 says: "Marie indeede the gentleman had most of the blowes, and both his handkercher

with the chaine, and also his purse with three and fiftie shillings were taken out of his pocket in this strugling." We know by No. 3 that the handkercher and chain were in his sleeve, hence it seems certain that the pocket was one in his sleeve. 5. In 'The Disputation,' p. 260, where there had been no previous mention of sleeves or of any garment or part of attire, "a gentleman putting his hand in his sleeve gave the poore mayd [in his household employ, in return for some valuable information] sixe Angela to buy her a new gowne," in as ordinary a way as we should now put our hands into our trousers or waistcoat pocket. 6. In the 'Life and Death of Ned Browne,' vol. xi. p. 24, this worthy says: "I having an eagle's eye, apied a good bung [purse] containig many shels [coins] as I geet, carelesly put up into his sleeve." 7. And this purse with 20*l.* in it being stolen, the careless fellow "presentlie putting his hande in his pocket [i. e., in the pocket of his sleeve] for his handkercher, hee mist his purse." 8. P. 32: "For I remember once that I supposing to crosbite a gentleman who had some ten pound in his sleeve, left my wife to perform the accident, who in the ende was crossebitten herself."

Is it not then evident that "a sleeveless errand" is a bootless or useless errand, one for which the errand-monger received no guerdon, no remuneration, or, metaphorically speaking, no satisfaction? Once the word "sleeveless" had this signification attached to it, it was naturally used as a synonym for useless or futile, as in Hall's "sleeveless rhymes" and "sleeveless tale," and in Milton's "sleeveless reason." Nares, indeed, says: "It is plain, however, that *sleeveless* had the sense of *useless* before it was applied to an errand"; then, by way of supporting this, though his examples virtually contradict it, he quotes Hall and Milton. But the earliest use of *sleeveless* in this sense was in the proverbial phrase "a sleeveless errand."

BR. NICHOLSON.

NAUTICAL EPITAPH.—I copied the following inscription in the picturesque churchyard of St. Brelade's, Jersey, as it seemed above the average of such compositions. It occurs on the tombstone of "George Marett, drowned off Noirmont Point on June 23, 1882, aged 11 years and 7 months":—

Think of a Fisher Lad honest and sincere,  
Not cast away, but brought to anchor here.  
Storms had overwhelm'd him, but the conscious wave  
Repented, and resigned him to his silent grave.  
Sailed from this port on an eternal sea  
Refitted in a moment then shall be  
Till time's last signal blazes through the skies,  
In harbour safe from shipwreck now he lies.

Is this original; or do the lines occur elsewhere?

FREDERICK E. SAWYER, F.S.A.

Brighton.

COLERIDGE'S LECTURES OF 1811-12.—There are to be found in Leigh Hunt's 'Tatler,' ii. 893-897,



some apparently well reported notes of two of these, viz., "IX., Lecture on Progressive Changes in English Prose Composition," and "XIV., Lecture on Rabelais," &c. These reports have not been collected by Mr. Ashe.

In a letter addressed to John May, dated November 14, 1811, and printed in the 'Selections from Southey's Correspondence,' ii. 247, Southey says: "I am very anxious that Coleridge should complete this course of lectures, because whatever comes from him now will not be lost, as it was at the Royal Institution. I have taken care that they shall be taken down in shorthand." I fear Southey did not "take care," or, if he did, that his "chiel" did not. Had it been otherwise, poor J. P. Collier, his friends, and his enemies, would have been saved many a bad quarter of an hour, and the world would have gained much.

J. DYKES CAMPBELL.

"EAT ONE'S HAT."—This vulgar and unmeaning threat is possibly a popular corruption and misapplication of the old phrase about "eating the heart." The transition from "I should eat my heart if this happened," to "I would [or will] eat my hat" would be easy when the force of the original expression was not appreciated.

DEFNIEL.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

TITULAR DESIGNATION OF HEADS OF HIGHLAND FAMILIES.—In the case of a few Highland names it has become usual to speak of the heads of them as being what is called "of that ilk"; for instance, we hear of Macleod of Macleod, Mackintosh of Mackintosh, and quite recently of Macdougall of Macdougall. Is not this practice comparatively modern, and merely an adoption of the Lowland practice, as in such names as Wedderburn of Wedderburn, &c.? I am aware that Highland gentlemen for more than 150 years, in writing or in speaking to each other in English, sometimes talked of the Laird of Grant, the Laird of Macleod, the Laird of Macfarlane, &c., but probably this was only when they used the English language. The question which I wish to ask is, whether such practice had its origin in Highland usage. It is only in the case of a few families that we hear of it. There never was a Cameron of Cameron, a Mackenzie of Mackenzie, Macdonald of Macdonald, Munro of Munro, &c.

On the whole, heads of names were usually designated by their lands, — Fraser as Lovat, Cameron as Lochiel, Maclean as Duart, &c., Macpherson as Cluny, Robertson as Struan; and, as there were many Clunys and Struans, sometimes

as Cluny Macpherson and Struan Robertson. Why have one or two names exceptionally been treated as of that ilk?

Again, in one or two instances the prefix "the" has been adopted; but this, I believe, only in the case of "the Chisholm," and more lately of "the Mackintosh." Is this merely borrowed from the Irish practice of having "the" Macgillcuddy, with his wife Madam Macgillcuddy, &c.? I have not heard of the Madam being introduced in Scotland. Has this use of "the" any foundation in Celtic languages, such as Irish and Gaelic, which are practically identical? There was once an attempted adoption of the recognized practice of eldest sons of barons in Scotland being called master, as Master of Forbes, &c.; and the eldest son of a Highland chief for a time called himself master of his name. This, of course, was entirely inadmissible.

As far as one knowing nothing of Gaelic can venture to guess, I should say that in most cases, when the territorial name is not adopted, the natives of the country usually consider the name of the family, *par excellence*, as the most honourable designation—as simply Macdonald, Macleod, Mackintosh, &c.

I. M. P.

Curzon Street, W.

JOHN OF CYPRUS.—An advertisement in 'N. & Q.' of November 6, 1886, mentions, "Subtilissimi Doctoris Anglici Suiset Calculationum Liber. Per Johannem de Cipro diligentissime emendatus." Who was John of Cyprus? Are any independent writings of his known? For any notes on books of the sixteenth and seventeenth centuries relating to Cyprus I should be most grateful. I am attempting a bibliography of the island.

C. DELAVAL COBHAM.

Larnaca, Cyprus.

CALVERT: LORD BALTIMORE.—The Calverts were a Flemish family of respectability, but not of knightly lineage. Whence did they derive arms, and by what right did they quarter the coat of Crossland? Was Alice Crossland, who married Leonard Calvert, of Kipling, co. York, an heiress? Wilhelm, the biographer of Sir George Calvert, implies that the family were seated in Yorkshire some centuries before the time of James I. I think this must be a mistake, as they are supposed to have come over in the time of Elizabeth.

A. W. CROWLEY.

'THE ORDERS OF FRIARS.'—In the binding of a seventeenth century book I found a leaf of a strong attack on friars and their works with the above heading (apparently half of the running title). The signature is H, and the pages are 57, 58. What induces me to mention so insignificant a matter is that the printing looks like that of a secret press, or, at least, that of a poor printer. Here and there



in cap. 44 small capitals take the place of large ones. The marginal chapter summaries run as follows: "Cap. 43. Friars policie in binding there nouices to vnknow'e things"; "Cap. 44. Mispencers of the treasure of this land"; "Cap. 45. Friars holier then other men"; "Cap. 46. Friars altogether set vpon couetousness." Can any of your readers identify it? Q. V.

'CRAFTSMAN.'—I have in my possession a copy of the *Craftsman* (14 vols., Edin., Francklin, 1731-37), in which No. 63 (the number which appeared on September 16, 1727) occurs in duplicate, a No. 63 in contemporary manuscript being inserted after the printed number. The MS. article is on a subject totally different from the printed one, and considerably longer. The latter deals with certain abuses, &c., connected with the South Sea Company; the former (the MS.) is perhaps a political allegory, but professes to give an account of the corrupt elections to the corporation of Limerick, by means of which the members of the Roche family had obtained all the chief offices in that town. In the same hand are also inserted eight lines of verse (seven of which are unfortunately lost) facing the frontispiece in each volume, and explanatory of it. Opposite the frontispiece to vol. iii. are the following lines:—

In this famed Ballance mark the heavier Scale,  
And see how Wisdom does ore Fraud prevail.  
Soul saving Henry view profoundly wise,  
By reach of Thought Defect of Power supplies.  
The Scale in steady Form his Conduct keeps  
While W—e vainly Reams of Treaties heaps.  
What Briton sighs not at the Guilty Scene,  
Whence Blenheim's Rebus thus Revers'd has been.

I should be glad to know if any of your readers can suggest an explanation of these insertions.

G. H. POWELL.

RICHARDYNE, A CHRISTIAN NAME.—In the registers of St. Peter's, Canterbury, the following occurs: "1595. The 21 of September was buried Richardyne y<sup>e</sup> daughter of Robt. Maynarde." Are other instances known? J. M. COWPER.

Canterbury.

ARMS OF DE WORDE OR WORDIE.—Could any of your readers say how this family got the arms they now use, and as given in Stodart's *Scottish Arms*? A. F. B.

Edinburgh.

VOLTAIRE'S EDITORS.—I find the following in a French clerical publication, *La Semaine Religieuse du Diocèse de Cambrai* (1881) *Supplément*, pp. 381-2. Can it, on specified authority, be contradicted? Is it an instance of pious fraud?

"Voltaire brings Misfortune.—The following is from *La Revue hebdomadaire de Van der Hoeven*:—Beaumarchais, the first editor of the works (called complete) of Voltaire, lost a million [francs] by the speculation, and died suddenly in 1798; Descer, who published an edition in 10 vols., 8vo., died soon afterwards of phthisis, and

his friend Migeon, who provided the funds, died of the same disease, a pauper; Cérioux and the widow Perroux, who published soon afterwards the edition of 60 vols. in 12mo., were completely ruined and disappeared; Dalibon, who gave the most brilliant edition, with the money, it is said, of the Vicomte d'Arlinecourt, is now a workman at 2 fr. 50 a day with a colour merchant; Touquet, who edited Voltaire, died suddenly at Ostend in 1831 or 1832; Garnery, his partner in the edition of 75 vols. in 12mo., died suddenly, and ruined; Deterville, who is rich, published an edition in 8vo., and has since become blind; Daubrée, also an editor of Voltaire's works, was assassinated by a woman whom he accused of have stolen a ten-sous book from him; finally, René, at Brussels, having a printing establishment and a fortune, edited in 18mo. the works of Voltaire and Rousseau, fell into distress, and is now a simple workman."

P. DOWDALL.

Shanghai.

HARVARD OR HARVEY.—Some time ago I was looking through the rate-books of a Somersetshire village, from 1700 to 1720, and I noticed that the same man was called sometimes John Harvard, sometimes John Harvey. In the parish registers later on in that century I have seen the name written Harvet; and so likewise I have heard people call it. I am reminded of this by MR. RENDLE's note on 'The Migration from England to New England,' wherein the founder of Harvard College is sometimes called John Harvey. I presume that the surname Harvey is (as well as Hervey) from the Norman personal name Hervé. Compare Barks and Berks, parson and person, &c. Why and when the change from Harvey to Harvard? or, is it that there are two Harveys, etymologically distinct, the one from Harvard, and the other Hervé? S. H. A. H.

LOUVRE GALLERY.—Grimm ('*Raphaels Leben*') speaks of 2,500 paintings gathered in the Louvre more than two centuries ago. These works, before scattered in various royal palaces, Grimm says, were not shown to the public. It is natural to ask how far the public were admitted to see them in the new museum; and when, by what steps did admission to these treasures become as frequent and free as we now enjoy it. JAMES D. BUTLER.

Madison, Wis., U.S.

"AVERSE TO."—Many good writers use this form, among many others, David Hume, Southey, and Prof. Max Müller. Will some grammatical authority say whether it may not be considered that custom sanctions this, and that "averse from" is priggish? JAMES HOOPER.

Oak Cottage, Streatham Place, S.W.

STONOR: SHIRLEY.—In a pedigree of Shirley, of Wiston and Preston, co. Sussex, it is said that Thomas Shirley, of Preston, about 1640, married Elizabeth, daughter of John Stonor, of Stonor, and widow of T. Stevens. Where can I find an authority for this? as the pedigrees of Stonor in the



Visitation of Oxon do not give it, nor the pedigree of Stonor in Burke's 'Commoners.' All the other Shirley matches can be verified except this one.

B. F. SCARLETT.

'ADVENTURES OF A LITTLE FRENCH BOY.'—Can any of your readers inform me where I may get a copy of a book so named? The size is, I think, about 9 in. by 7 in. It is about eight or nine years since I saw it last. WM. RITCHIE.  
Glasgow.

GEORGIAN PALACES.—The whereabouts of descriptions or engravings of the Cottage, otherwise the Royal Lodge, Windsor Park; Montague House, Blackheath; and the Royal George Yacht is sought by  
R. D.  
Preston.

ANCIENT BURIAL-PLACE AT DUNBAR.—In Belhaven Bay, and near Dunbar, within a recent period have been observed a number of graves, formed of flagstones at the sides and over the top, about two feet from the surface, in a raised beach of marine shells about six feet thick. The graves mostly lie east and west, but not invariably. No remains, so far as my information goes, have been found. The sea appears to be encroaching on this ancient burial-ground, as some of the graves are partially bared by the action of the waves in washing the margin of the raised beach.

Fifty years ago, I am told by a gentleman born in Newcastle, the following rhyme (save the mark!) was current; at least, he picked it up in his childhood's days, but from whom or where he fails to remember. It has the ring of a nursery jingle:—

St. Abb, St. Hilda, and St. Bee,  
Built three churches, which be nearest to the sea.  
St. Abb's was on the Nab,  
St. Hilda's on the Lea,  
St. Bee's was on Dunbar Sands,  
And nearest to the sea.

St. Abb's or St. Ebba's was on the Nab, near Coldingham, now St. Abb's Head. St. Hilda's may have occupied any site at Shields or Hartlepool, where she lived before founding the monastery at Whitby. The former place may possibly derive its name from this saintly woman (St. Hilda). The object of this query is to ascertain if there is any tradition of a church near Belhaven Sands at Dunbar, to which the burial-ground above described may have belonged, and which would in that case completely justify the old rhyme.

Durham.

JOHN BOOTH.

SHELDON AND MUN FAMILIES.—Can any reader kindly inform me as to the pedigree of Richard Sheldon (1680-1736), of Aldington Court, Tburnham, and Otteridge, in Bearsted, Kent, Sheriff of the county in 1717, who married Mary, daughter of Maximilian Western, of Abingdon Hall, Cambridgeshire (Hasted, and Berry's 'Essex Pedigrees')?

The Sheldons purchased Aldington and Otteridge from the Mun family, the subject of my previous inquiry (7th S. ii. 387), to which I hope for replies. Arms, Sa., a fess between three sheldrakes argent.  
A. L. HARDY.

THE O'DONOVAN PEDIGREE.—Some three years ago a correspondent asked in your columns where he could find the pedigree of the O'Donovans of the county of Cork, who, he said, were connexions of the O'Neills and the Knight of Kerry, and are descended through the female line from the Plantagenets. As no answer has since appeared, will you allow me to recall the question, in the hope that some of your present readers may give the information, which others besides your original correspondent are most desirous to obtain? I know, of course, what is to be had in the 'Annals of the Four Masters' and in the *Celtic Miscellany*, but what is wanted is fuller particulars than are to be had in well-known works—alliances, branches, &c., down to as recent a date as possible.  
CROM.

BAS-RELIEF IN SHOREDITCH.—There was formerly a sculptured bas-relief of a woman on a house in Shoreditch. A drawing of it is in the Crace collection. Can any of your readers tell me if this bas-relief still exists?  
P. N.

SECT OF ISRAELITES.—Can you direct me to any information about the sect called the Israelites, or New and Later House of Israel, recently started at Brompton, Kent?  
G. J. GRAY.  
Cambridge.

COLOURED DESIGNS.—I have a series of twenty coloured plates, similar to those in 'Life in London,' but without name of either engraver or printer, commencing with 'Dashall and Lubin's departure for London,' and closing with 'All's up, Entered the Fleet.' I should be glad to know the name of the book from which they have been taken.  
J. B. MORRIS.

Eastbourne.

SHOVELL: SHEVILL.—I find that the arms of "Shevill, of Bishopwearmouth," are the same as those of the Shovells. I have not the references by me, but think this is from Burke's 'General Armory' or from Papworth. What relationship is there between the two families; and where can I find any account of Shevill, of Durham or the North?  
B. F. SCARLETT.

GABRIEL FIESSINGER, ENGRAVER.—He was in Paris at the time of the Revolution, and executed the portraits of some of the members of the Convention. Was living in London about 1802. Is anything more known of him?  
E. S. B.

GEORGE III.'S JUBILEE SNUFF-BOX.—Silver box; a newly coined gold piece let in at lid, with



glass face on each side. The following inscription on lid, "In Memoriam Regni Ejus Anni L." Can any correspondent afford information concerning the above?  
JUBILEE.

SHELLEY'S 'PROMETHEUS UNBOUND.'—Will any student of Shelley oblige me by referring to the following passage in this drama, and stating his opinion thereon? In Act III. sc. iii., just after the beautiful description of the "cave, all overgrown with trailing odorous plants," &c., Prometheus says:—

And thou,  
Ione, shalt chaunt fragments of sea-music,  
Until I weep, when ye shall smile away  
The tears she brought, which yet were sweet to shed.  
Is not "she" in the last line an error, and ought we not to read "ye"? There is no antecedent person, so far as I see, to whom "she" can refer. In two independent editions of the 'Prometheus,' however, it is printed "she." "Shalt chaunt" is also printed "shall chaunt," but this is an obvious error.

Will some one also kindly refer me to a good critical analysis of this glorious poem, perhaps the greatest achievement of English poetry since the death of Milton? JONATHAN BOUCHIER.

[Is not the antecedent her chaunting, which brings tears to him?]

GARNET AS A CHRISTIAN NAME.—Has this name been often so used? It seems unusual, and yet is borne by Lord Wolseley. If it has not been so used by others, are the circumstances known under which he received it? PHILADELPHUS.

#### AUTHORS OF BOOKS WANTED.—

Who was the author of 'Pygmalion in Cyprus, and other Poems,' among which is one called 'Three Kisses'? C. A. N.

'Notes Abroad and Rhapsodies at Home,' by a Veteran Traveller, 2 vols., 8vo., 1837, published by Messrs. Longman. WYATT PAPWORTH.

'Ups and Downs of a Public School,' by a Wykehamist. Who is the author of this volume, published by W. & F. G. Cash? It contains an engraved title, representing men rushing out of school, &c. There is no date. WYKEHAMIST.

#### AUTHORS OF QUOTATIONS WANTED.—

The mighty power that formed the mind  
One mould for every two designed,  
Then blessed the happy pair.  
"This be a match for this," he said,  
Then down he sent the souls he made  
To seek their bodies here.  
But parting from their warm abode,  
They parted fellows on the road,  
And never joined their hands.

HENRY LEFFMANN.

Nor God himself  
Hath power upon the past.  
I've had my day.

TORNABEEN.

And he that shuts out love, in turn shall be  
Shut out from love, and on the threshold lie,  
Howling in utter darkness.

K. G.

#### Replies.

#### "WOMAN" OR "LADY."

(7th S. II. 461.)

In rendering the word *γύναι* by *woman* there is no evidence to show—nor does MR. F. A. MARSHALL give any—that the translators of the English Authorized Version intended any disrespect to the mother of our Lord. In fact, if they did so, by MR. MARSHALL'S own showing, translators of his own communion did the same. These are his words: "So far from there being, apparently, any implied disrespect towards our Lord's mother, in the opinion of Roman Catholics, in the use of the vocative *woman*, in all the Roman Catholic versions I have seen, either French or English, the *mulier* of the Vulgate is rendered by *femme* in the one case and by *woman* in the other." Why, then, should it be suggested that these "good men"—the translators of the English Authorized Version—"might have purposely employed the word *woman* as being the less honourable of the two," any more than that the Roman Catholic translators "purposely" did the same? I believe that none of them "purposely" did anything of the kind.

Now of *γύναι* Schleusner says: "Observandum autem est, vocem *γύναι* festivam fuisse apud Græcos fœminarum honestissimarum, reginarum adeo, allocutionem et compellationem, ut apparet e multis Græcorum locis," and as references gives Homer, 'Iliad,' iii. 204; 'Odysa.,' xix. 221; Sophocles, 'Œdip. Tyrann.,' v. 642; 'Electra,' v. 1104. Hence MR. MARSHALL has the very best authority for his opinion that *γύναι* may be rendered *lady*, or by any other title even more honourable.

But is it so to be understood in the two addresses of our Lord to the Blessed Virgin? I think not. I think rather, with Schleusner, that He meant by it "mother," a meaning which the word is capable of bearing. He says, on the one hand (John ii. 4), *τί ἐμοὶ καὶ σοὶ, γύναι*, "Mitte me nunc mater"; on the other (John xix. 26), *γύναι, ἰδοὺ ὁ υἱός σου*, "Mater! en filium tuum." Now in saying on the former of these passages, rendered "What have I to do with thee?" "that our translators intended to make it appear that our Lord wished to rebuke His mother," MR. MARSHALL is "suspecting" no more of them than what was actually asserted by some of the early Fathers. Irenæus says: "Dominus repellens ejus intempestivam festinationem, dixit, *τί ἐμοὶ καὶ σοὶ, γύναι*"; and Chrysostom: *ἐβούλετο.....ἐαντὴν λαμπρότεραν ποιῆσαι διὰ τοῦ παιδός*, and for this reason He σφοδρότερον ἀπεκρίνατο (Hom. xxi. in Job.). Thinking that she wished to make herself more illustrious through the means of her Son, He answered her more harshly. Bishop H.



Hammond's gloss seems to me to solve the whole question: "Christ repressed her, saying that this matter of His office, to which He was sent by God, was a thing wherein she, though His earthly parent, was not to interpose; farther telling her that 'twas not yet seasonable for Him to show forth His power unto all, intimating His purpose that He would do it more privately than by her words she appeared to design it." And again: "As for that form of speech, *τί ἐμοὶ καὶ σοί*, it is only a form of repressing (as much as *ἐα*, *let alone*, with which it is joined Mark i. 24), and so is used 2 Sam. xix. 22; Matt. viii. 29; Mark v. 7; Luke viii. 28, to express dislike to the proposal in the first; in the rest to desire to *let them alone*, not to meddle with them. And accordingly it here signifies Christ's dislike of Mary's proposal, which was (without any care of secrecy) publicly to supply them with wine, now it was wanting. Which manner of doing it Christ dislikes, and gives His reason for it, *οὐπω γὰρ ἤκει*, *it was not yet fit to do His miracles publicly*."

I might say something more on MR. MARSHALL's paper, but forbear, as it may only lead to a controversy not befitting the pages of 'N. & Q.' and unlikely to lead to any satisfactory conclusion. It is better for us, therefore, to "agree to differ."

EDMUND TEW, M.A.

MR. MARSHALL, in his elaborate note on these two names, having also alluded to the corresponding German terms *Weib* and *Frau*, expressed some doubt as to the present use of *Weib* compared with *Frau*. May I remark that it is a common error and prejudice to ascribe to the term *Weib*, in its present use, a certain amount of disrespect? Although some German-English dictionaries (as, for instance, Hilpert) state that *Frau* is now the more polite and refined term, yet its synonym *Weib* is far from being confined to a low and vulgar sense. It is only the compound *Weibsbild* or *Weibsperson* which now has such an exclusive meaning. I may add that Walther von der Vogelweide, who flourished c. 1200, in a well-known poem prefers the term *Weib* to *Frau*.

H. KREBS.

Oxford.

Is MR. MARSHALL right in supposing that *woman* is not so respectful a term as *lady*, or even as *γύναι*? I think a consideration of the following remarks will lead him to withdraw his statement that the term "was never used by a man to a woman when he wished to imply any respect or affection to her." I have neither the leisure nor opportunity to search for instances of this respectful use of the word in literature, but I have a note on a local use of the words *woman* and *lady* in actual conversation which has come under my own observation, and which seems to be a survival of a more general use of the terms. The note tends to

show that in the mouths of the lower classes in some parts of Yorkshire the word *woman* is far more respectful than *lady*, an inference founded upon the following (among other) facts. 1. A vicar's wife, from the South, notices in a West Riding town that the word *lady* is used where she would have expected to hear *woman*. 2. A laundress, apologizing for non-appearance on "washing day," sends "another lady" to take her place. 3. A lady visiting a low quarter of a large West Riding town inquired of a man in the street where a certain person lived; he said he did not know, but "that lady" did (the *lady* was sitting on a doorstep of an untidy house); and then he shouted out, "Here, —, show this woman where — lives," and this in a quite respectful tone. 4. I have heard a lady say she had much rather be called a *woman* than a *lady* by working people, because the *women* are to them the select few, while the term *lady* implies no special respect.

Does not all this tend to show that there was a time when *woman* might have been generally used, even in the vocative case, with all respect and affection, and that the translators of our Authorized Version selected what was once the more appropriate term for *γύναι* in the passages referred to?

M. H. P.

*Lady* is used by Stow as equivalent to "girl" in the following passage: "The 7 of September, being Sunday, betweene three and foure of the clocke, the Queene was deliuered of a faire lady [Queen Elizabeth], for whose good deliuerance *Te Deum* was sung incontinently" ('Annales,' 1592, p. 569).

S. O. ADDY.

I venture to commend to MR. MARSHALL's notice a tract by Bishop Zachary Pearce, entitled "The Miracles of Jesus Vindicated, Part III., Lond., 1729," in which occur the following passages (the tract is one of those written in answer to Woolston): "There remains now only one more Objection, which is what Jesus reply'd to his Mother when she said '*They have no Wine*'; to which he answerd, '*Woman, what have I to do with thee?*' from which his captious Rabbi boldly concludes that '*Jesus himself was a little in for it, or he never had spoke so waspishly or snapishly to his Mother.*'" Bishop Pearce proceeds to show by analogy from John xix. 26, when Christ spoke to His mother on the cross, addressing her by the same appellation, and by a quotation from Xenophon ('Cyrop.' lib. v. 317, ed. Hutchinson), that *γυνή* was an honourable title, which, of course, adds nothing to the elucidation of the reason why our translators rendered *γύναι* "woman," supposing it to be a word of disrespect. But he adds that the speech was generally understood to be a rebuke: "For it is probable that she was desirous to see him work a miracle, and that a little Vanity prompted her to this desire; and



was it an unsuitable Rebuke (for the words impart no more) that in the business of manifesting his Glory by Miracles she was to leave him to do what he thought proper?" Supposing the term *not* to be one by which in the days of the translators any one "would have addressed any lady of his family," is it not likely that the translators, wishing to emphasize the rebuke, gave the translation *woman*, and, afterwards finding the same appellation in the speech from the cross, felt constrained to translate the same Greek word by the same English one? But after all, is it so certain that *woman* was or is a disrespectful address? It is constantly used now among Scotch servants one to another, and among the English agricultural poor; certainly among equals only, but as certainly without any meaning of disrespect. It is among what we are pleased to call "the lower classes" that the old signification of words lingers longest.

JOHN E. T. LOVEDAY.

Much of this article is beside the point. *Woman*, in John ii. 4, is simply copied from Tyndale, and Tyndale copied it from Wyclif. The Gothic uses *kveino*, our *queen*, in similar cases. The use of *lady* in Middle English would have been less suitable. Langland and Chaucer use *madame* as a term of respect; but we can be only too thankful that we do not find *madam* in our Bibles.

CLEER.

I make no pretence to Greek scholarship, but I have always understood that "What have I to do with thee?" is the only possible English of *τί ἐμὸι καὶ σοὶ*; Cardinal Newman uses this translation in his 'Letter to Dr. Pusey on the Irenicon' (original edition, notes, p. 146, published 1866), in which a few valuable remarks will be found on this passage. In a book, 'Eutropia,' by Father Pius Devine, a Passionist monk (Burns & Oates, 1880), the question of *γύναι*=woman is discussed at p. 323; but, *pace* Father Pius, I must say that the translations of certain Greek passages at p. 322, bearing on this matter, require revision and correction.

GEORGE ANGUS.

The Presbytery, St. Andrew's, N.B.

I was much interested in MR. MARSHALL'S note on this question; but I cannot feel that our Lord could have addressed His mother more fitly than by the title "woman" on the two occasions cited, unless He had called her "mother"; and for His not doing so there seems to be sufficient cause. *Lady* I put aside, as no translation of the original, whatever our schoolmaster may have tried to teach us.

At an early stage in the life of Christ He gave proof that He was aware of His own divine nature. When Mary reproved Him for staying behind in Jerusalem—"Thy father and I have sought thee sorrowing"—His reply showed that he claimed another Father than Joseph; and I conceive that

after His baptism the special maternal tie was loosened, I will not offend by saying dissolved. When one said unto Him, "Behold thy mother and thy brethren stand without desiring to speak with thee," "He stretched forth His hand toward his disciples, and said, Behold my mother and my brethren." This was not repudiating human ties, but extending them, as only could be done by the representative of mankind.

I cannot conceive a more honourable title than *woman*. God did not create ladies and gentlemen, but men and women, and from the seed of the woman the Saviour was to come. The term *gentlewoman* is to me more distinctive than *lady*, which is now applied without reference to station or circumstances.

If affection and care for another were ever expressed in language of deepest reverence, surely those words from the cross, "Woman, behold thy son," and to His disciple, "Behold thy mother," contain all that could be desired. Conventional terms, belonging to polite society, would have been wholly out of place.

Shakspeare and the writers of his age followed, I presume, the fashion of their day; but Walter Scott shows, in the death of Marmion, how the mind turns to the use of the natural generic appellation:

O woman, in our hours of ease,  
Uncertain, coy, and hard to please,

When pain and anguish wring the brow,  
A ministering angel thou.

ALFRED GATTY, D.D.

Despite Hamlet's instructions to the players anent the clowns, who only laughed to set on the spectators to laugh, "though some necessary question of the play had to be considered," I venture to send you the following *jeu d'esprit*, by which it seems that the designation *woman* to the fair sex is antediluvian, and began *temp.* "the grand old gardener and his wife." This is the badinage, but its author is unknown to me:—

When Eve brought *we* to all mankind,  
Old Adam called her *weo-man*;  
But when she *woo'd* with love so kind,  
He then pronounced her *woo-man*.

But now with folly and with pride,  
Their husbands keenly trimming,  
The ladies are so full of *whims*,  
The people call them *whim-men*.

FREDK. RULE.

Ashford, Kent.

ALTAR LINEN (7th S. ii. 345).—As MR. CORBOLD'S note upon his two pieces of German altar linen has not at present elicited any reply or further information, perhaps I may be allowed to communicate another note upon two pieces of old linen of the same character in my possession, with the hope that by the comparison of several



examples some definite information concerning such things may be arrived at and recorded.

No. 1 is a linen cloth 7 ft. 0½ in. long by 6 ft. 4½ in. wide. The upper edge has a chequy border 1 in. wide, the sides being finished with a border of arabesques 4 in. wide. A series of scenes are set forth. Scene i. begins in the upper dexter corner of the cloth, and shows a house dimidiated against the side border; immediately below the house Elijah, in loose robes, with a full beard and wearing a Phrygian cap, delivers the child to the widow; she wears an angular head-dress, loose robes, and tight sleeves. Above the head of the prophet is ELIAS; between the two figures, which are 10 in. high,—

YIDVA  
SAREP  
TB  
III<sup>d</sup>. RE.  
CAP.  
XVIII.

And over the widow's head are three vases of the usual amphora form. Within an inch of the upper border, and between it and the vases, part of a running stream is shown, which will be explained later on in its proper place. Immediately below scene i. is scene ii. The prophet, dressed as before, is seated under a tree by the side of the brook Cherith, and receives bread and flesh from two ravens flying towards him. Behind him,—

ELIAS.  
III<sup>d</sup>. RE.  
CAP.  
XVII.

Scene iii. follows close below. Elijah, bare-headed, is seated with upheld hands in a four-wheeled fiery chariot, drawn on clouds by three horses to the sinister. Above him,—

ELIAS IN CYRREY  
III<sup>d</sup>. RE. CAP. II.

Scene iv. represents Elisha in a Phrygian cap, large beard, and full robes, facing to the dexter, and smiting the waters of Jordan with the mantle of Elijah (2 Kings ii. 14); on his dexter side,—

HELIZEVS  
JORDANE.

Scene v. Elijah, habited as in scene i., is ascending Mount Horeb, bearing a cake in one hand and a cruse in the other; the juniper tree is behind him. In front of his feet,—

MONS  
OREB  
III REGVM.  
CAP.  
XVIII.

Scene vi., the altar of Baal is dimidiated against the side border. It consists of a sphinx-like face in the middle, flanked by two bearded monsters or chimeras. It is raised upon a base, upon the blocking course of which is inscribed BAAL. To the immediate sinister of this altar stands Elijah,

who with hands upraised in prayer and with his back turned to the altar of Baal, faces his own altar. This, like that of Baal, is a wide structure with a long panel in the front, and having on the upper course the word ELIAS, afterwards repeated with the letters reversed. Around the altar are flames of fire, and a stream which, surrounding the whole, and flowing fuller and wider in front, impinges upon the amphora-like vases mentioned in the description of scene i.

Thus, it will be noticed, we come to the end of the scenes, and in the storied linen under our notice we only have as much more of the material as will take in the heads and shoulders of the prophet and the widow, the whole abruptly ending with a hemmed edge and finishing without any bottom border.

It will have been observed that Elijah's altar is inscribed in duplicate, and backwards, and that we have described the designs as they run downwards, or vertically. Taking them horizontally from dexter to sinister, from border to border, we have each subject repeated six times, with each alternate picture exactly reversed, thus making a series of set patterns throughout, and adding immensely to the richness of the composition. The whole cloth is apparently decorated in much the same way as Mr. COBBOLD's examples; but whether it was made to serve as "a fair white linen cloth" I am not at present prepared decidedly to say. Its dimensions and proportions seem hardly proper for the usual purpose, though it might have been suitable enough to cover a small table for the Puritan arrangement of communicants sitting round about it. The cloth is thin, white, and in fairly good condition.

No. 2. This cloth measures 8 ft. 8 in. long by 7 ft. 1½ in. wide. It is quite complete, with an arabesque border 5½ in. wide all round; the sides have selvages, and the top and bottom edges are hemmed. As the scenes in this cloth are fewer and more connected than those in No. 1, it will be convenient to describe it by reading it from dexter to sinister.

Immediately below the upper border is the lower portion of a scene showing the bodies up to the shoulders of huntsmen blowing great horns, dogs, &c. These figures are repeated in pairs three times across the cloth, and form part of a large hunting scene, to which attention will be more particularly called presently.

Scene i. consists of a stately and spacious Palladian palace, showing, in excellent perspective, a vista of courts and buildings, with a gateway at the end. In the front, or fore-court, are flower beds, trimly laid out, and in advance of these is a large fountain flowing into a basin. On either side of the fountain stand a man and a woman, 11 in. high, in full costume, so well and clearly expressed that we can almost date it with certainty to the actual year, 1660. The palace,



garden, fountain, and figures are alternately direct and reversed, so that the scene is symmetrically repeated three times from border to border. The palace, indeed, appears as one long and continuous architectural composition, with capital effect.

Scene ii. represents a hunting lodge in a forest, with numerous dogs and deer in attitudes of active movement. There are two sportsmen, in broad-brimmed hats and full-bottomed wigs, and carrying guns, and two huntsmen or beaters bearing stout staves, and blowing "bloody sounds" from great curved horns with long slender mouthpieces. The bodies of these beaters have been noticed as occurring at the top of the cloth. The hunting lodge is a well-proportioned building of two stories and an attic with dormers in the roof. Its position in the cloth is directly below the fountain, so that it is three times represented across the linen, together with the trees indicating the forest, the dogs, the deer, the two sportsmen, and the two beaters.

Scene i. now comes over again as before, and the cloth finishes with the border as at the top and sides. This piece of linen is in beautiful order and of a soft, brilliant, and glossy texture. The designs are bold and striking, and the sportsmen and animals full of life. It may be mentioned that, owing to the alternate reversion of the designs, the stags and dogs seem to caper and run about in all directions in a most cheerful and amusing way, apparently quite unconscious of the seriousness of the business in hand.

With regard to the nationality of these cloths, the first is possibly of Flemish origin. The other, judging from the costume of the figures, the material, and various details, might perhaps fairly be considered as English work.

I am indebted to Sir Henry Dryden for some notes on an old linen table-cloth in his possession. As this is another, and a dated, example of objects which, from their very nature, must be far from common, its description will find a proper place here.

The cloth is 7 ft. 2 in. across by 3 ft. 11 in. deep. The sides are finished with a border of military trophies; the upper and lower borders are gone. There is one scene represented six times, direct and reversed, from side to side. In the upper part of the scene is a wreath containing the inscription,—

LEOPOLDVS  
D.G. ROMANORVM  
IMPERATOR.

Below is the emperor on horseback, facing to the sinister; he wears a wreath, and carries a baton in his right hand. On a line with his head, and in the centre between this and the next (reversed) scene, is the shield of the empire on the breast of a spread eagle, and the orb and cross. Under the horse's feet,—

OFFEN  
BYDA.

Below is a town with spires, surmounted by the crescent and a gateway and bridge; below these again is a zigzag line of stockades with a man firing a cannon.

This cloth is to commemorate the retaking of Bude from the Turks by Charles, Duke of Lorraine, for the Emperor Leopold I, in 1686. The Turks had held it 145 years. Offen, otherwise called Bude, and Pesth are one town, but on opposite sides of the Danube.

ALBERT HARTSHORNE.

BYRON, 'CHILDE HAROLD' (7th S. ii. 366).—Byron's mistake of using "lay" for *lie* is one that has long prevailed. It occurs in Shakespeare's 'A Lover's Complaint,' l. 4:—

And down I *laid* to list the sad-tuned tale.

Here *laid* is used for *lay*, the past tense of *lie*. C. Marlow, in his translation of Ovid's 'Elegies,' ii. xii., has:—

About my temples go, triumphant bays!  
Conquered Corinna in my bosom *lays*.

In the 'Boke of Brome,' a common-place book of the fifteenth century, p. 63, the same mistake is made:—

A! mercy, fader, wy tery ye so,  
And let me *ley* thus longe on this beth!

F. C. BIRKBECK TERRY.

When I was a young man Byron's address to the ocean was a favourite piece of recitation. I always spoke the line in question thus:—

And dashest him again to earth: *there let him stay*.

WM. GURNER.

THE ELEPHANT (7th S. ii. 68, 136, 212, 272).—In the church of St. Mary, Kersey, near Hadleigh, Suffolk, there is a well-executed elephant on the cornice of the north aisle. I cannot say what the material is, as it is covered with whitewash. It occurs in what looks like a long procession of animals, possibly representing the creation, or the exit from the ark. The style of the aisle is perpendicular. WILLIAM DEANE.

Hintlesham Rectory, Ipswich.

BELL OF FLAX (7th S. ii. 207, 273).—In Mr. E. Peacock's 'Glossary of Words used in Manley and Corringham' *boll* is given as the seed-vessel of flax, and *bolled* as being used for corn in the ear.

F. C. BIRKBECK TERRY.

FRENCH EQUIVALENT TO "QUEEN ANNE IS DEAD" (7th S. ii. 439, 458).—A more familiar form of the equivalent supplied by your correspondent is "C'est vieux comme le Pont Neuf," which is very commonly used, the French being fond of an epigrammatic form of expression, and the Pont Neuf being really the oldest bridge. I have been told, however, that it had its name not from *neuf*, new, but because nine streets branched



out from it. Another, and almost more familiar equivalent is, "Ça, c'est de l'ancien Testament!"

R. H. BUSK.

McWILLIAM (7th S. ii. 468).—J. H. G., quoting from the Irish State Papers of 1586, mentions the Burkes, and asks "What is a McWilliam?"—as though a McWilliam were some inanimate object. By referring to Burke's 'Dormant and Extinct Peerage,' p. 66, it will be seen how the McWilliams and the Bourkes were once interwoven. See also FitzPatrick's 'Life of Very Rev. Thomas Burke' (Kegan Paul), vol. i. p. 5.

JUVENA.

REGISTERS OF BIRTHS (7th S. ii. 147, 256).—I believe it was customary before the institution of parish registers in England for a record of baptisms to be made by the parish priest in the end of the missals or service books. Can any one of your readers state whether any books containing such entries are still existing?

FREDERICK E. SAWYER, F.S.A.

Brighton.

DATE OF ENGRAVING WANTED (7th S. ii. 447).—Henry Maydman was the author of *Naval Speculations and Maritime Politicks: being a Modest and Brief Discourse of the Royal Navy of England*, &c. (London, 1691, 8vo.). The engraving described by Mr. Hankey is prefixed to the volume. In the "Epistle Dedicatory" to "the Right Honourable Thomas, Earl of Pembroke and Montgomery.....Premier Commissioner for executing the office of Lord High Admiral of England," &c., Maydman states that

"the Author of these ensuing sheets, approaching towards the finishing his Thirtieth Year from being Employed a Warranted officer in divers of the Ships of the Royal Navy.....hath been a true observer, and diligent Inspector into the Proceedings, Actions, and Methods thereof."

According to Haydn, Thomas, eighth Earl of Pembroke, was the First Lord of the Admiralty 1690-2. I must, therefore, leave it to others to account for this discrepancy in the age of Henry Maydman.

G. F. R. B.

Henry Maydman was elected Alderman of Portsmouth in 1701; Mayor from Feb. 14, 1711, for the remainder of the year, in place of Henry Seager, removed by mandamus from the Court of Queen's Bench, "a great political struggle existing at the time."

JAMES HORSEY.

QUARR, I.W.

[MR. J. INGLE DREDGE refers to Noble's continuation of Granger, i. 277. Other contributors supply the same information as G. F. R. B.]

ORIGINAL OF FRENCH BALLAD (7th S. ii. 488).—The original of the ballad given by M. S. is by Henri Murger, and is printed amongst his collected poems. I cannot say precisely where it

occurs, but have an impression it is in one of his prose works. Has M. S. examined 'La Vie Bohémienne'?

ERNEST C. DOWSON.

Queen's Coll., Oxford.

DATE OF BIRTH OF RICHARD, DUKE OF YORK (7th S. ii. 367, 471).—I have to thank Mr. W. G. STONE, of Bridport, for a most interesting private communication on this subject, which anticipated HERMENTRUDE's answer in last week's 'N. & Q.' Mr. STONE referred me to a MS. in the British Museum, which my friend Mr. P. Z. Round has kindly examined for me. The MS. is No. 6,113 of the Additional MSS., fol. 48 b., which appears to be a contemporary MS. with notes and additions made at slightly later periods; and it would appear from this that the Princess Margaret was born 1471 (the day of the month not given), and that the Duke of York was born Aug. 17, 1472, at Shrewsbury. The entry in the MS. with reference to the Princess Margaret is as follows:—

"A° D'ni M iiii° and lxxj.

my lady Margarete and Dyed yonge and ya Berryed' at the Auter end fore Saint Edwardes Shryne at Westminster."

The entry as to the birth of the Duke of York is as follows:—

"A° D'ni M iiii° and lxxij.

Was Borne my Lorde Richarde Duke of York at Shrewsbury on the xvijth Day of Auguste."

I find the following passage on the subject of the young Princess Margaret's tomb in 'The Antiquities of Westminster Abbey,' 1742, fifth edition, vol. i. p. 199:—

"Joining to the last, is a little raised Monument of grey Marble, on which was formerly the Image of an Infant engraven on Brass, but now decay'd, or rather taken away: However, there is so much of a Latin Inscription remaining on the Ledge of the Tomb, as informs us, that here lies interred, the body of Margaret, the Daughter and Fifth Child of Edward IV. King of England and France, by Elizabeth his Queen. She was born on the nineteenth day of April, and died on the Eleventh Day of December following in the Year 1472.

THE EPITAPH.

Margareta illustrissimi Regis Angliæ & Franciæ Domini Edwardi Quarti & Domini Elizabethæ Reginæ, serenissimæ Consortis ejusdem, filia & quinta proles, quæ nata fuit 19 Die Mensis Aprilis, Anno Domini 1472; & obiit 11 Die Decembris: cujus Animæ propitiatur Deus. Amen.

Nobilitas & forma, decorque, tenella juvenas,

Insimul hic ista mortis sunt condita cista.

Ut genus & nomen, sexum, tempus quoque mortis,

Noscas cuncta tibi manifestat margo sepulcri."

If the date on this epitaph be the right one, it would seem that Sir John Paston was not in error, but that the Duke of York must have been born in the subsequent year, 1473, as conjectured by your correspondent HERMENTRUDE, in spite of the statement in the MS. quoted above.

F. A. MARSHALL.

8, Bloomsbury Square.



**PARAGUAYAN TEA** (6th S. xii. 466).—It is to the Jesuits that we owe the introduction of the use of the Paraguayan herb. They exported it so early as the beginning of the eighteenth century, and hence it is frequently called Jesuit's tea :—

"In the reign of Queen Anne the London physicians forbade Jesuit's tea as productive of barrenness in men and women, but possibly they were jealous of its origin, although they certainly encouraged the use of Jesuit's bark."—Mulhall's 'Hand Book of the River Plate.'

The herb *yerba* is cultivated in Paraguay and the neighbouring districts, the *yerba* of the first-named state being considered preferable to that of any other. On being gathered it is scorched and suspended in sheds exposed to a slow wood fire. On the following day the twigs are ground, and it is ready. It is sewn up in raw or untanned hide (hair on the outside), and this hide, being wetted at the time it is used, dries and contracts, rendering the bundle *tercio* or *sobernal*, as it is termed, compact. These bundles weigh from 200 to 250 lb. Brazil exports 30,000 and Paraguay 5,000 tons annually.

The gourd from which this tea is imbibed is called the *máte*, and hence the name applied to the drink itself. This gourd is cultivated in all parts of the country. I noticed that my gardener had placed nearly two hundred to dry in the sun the other day. This gourd is, as a rule, about the size of an orange, circular in shape, a little flat at its sides, and some three inches of the stem is usually left on. It is brought into the kitchen in the winter, and dries completely in the smoke there. The seeds are then cut out and it is ready for use.

Owing to the fineness of the *yerba*, the liquid is imbibed by means of a *bombilla*, a long stem with a perforated bulb, generally made of white metal, though not unfrequently of silver, or even gold. This stem is well embedded in the *yerba*, warm water is poured over it, and the tea is thus drunk. Men drink it bitter. Women add sugar, and sometimes milk. I have never seen lemon-juice used, and I may add that I have been a constant drinker of *máte* for the past five years.

In the house of the *gaucho*, or native workman of this country there are certain customs with regard to the use of *yerba* that are worthy of note. Where five or six are gathered round the fire in the centre of the smoke-begrimed kitchen, the *máte* is handed round the circle in rotation, served always by the same person. The technical word used is *sevar máte* (*cebar*, lit., to bait, to grease, applied in the sense of doughing together the paste formed by the *yerba* and water and accommodating the *bombilla*). It is the worst possible etiquette to wipe the mouthpiece of the *bombilla* when handed to you, or to return the *máte* only half emptied. As the taste is exceedingly bitter when the *yerba* is newly placed in the gourd, it is a saying that "the fool of the company" drinks the first *máte*.

"Siempre me toca á mí tomar el primer máte" (lit., "I have always to drink the first *máte*," i. e., "I am an unlucky fellow"). As a beer king in Germany is by his stiff drinking a brave fellow, so is a hearty drinker of *máte* honoured by his fellows in this country. Not many days ago a woman, complaining to me of the poor health of her brother, remarked, "En otros años solia tomar tres cebadas\* antes de ladrar el cimarron† y ya ni ganas tiene!" ("In former years he would drink three replenishings of the gourd before the morning dog bayed, and now he seems to have no desire to drink at all"). We also have the proverb, "Calientar agua para que tome otro el máte" ("Heat water that another may drink *máte*," i. e., "Sow that others may reap").

It is a most sustaining beverage, and if one drink seven or eight *mátes* before sunrise he is better able to resist a day's work and fatigue than had he drunk any quantity of coffee or tea. But it is an acquired taste, and anything but agreeable. The probable reason that it is generally drunk by the people in this country is that they cannot afford anything better, and that its slow process of circulation and imbibing suits their indolent nature.

H. GIBSON.

La Tomasa, Cachari, F.C.S., Buenos Ayres.

**LAWYER AND WARRIOR** (7th S. ii. 409, 450).—The notes at p. 409 clearly refer to James Chadwick, who was created Steward of the Honour of Peveler in 1638, and Deputy Recorder of Nottingham in 1642, the Earl of Clare being the Recorder. Chadwick played an important part in local politics, and he had the misfortune to incur the hatred of Mrs. Hutchinson. She abuses him in her usual virulent manner, but there is no doubt that her character of him is grossly distorted. Many notices of Chadwick will be found in her book. Chadwick died in June, 1660. From one of the notes in Mr. Firth's edition of Col. Hutchinson's 'Life' we learn that Chadwick raised a force in the moorlands of Staffordshire, of which he became colonel. Chadwick's description of this command as the office of "Commander en cheife de moorelands in Com. Staff." is somewhat magniloquent. Mrs. Hutchinson states that Chadwick had been a "parcel-judge" in Ireland. It is possible that Chadwick has exaggerated the importance of his judicial appointments in Ireland in the same way as he has done with his military command.

W. H. STEVENSON.

Nottingham.

His name was Chadwick. He is roughly dealt with by Mrs. Hutchinson in her 'Memoirs' of her husband, the Governor of Nottingham. He

\* From *cebar* (Arg. *sevar*), to grease, to bait, ultimately to prepare *máte* (tech.). A *cebada* will last out some eight to twelve replenishings of the gourd with water.

† *Cimarron*, a semi-wild dog, yellow in colour, almost extinct now.



is not mentioned, strange to say, in the list of Chief Justices of Munster in the 'Liber Munerum Hibernie'; at least, not in the place where his name would be expected to appear. Whether he may or may not be mentioned in some unlikely and unexpected place in the mass of appendices and supplements I do not venture to say.

W. D. MACRAY.

CONGERS, A BOOKSELLING PHRASE (7th S. ii. 365).— 'Glossographia Anglicana Nova,' 1707, gives:—

"Congress or Congre, a Society of Booksellers, who have a Joynt Stock for Trading."

Again, in Phillips's 'New World of Words,' 1720, I find:—

"Congress, or Congers, a particular Society of Booksellers, who put in joint Stocks for the Buying and Printing of Copies, and Trading for their common Advantage."

According to the above passages the word would seem to be derived from Lat. *congressus*.

F. C. BIRKBECK TERRY.

"EXPERTO CREDE" (7th S. ii. 368, 433).—It is almost a primary rule with readers of 'N. & Q.' to require chapter and verse where possible, and I marvel that such a veteran note-taker as Mr. SALA should be content to simply ascribe the phrase "Experto crede Roberto" to dear old Democritus Junior. May I supply the omission? The passage in which the phrase occurs is at p. 6 of the address of Democritus to the reader in my Burton's 'Anatomic' (Oxford, 1632), and runs thus:—

"Concerning my selfe, I can peradventure affirme with Marius in Salust, that which others heare or read of, I felt and practised my selfe, they get their knowledge by Booke, I mine by melancholizing, 'Experto crede Roberto.'"

JAMES HOOPER.

Oak Cottage, Streatham Place, S.W.

"Experto credite" occurs in Vergil's 'Æneid,' xi. 263, and Ovid's 'Ars Amantis,' iii. 511; "Crede experto" in 'Silii Italici, Punica,' vii. 395. Antonius de Arena (died 1544) wrote "Experto crede Roberto," Robertus standing for a plain man who had no title to exceptional wisdom. Arena gave the phrase currency in France, Italy, and Germany, many Germans using Rupert, with an allusion to Knecht Rupert, for Roberto. The phrase is an intentional travesty.

C. W. ERNST.

298, Commonwealth Avenue, Boston, Mass., U.S.

PARISH REGISTERS (7th S. ii. 368, 431).—I would suggest to MR. ELLIS that he should procure Dr. Geo. W. Marshall's printed copy of the register of Perlethorpe, Notts., 1528-1813, the proof of which I saw last week. It is an admirable specimen of what a printed copy should be—page for page, line for line, letter for letter, with notes

from the wills and administrations of those who lived in the parish.

JOHN CLARE HUDSON.

Thornton, Horncastle.

In many registers that I have come across, particularly those of the sixteenth century, I have noticed that baptisms, marriages, and burials are entered together, not baptisms by themselves, then marriages and burials. I suppose there would be no objection if a transcriber kept them distinct, not observing their order in the registers.

M. A. OXON.

CUSTOMS CONNECTED WITH THE PLAGUE (7th S. ii. 229, 374).—Will you allow me to note a further discovery in connexion with the bearing of rods or wands in the time of plague. It is a much earlier instance than either of those before noted. On April 28, 1518, during the prevalence of the sweating sickness in England, the Dean of the Chapel Royal, John Clerk, D.D., wrote to Wolsey from Woodstock as follows:—

"Master More has certified the King from Oxford, that three children are dead of the sickness, but none others. He has charged the mayor and the commissary in the King's name, that the inhabitants of those houses that be and shall be infected, shall keep in, put out wipes, and bear white rods, according as your grace devised for Londoners" (see Calendars of State Papers of Hen. VIII.).

Clearly the custom was an ancient one, and I should be very glad if any of your readers would help me to trace it to its source. On what date were Wolsey's orders to the Londoners issued?

H. R. PLOMER.

In 1573 the plague was raging in the town of Southampton, and recourse was had to the expedient of painting a cross on the house doors of infected persons; such persons were obliged to carry white rods in their hands "to knowe the syke from the whole"; and the town employed six men and women as "keepers and bearers" of the sick people, at one shilling per week each. See Davies's 'History of Southampton,' 1883, p. 480.

J. S. ATTWOOD.

Exeter.

SUICIDE OF ANIMALS (6th S. xi. 227, 354; xii. 205, 454; 7th S. i. 59, 112, 155, 178).—I am disinclined to believe in deliberate intention of suicide in so-called "animals," for one reason, among others, because I think if they were capable of entertaining the idea they would take advantage of it so often, to be rid of the miseries the human animal inflicts on them, that the present doubt would not exist. Would not half the cab-horses crawl into the Thames, and would not high-spirited mongrels devise means of being beforehand with the policeman's truncheon? Nevertheless, I have just been credibly informed of an authentic instance, which has so much more appearance of a deliberate act of the kind than any I have met



before, that I transmit the account as it was told to me. A gentleman with whom I had a slight acquaintance, residing not many doors from me, went last winter to the South of France on a visit to relations. He was out of health, certainly, but it was quite expected that the change of climate would restore him. His "faithful dog" did not "bear him company," but remained with his wife and friends. The hopes of his recovery proved fallacious, and when the news of his death came it was an unexpected grief. The dog seemed fully to understand the nature of the bereavement, and shared the grief of the family to such an overwhelming extent that one day it went to an upper window and jumped out, killing itself in a very distressing way. I may add the dog was a small terrier.

R. H. BUSK.

THE IMP OF LINCOLN (7th S. ii. 308, 416).—The imp of Lincoln reminds me of a small figure in stone representing his Satanic Majesty which I saw some years ago on the roof of the church at Thorpe Malsor, in Northamptonshire, which had then been recently restored; and I have been furnished with the following information concerning it, which may perhaps interest some of your readers:—

"This funny monster in stone on Thorpe Malsor Church is by no means a legendary hero or ancient inhabitant, but altogether a modern intruder, carved for some other place and rejected, whereupon the restorer of the church considerably found a home for it in a secluded nook on the roof, close to the window at the top of the turret staircase, leading to a small chamber over the south porch. At the corners of the inside roof of this staircase are four guardian angels carved in stone, supposed to be keeping at a proper distance his Satanic Majesty, who is in an attitude ready to jump in and lend his attributes of a pig and a monkey to assist the priest when acting the part of confessor in the little room close by. The chamber is a restoration, after having been blocked up for ages, and is said to have been originally intended for the accommodation of the sexton, who occasionally had to toll the bell at night and always for matins. The little imp's arrival was supposed to bring mischief, as the people of Thorpe said, 'No good can come to us while that thing is there,' and unfortunately, being hidden out of sight, it cannot form a target for the boys to throw their stones at."

HENRY DRAKE.

May I suggest that the word *imp*, in its Anglo-Saxon sense *ymp*, does not imply a demon, but a son or descendant? In the Beauchamp Chapel at Warwick there is (or was) a monument to the infant son of Robert Dudley, "A noble impe, a child of grete parentage, but of farre greter hope and towardnes."

A. A.

EARL OF MORTON'S STATEMENT AT THE GRAVE OF KNOX (3rd S. xii. 349).—In reply to a query as to the original authority for Morton's eulogy on Knox, "Here lies one who never feared the face of mortal man," reference is made to David Buchanan's 'Life of Knox,' Calderwood's 'Life

of Knox,' and Calderwood's 'History of the Kirk of Scotland.' The original authority is James Melville's 'Diary' (Bannatyne Club), p. 47, and the exact words are "that he nather fearit nor flatterit anie fleshe." James Melville possibly had the anecdote from his uncle Andrew, or it may have obtained general currency among the friends of Knox.

T. F. H.

BEAVER OR BEVER (7th S. ii. 306, 454, 514).—This word is pronounced in Bedfordshire *bavers*, a being sounded as in quaver. It is a word of every day occurrence, meaning an intermediate meal, not (as apparently at Eton) between dinner and supper, but between breakfast and dinner, usually about 11 A.M. It will be interesting if it can be made clear that *beverage* is connected with this word. *Beverage* is, however, usually derived from *bibere*, to drink; and *bavers* in the Midland Counties includes eating as well.

G. F. W. M.

There can be little doubt, I think, that this word=*boire*, Old French *bevre*, *boivre*, and so is much the same thing as *beverage*, which comes from *bibere*, as Prof. Skeat's 'Dictionary' explains. Even when *bavers* mean victuals as well as drink, we must recollect that the greater includes the less, and that, as Falstaff had but little bread to his sack, so beer is the eponymus of the Briton's nunchoon.

A. J. M.

'NEW MONTHLY MAGAZINE' (7th S. ii. 388).—With all deference to URBAN, it can hardly be said that this magazine started in 1821. The first volume appeared in 1814, and was styled the *New Monthly Magazine and Universal Register*. In the fifteenth volume, which appeared in 1821, a slight change of title was made, by the substitution of the words "Literary Journal" for "Universal Register." According to Cyrus Redding's notice of Talfourd in vol. c. of the *New Monthly Magazine*, pp. 407-415,

"Campbell became editor of the *New Monthly*. In the small print which made every third volume, Talfourd regularly supplied the drama for ten consecutive years. His contributions to the first part of the new series of the magazine were few."—P. 410.

On the next page Redding states that

"besides his hundred and twenty dramatic articles, Talfourd wrote numerous reviews in the large print."

G. F. R. B.

JOKES ON DEATH (7th S. ii. 404).—Burnet, in his 'History of his own Time,' says that the Earl of Argyll, being visited by Mr. Charteris whilst he was finishing his dinner on the day of his execution, said to him, pleasantly, "Sero venientibus ossa."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

The word "keepers," as quoted from 'Romeo,' is far wide of any possible reference to the official



position of Lord Keeper, as suggestive of an allusion to Sir Thomas More. The first idea suggested is of a trained nurse or other attendant, who, like Dame Quickly, watched by the bed of departing Falstaff. The second idea is of a gaoler, but that may be at once dismissed, because a gaoler would not become the depository of folk-lore superstition. The third idea is of the keeper at an asylum. Here, in the absence of any definite knowledge, I leave it.

A. H.

SOCIAL POSITION OF THE CLERGY IN THE SEVENTEENTH CENTURY (7th S. ii. 241, 313, 377).—There can, I conceive, be little doubt but that Macaulay had in his mind's eye the well-known 'Directions to Servants' by Dean Swift. In those "To the Waiting Maid" he advises (in a certain contingency), "You must take up with the chaplain." The passage is too gross for the chaste columns of 'N. & Q.' As HERMENTRUDE mentions, the social position of ladies' maids was then higher than now. Indeed, so recently as the first quarter of the present century they are styled "gentlewomen" in works of fiction. C. S. K.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Cavalier Lyrics: For Church and Crown.* By J. W. Ebsworth, M.A., F.S.A. (Privately printed.)

So antiquarian in feeling, in character, and in expression are these Cavalier lyrics of our old contributor the Rev. J. W. Ebsworth, that the rule prohibiting 'N. & Q.' from dealing with modern verse may now for once be set on one side. If ever there was a soul born a couple of centuries too late it is that of the Vicar of Molash. To the general reader he is known by his admirable service to letters in reprinting in a handsome form the 'Drolleries' of the Restoration period and by his constant, loyal, zealous, and wholly gratuitous labours in editing for the Ballad Society the precious series of Bagford and Roxburghe ballads. A smaller circle recognizes him as the author of 'Karl's Legacy,' published in two volumes in 1868, and of various spirited poems written on occasional subjects. In these various books we are shown a man whose nature is "subdued."

To that it works in, like the dyer's hand,

It is not a mere question of admiration and enthusiasm for the brave gentlemen who cast in their lot with the Stuart kings, melted their plate into money, armed their servants into companies, and gave up their estates and their lives, accepting ungrudgingly penury, exile, and death. Into the very soul of these men Mr. Ebsworth enters, leading, as it were, their lives, warmed by their loves, flushed with their hatreds, inspired by their scorn. The name of "crop-eared Puritan" is with him a phrase of burning significance, the health of King Charles is drunk by him unbonnetted and kneeling, with the resolution of enthusiasm and the fervency of prayer. For the Puritans of to-day, for those who would have no more cakes and ale, would take away from our country the name of Merry England, and substitute sour viages for happy faces, Mr. Ebsworth has unqualified contempt. It is, however, an old-world scorn. He is a not ungenerous foe. For "Old Noll," who "plays the right card, tho' he holds the wrong suit," he has an enforced admiration; and after the restoration of monarchy he

calls on Milton, who has fallen on "evil days" and "evil tongues," and is "in darkness and with dangers compass'd round," and shakes him by the hand.

Part I. deals with the period before the Restoration. The first lyric of combat is sung in June, 1639, by a trooper of Sir John Suckling's regiment after their dispersal by the Scots; a second is a wail over the fate of Strafford. Then, after one or two others, is a spirited song on the raising of the royal standard at Nottingham. This is followed by 'Told in the Twilight,' a love-ballad sung before Edgehill. So by 'Prince Rupert's Last Charge,' 'Left on the Battle-field, Naseby,' 'Vae Victis'; Philiphaugh, 'Short Shift,' 'A Cavalier's Grave,' &c., we arrive at 'The Thirty-first of January, 1648/9,' a supremely touching poem, in which a girl whose brothers have died in the war hesitates how to break to her ruined father the news of the death of Charles.

Part II. opens out a brighter vista. We have now a picture of the Restoration Court, with poems to La Belle Stewart, glimpses of Nell Gwynne, Milton, &c.; but with graver episodes, such as the murder of Archbishop Sharp, and so on, until the true Cavalier, "Semper Fidelis," once more accepts exile after the flight of James II.—

From trickster Orange and those pliant knaves  
Whom he had bribed to treachery accurst.

The volume thus constitutes a species of poetical and quasi-dramatic chronicle of fifty years of English history. It is written throughout with spirit and fervour, is printed as an *édition de luxe*, and is illustrated by designs reproduced by the author from the old ballads he has edited and from other sources. In its way this attractive volume, of which a very limited edition is imprinted, is, and is likely to remain, unique.

*Three Norfolk Armories.* A Transcript made in 1753 of a MS. by Anthony Norris, Esq., of Barton Turf. Edited by Walter Rye. (Privately printed.)

THIS is an interesting little volume on a special subject by one who is well known as a specialist on East Anglian heraldry and genealogy. The frequent references to monuments, painted glass, &c., as authority for the older coats, can only cause regret in our minds that the compiler of these armories did not mention the places where the monuments were then existing. It is probable that we should have a sad tale to tell of destruction, whether of marble, or brass, or of storied window.

Among the rarer names which we notice in Mr. Rye's 'Norfolk Armories' is that of Lynsey of Guntun, occurring in his Codex C, and as to which the editor queries "Lynsey?" The name may have been sometimes so written, but the more ordinary forms are Limesie and Lymesie, and it is, as the late Earl of Crawford showed good reason for believing, the original form of the name of the "lightsome Lindsays" of Scottish history. Other famous names from the same history appear on Mr. Rye's pages, such as Kirkpatrick, Montgomery, &c. Old English local patronymics, such as Atte Cherche, Atwood, occur, and names such as Cressy, Everingham, Rydell, to which attention has from time to time been drawn by us. We hope that Mr. Rye will be encouraged to continue his good work, and print "all the Norfolk armorial MSS.," as he suggests in his prefatory note.

*Edgar Allan Poe: his Life, Letters, and Opinions.* By John H. Ingram. (Allen & Co.)

IN a convenient and handsome volume, suitable in all respects for the shelves, is now issued Mr. Ingram's elaborate and successful biography of Poe. The service Mr. Ingram has rendered to the poet has long won recognition. In this biography the vindication of Poe is complete. It is pleasant to find that a new edition has



been speedily required, and certain that its appearance in a form at once legible and portable will commend it to a largely increased circle of readers.

*The Wisdom of Edmund Burke: Extracts from his Speeches and Writings.* Selected and Arranged by Edward Alloway Pankhurst. (Murray.)

To the general reader, to whom it may be supposed the time or the disposition to read Edmund Burke will be wanting, this series of well-arranged extracts will bring a knowledge of one of the most profound thinkers of England. All that need be advanced in favour of the book is urged in the assertion that it is well named.

*London Rambles "en Zigzag" with Charles Dickens.* By Robert Allbut. (Drewett.)

A new and cheap edition of a work which to a visitor to London adds greatly to the attraction of a walk through familiar thoroughfares and adjacent by-ways, has been issued by Mr. Drewett, with reproductions of some of his illustrations of old London.

*Book-Love.* Vol. IV.—June to November, 1886. (Stock.) THE latest volume of *Book-Love* is disappointing. The articles, as a rule, are short and of no great importance. Some of them are extracted from well-known sources, and the verse is poorer in quality than the prose. From this condemnation the article by Mr. John Davies on 'The Adorno of Giovanni Soranzo' escapes. It would surely be better to have more signed articles.

*The New Peerage*, by G. E. C. (in the *Genealogist*, N.S., vol. ii.), continues its useful and interesting course, and deserves more than the few words in which we must compress our sense of gratitude to its editor. The portion included within the volume of the *Genealogist* for 1885 contains titles of great historic interest in the peerages of the three kingdoms, and involves the discussion of points of no slight difficulty in genealogy and peerage law. G. E. C.'s hope that the "full and lucid" history of the great Anglo-Norman house of De Albini, which, as he truly says, "has yet to be written," may be undertaken by Mr. Chester Waters, commands our entire sympathy. We observe that, under Arundel, G. E. C. speaks of the alternative use of the name of De Arundel by the Fitzalans as affording a singular instance of the adoption of the name of the dignity as a surname. This may be true of the English, but it would certainly not be true of the Scottish, peerage. The very same portion of G. E. C.'s work contains the title of Athol, the earliest surname of whose bearers known to us was De Atholia. So we have Lennox, Menteith, Mar, and others of the seven earldoms, giving name as well as title to the ancient Celtic houses which held those earldoms.

Speaking generally, we may say that the notes by the learned editor are full of literary and bibliographical details, as well as of points of interest, raised by way of criticism or suggestion, as to the creation and devolution of titles. We shall look forward with interest to the next instalment of the 'New Peerage,' in the *Genealogist* for 1886.

*Le Livre* opens with a very interesting paper on 'Des Bibliothèques au Point de Vue de l'Ameublement,' with many designs of very handsome bookcases designed for the luxurious collector. Following this comes 'An Anonymous Work of Balzac.' The 'Chronique du Livre' and a full-page engraving after Titian make up the 'Bibliographie Ancienne.' The more modern portion commences with an account of 'Livres d'Etranger.'

THE fourth volume of Mr. Hamilton's *Parodies* has an introduction to the parodies of popular songs, with which the volume is to be principally occupied.

MESSES. CROSBY LOCKWOOD & Co. have issued an elementary French grammar and reader by Dr. V. de Fivas, M.A., which is simple, well arranged, and has a good vocabulary.

IN Cassell's "National Library" has been included a good, well printed, and very cheap reprint of 'A Christmas Carol' and 'The Chimes,' by Charles Dickens.

THE latest book catalogue of Mr. U. Maggs, of Church Street, Paddington, contains, in addition to many works, topographical and other, Mr. Solly's set of 'N. & Q.,' with the rare early indexes.

At the meeting of the Royal Society of Literature, on December 10, Dr. Douglas Lithgow, F.S.A., read an interesting paper on Herrick, to whom he assigned the first place, as a strictly lyrical poet, between the period of Henry V. and a century ago; and the Foreign Secretary, Mr. C. H. E. Carmichael, M.A., read the graphic *in memoriam* to the late Dr. Ingleby, contributed by Dr. H. Howard Furness to the October number of *Shakespeareana*.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

SELEUCISSEAU ("Be the day weary, be the day long," &c.).—These lines, apparently proverbial, occur in many places, and are given in different forms. In John Heywood's 'Dialogue concerning English Proverbs,' the form is—

Yet is he sure, be the daie neuer so long,

Euermore at laste they ring to euensong.

It is given differently in Hawes's 'Pastime of Pleasure,' and differently again in Ray's 'Proverbs.' There is no authoritative version.

SAMUEL EVANS, of Columbia, Lancaster County, Pennsylvania, U.S., wishes to correspond with descendants of Barnabas Hughes, who in 1748 or 1749 quitted Donegal for Pennsylvania, and of his wife Elizabeth, *née* Waters.

JAMES TAIT ("A Centenarian in the Far North").—We are sorry for the fruitless trouble you have taken. It would have been spared you had you seen our notice that the question of centenarianism was closed, and would not be reopened.

H. A. S.—See 3rd S. vii. 496, under 'Coachmakers' Company,' and 7th S. i. 8, 52, under 'Cogers' Hall.'

JOHN NEWBAM.—Anticipated. See 6th S. xii. 477.

ERRATUM.—P. 514, col. 1, l. 16 from bottom, for "W. C. B.'s query" read C. B.'s query.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JANUARY 8, 1887.

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## Notes.

## BIBLIOGRAPHY OF COLLEY CIBBER.

The following bibliography of works by or relating to Colley Cibber is a portion of a forthcoming 'Bibliographical Account of Theatrical Literature.' It is exclusive of his plays. The list is, so far as I can ascertain, complete. The works marked with an asterisk are those which have undergone personal inspection. I shall be extremely obliged to any one who can give me the full title-page of any book which is not included in my list, or which is not marked with an asterisk. It will be observed that I do not, except in special cases, give the motto on the title-page. The long Latin quotations which appear on many old title-pages have no interest to compensate for the space they would occupy:—

"A Clue to the Comedy of the Non-juror. With some Hints of Consequence relating to that Play. In a letter to N. Rowe, Esq; Poet Laureat to His Majesty. London, Curll, 1718, 8vo., 6d.\*"—Half-title: "A Letter to Mr. Rowe concerning the Non-juror." The title of the second edition (1718) begins: "The Plot Discover'd: or, a Clue," &c. Half-title: "A Clue to the Non-juror." Cibber's 'Non-juror,' produced at Drury Lane December 6, 1717, was written in favour of the Hanoverian succession, and was vehemently attacked by the Jacobites and Non-jurors. Rowe wrote the prologue, which was very abusive of Non-jurors. This

tract is not an attack on the play, but a satire on, it is said, Bishop Hoadly.

"A Compleat Key to the Non-juror. Explaining the Characters in that Play, with Observations thereon. By Mr. Joseph Gay. The second edition [sic]. London, Curll, 1718, 8vo.\*"—Joseph Gay is a pseudonym. Pope is said to be the author of the pamphlet, which is very unfriendly to Cibber.

"The Theatre-Royal turn'd into a Mountebank's Stage. In some Remarks upon Mr. Cibber's quack-dramatical Performance, called the Non-juror. By a Non-juror. London, Morphew, 1718, 8vo., title, one leaf, pp. 38, 6d.\*"

"The Comedy call'd the Non-juror. Shewing the Particular Scenes wherein that Hypocrite is concern'd. With Remarks, and a Key, explaining the Characters of that excellent Play. London, printed for J. L., 1718, 8vo., 2d.\*"

"Some Cursory Remarks on the Play call'd the Non-juror, written by Mr. Cibber. In a Letter to a Friend. London, Chetwood, 1718, 8vo.\*"—Dated from Button's Coffee-house, and signed "H. S." Very laudatory.

"A Lash for the Laurent: or an Address by way of Satyr; most humbly inscrib'd to the unparallel'd Mr. Rowe, on occasion of a late insolent Prologue to the Non-juror. London, Morphew, 1718, folio; title, one leaf; preface, one leaf; pp. 8; 6d.\*"—A furious attack on Rowe on account of his prologue. A tract of extreme rarity.

"A Journey to London. Being part of a Comedy written by the late Sir John Vanbrugh, Knt. and printed after his own copy: which (since his decease) has been made an intire Play, by Mr. Cibber, and call'd The Provok'd Husband, &c. London, Watts, 1728, 8vo.\*"—The Provok'd Husband, by Vanbrugh and Cibber, was produced at Drury Lane January 10, 1728; and though Cibber's Nonjuror enemies tried to condemn it, was very successful. This tract shows how much of the play was written by Vanbrugh.

"Reflections on the Principal Characters in the Provoked Husband. London, 1728, 8vo."

"An Apology for the Life of Mr. Colley Cibber, Comedian, and late Patentee of the Theatre-Royal. With an Historical View of the Stage during his own Time. Written by himself. London, printed by John Watts for the author, 1740, 4to., portrait.\*"—Second edition, London, 1740, 8vo., no portrait; third edition, London, 1750, 8vo., portrait; fourth edition, 1756, 2 vols., 12mo. An excellent edition was published, London, 1822, 8vo., with notes by E. Bellchambers. The 'Apology' forms one of Hunt's series of autobiographies, London, 1826. One of the most famous and valuable of theatrical books.

"A brief Supplement to Colley Cibber, Esq; his Lives of the late famous Actors and Actresses.\*"—See Aston, Anthony.



"The Tryal of Colley Cibber, Comedian, &c., for writing a book intitled *An Apology for his Life, &c.* Being a thorough examination thereof; wherein he is proved guilty of High Crimes and Misdemeanors against the English Language, and in characterising many Persons of Distinction. Together with an Indictment exhibited against Alexander Pope of Twickenham, Esq; for not exerting his talents at this juncture: and the arraignment of George Cheyne, Physician at Bath, for the philosophical, physical, and theological heresies, uttered in his last book on Regimen. London, for the author, 1740, 8vo., pp. vii-40, 1s."\*—With motto, "Lo! He hath written a Book!" The dedication is signed "T. Johnson." A most eccentric production—seems to be only a pretended attack on Cibber. Extremely rare.

"The Laureat: or, the right Side of Colley Cibber, Esq; containing Explanations, Amendments, and Observations, on a book intituled, *An Apology for the Life, and Writings of Mr. Colley Cibber.* Not written by himself. With some Anecdotes of the Laureat, which he (thro' an excess of Modesty) omitted. To which is added, The History of the Life, Manners and Writings of *Æsopus* the Tragedian, from a fragment of a Greek Manuscript found in the Library of the Vatican; interspers'd with Observations of the Translator. London, Roberts, 1740, 8vo."\*—A furious attack on Cibber. The life of *Æsopus* is a burlesque life of Cibber.

"An Apology for the Life of Mr. T—C—, Comedian. Being a proper sequel to the Apology for the Life of Mr. Colley Cibber..... London, Mechell, 1740."\*—See Cibber, Theophilus.

"The History of the Stage, together with the Theatrical Life of Mr. Colly Cibber. London, 1742, 8vo."\*—See History.

"A Letter from Mr. Cibber, to Mr. Pope, inquiring into the Motives that might induce him in his Satyrical Works, to be so frequently fond of Mr. Cibber's name. London, Lewis, 1742, 8vo., 1s."\*—Second edition, London, 1744, 8vo.; reprinted, London, 1777, 8vo. In his 'Apology' Cibber had "chaffed" Pope rather happily. In revenge Pope gave him special prominence in the fourth book of the 'Dunciad.' To this attack Cibber replied in this pamphlet, which galled Pope so much that in the next edition of the 'Dunciad' he dethroned Theobald and exalted Cibber to the Throne of Dulness. The sting of this pamphlet lies in an anecdote told of Pope in retaliation for the line

And has not Colley still his Lord and W—.

"A Letter to Mr. C—b—r, on his Letter to Mr. P—. London, Roberts, 1742, 8vo., pp. 26, 6d."\*—Exceedingly scarce. Abusive of Pope.

"Difference between Verbal and Practical Virtue. With a Prefatory Epistle from Mr. C—b—r

to Mr. P. London, Roberts, 1742, folio; title, one leaf; epistle, one leaf; pp. 7."\*—Very rare. A rhymed attack on Pope.

"A Blast upon Bays; or, a new Lick at the Laureat. Containing, Remarks upon a late tatling performance, entitled, A Letter from Mr. Cibber to Mr. Pope, &c. London, Robbins, 1742, 8vo., 6d."\*—With motto, "And lo there appeared an Old Woman! Vide the letter throughout." A bitter attack on Cibber.

"Sawney and Colley, a Postical Dialogue: occasioned by a late Letter from the Laureat of St. James's, to the Homer of Twickenham. Something in the manner of Dr. Swift. London, for J. H., n. d. [1742], folio; title, one leaf; pp. 21; 1s."\*—Of the greatest rarity. A very coarse and ferocious attack on Pope, in rhyme.

"The Egotist: or, Colley upon Cibber. Being his own Picture Retouch'd, to so plain a Likeness, that no one, now, would have the face to own it, but himself. London, Lewis, 1743, 8vo., 1s."\*

"Another Occasional Letter from Mr. Cibber to Mr. Pope. Wherein the new Hero's preferment to his Throne, in the Dunciad, seems not to be accepted. And the Author of that Poem his more rightful claim to it, is asserted. With an Expostulatory Address to the Reverend Mr. W. W—n, Author of the new Preface, and Adviser in the curious improvements of that Satire. By Mr. Colley Cibber. London, Lewis, 1744, 8vo., 1s."\*—The Rev. W. W—n is Warburton. This tract was reprinted, Glasgow, n. d., 8vo. The two 'Letters' were reprinted, London, 1777, with, I believe, a curious frontispiece representing the adventure related by Cibber at Pope's expense in the first 'Letter.' I am not certain whether the frontispiece was issued with the London or Glasgow reprint. I have seen it in copies of both. In Bohn's 'Lowndes' (1865) is mentioned a parody on this first 'Letter,' with the same title, except that "Mrs. Cibber's name" is substituted for "Mr. Cibber's name." He says: "A copy is described in Mr. Thorpe's catalogue, p. iv, 1832, 'with the frontispiece of Pope surprized with Mrs. Cibber.'" I gravely doubt the existence of any such work, and fancy that this frontispiece is the one just mentioned, but wrongly described.

A Letter to Colley Cibber, Esq; on his Transformation of King John. London, 1745, 8vo."\*—Cibber's mangling of 'King John,' entitled 'Papal Tyranny in the Reign of King John,' was produced at Covent Garden, February 15, 1745.

"A New Book of the Dunciad: occasion'd by Mr. Warburton's new edition. London: 1750."\*—See Warburton, Rev. W. In this pamphlet Cibber is dethroned, and Warburton elevated to the throne of dulness. ROBERT W. LOWE.

Halden Villa, Park Villas, West Norwood, S.E.



## ORIGIN AND PROGRESS OF BARNARD'S INN.

## CHAPTER IX.

Lord Kenyon held the Inns of Chancery in great respect, and on the trial of an ejectment in 1795, in which the principal was a defendant, where some custom of the inn as to the holding of chambers was relied upon as a defence to the action, the learned judge observed that the inns have rules and regulations within themselves, which had always been attended to by the courts, and considered to be binding so far as related to their internal government. And the courts in the present day seem equally disposed with Lord Kenyon to uphold the dignity and independence of the societies. In the year 1836 a Mr. Gresham, who held chambers in the inn but who has since risen to the dignity of a common councilman and is in the ardent pursuit of still higher civic honours, expressed a wish to become a member of Barnard's Inn, and this wish, not being gratified, swelled into a desire so uncontrollable as to lead him to threaten the principal with legal consequences if he continued to refuse to admit him a member. Without stopping to comment upon the want of taste of a person insisting to be admitted into the fellowship of a body of gentlemen meeting together for nothing but social purposes, or into the painful position in which he would find himself if his suit had been successful, it is singular to observe the perseverance with which Mr. Gresham urged his pretensions, and the reasoning with which he supported them.

The rules of court of 1654 and 1704 which required all attorneys to enrol themselves members of Inns of Court or Chancery under penalty of being struck off the rolls, obsolete as they had become by desuetude, Mr. Gresham sought to resuscitate, and in Easter Term 1836 applied to the court for a mandamus to the principal and antients, commanding them to admit him a member of the Society. The affidavit upon which Mr. Gresham founded this application stated that he was an attorney, and had been some years resident in Barnard's Inn; and that an order was made April 15, 6 Charles I., by the Lord Keeper and all the judges of both benches for the government of the Inns of Court, whereby it was ordained that the Inns of Chancery shall hold their government subordinate to the benchers of the Inns of Court unto which they belong; and in case any attorney, clerk, or officer, being of any of the Inns of Chancery, shall withstand the directions given by the benchers, he shall be severely punished, either by forejudging from the court or otherwise as the case shall deserve. And that by certain old rules of court, which he refers to, it was ordained that all attorneys and clerks of court should procure themselves to be admitted into one of the Inns of Court or Chancery. And the affidavit then goes on to state that Mr. Gresham,

conceiving that the Society of Gray's Inn might, as Visitors of Barnard's Inn, exercise their visitatorial power as to his admission, had lately presented to the benchers of that Society a memorial praying that they would undertake such inquiry as should seem meet. That the benchers of Gray's Inn had appointed a day for hearing, and caused a copy of the memorial to be served on the principal and antients of Barnard's Inn; but that no one attended on their behalf, and that Mr. Gresham had been heard *ex parte*, and the benchers informed him that they had caused search to be made for precedents, but none had been found which sufficiently bore upon the case, and they declined interfering in the matter of the memorial. Sir William Follett, on the part of the Society, showed cause against the rule, contending that the principal and antients, or the majority, have alone the conduct, management, and control of the Society, and alone make, and have since the existence of the Society made, rules, orders, and regulations relating to the election of the antients and companions or members and all other matters connected therewith; and that no person had ever been admitted a member or companion without first having been proposed and seconded by an antient, and elected by a majority of the antients; and that Barnard's Inn was a voluntary society, governed by its own rules as to the admission of members. The learned counsel admitted that the rules of court have not been formally rescinded, but contended that they refer to a state of things quite different from that which has existed, since the admission of attorneys is regulated by Act of Parliament, and negatived the assertion that any inchoate right existed to become a member of any of the societies.

Sir Fitzroy Kelly, in support of the rule, pressed the court very strongly to grant the mandamus, on the ground that the question was of too great public importance to be decided upon affidavit, and argued that though true it is the rules have fallen into disuse, and that many attorneys are not members of the inns, probably from the great increase of attorneys without a corresponding increase in the number of inns, yet that the rules themselves are not repealed by any statute passed since they were framed. Lord Denman, C.J., on a subsequent day delivered judgment as follows:—"We have looked into the authorities, but find nothing upon which this case can be decided. We are, therefore, confined to the matter appearing on the affidavits, and in them we see nothing that gives us authority to interfere." The rule discharged.

In this decision two principles are established favourable to the independence of Barnard's Inn: the acknowledgment on the part of the benchers of Gray's Inn of their possessing no authority to interfere, and the recognition by the Court of



King's Bench of the Society being a voluntary society. The tone of authority assumed by Gray's Inn upon the illegal election of Mr. Nelson as principal (see 7th S. ii. 221) and the promptness with which they then exercised their right of control over the proceedings of the Society is strangely contrasted with the acknowledgment of their now being powerless. In the two centuries which have elapsed since Mr. Nelson's election in 1641, the sceptre of authority has passed from the benchers, and does not appear to have been assumed by any other body, as the judges do not profess to have it to exercise. I have been thus prolix in the setting forth of this singular application of Mr. Gresham, considering the result to be of deep importance to the Society, as establishing their independence, relieved from the right of visitation or interference either on the part of the mother society or the Court of King's Bench.

The sceptre is falling from the hands of other Inns of Court, as well as from Gray's Inn. In 1834 Mr. Jessop, a barrister and an antient of Clifford's Inn, not having been elected to the office of principal, as he of right considered he ought to be, appealed to the benchers of the Inner Temple, who called upon Mr. William Henry Allen, the elected principal, to produce the books of the Society to enable them to adjudicate in the matter. This mandate Mr. Allen refusing to recognize, Jessop applied for a mandamus to compel the production.

The judges did not consider they had authority to interfere, it not being capable of proof that the benchers had ever exercised, or had a right to exercise, any authority. (See 5 Barn. and Ald. 984.) Obsolete as the Inns of Chancery have become as seminaries for students in the law, there appears to be a movement in the legal world towards resuscitating the dying spirit both of these inns and of the Inns of Court. The Temple and Gray's Inn have lately established courses of lectures, delivered in term time to their students, and this practice may be revived in the smaller inns.

The Society have always been exemplary Churchmen, and the earliest records show their connexion with the parish church. It was formerly the custom for the principal and antients, with the students in their robes, to march to church in great pomp; and several enactments show how imperatively the Society enforced upon its members the taking of the sacrament. It is true they now and then had a quarrel with the rector, but this does not appear to have alienated them from the church.

An immemorial custom prevailed of making the clergyman of St. Andrew's Church a present annually, perhaps by way of Easter offering, and in the year 1669 their beneficence does not appear to have been very graciously acknowledged, for we find an entry to the following purport:—

"Mr. King, Parson of St. Andrew's, Holborn, being about to take the Degree of Doctor of the University of Oxford, the Principal and Antients agreed to send him 40s. as a remembrance of their loves; but he in very great anger refused it, saying he expected a better remembrance than that, and sent it back again, which they received again, and so not anything was given to the said Parson King. Whereupon, after he was a Doctor and returned to his Parsonage, he directed the Locks belonging to the Seats of Barnard's Inn to be pulled off, whereon the Principal ordered him to set on the said Locks again, and which was done, and the said Doctor and Churchwardens altered some of the Locks and set up rails around them, and occupied them with Townsmen of the Parish, but the Principal and Stewards removed the said Locks and rails, and so annoyed the said Parson King, that he complained to the Chancellor, but could get no redress."

Certainly the tender remembrance to Parson King, however much it might show the love of the Society for their pastor, did not speak loudly in favour of their liberality.

Disputes as to the right of occupation of seats in the church seem frequently to have arisen, and these indecent squabbles were continued after the rebuilding of the church. St. Andrew's Church, though rebuilt by Sir Christopher Wren about the same time, was not destroyed by the Fire of London. The conflagration did not extend westward of Farringdon Street.

The right to pews in the church was never tried directly by this Society, but Staple Inn in the year 1825 took proceedings in the Ecclesiastical Court for the quieting of their possession to the seats from which they, as well as ourselves, had been expelled by the parish. Staple Inn applied in Hilary Term 1826 for a prohibition against the judge of the Ecclesiastical Court. These proceedings led to a very luminous exposition of the law relating to the right of holding seats by faculty as well as by prescription upon the judgment of the Court of King's Bench. The scope of the argument seems to be upon the validity of the claim of any person not being an inhabitant of the parish to seats in a parish church; and Staple Inn being extra-parochial, their claim to a possessory right was not allowed. With regard to the claim by prescription, the Court were of opinion this was not clearly proved.

In Easter Term in the same year Barnard's Inn prayed to be heard on their own account; when Lord Tenterden said the merits of the case had been so fully gone into upon the argument for Staple Inn that, unless we could show some material difference in the facts of the case, we must be bound by the judgment already pronounced. The controversy was not carried further, and both the societies, as well as Thavie's Inn, henceforth gave up their claim to seats in St. Andrew's Church.

AN ANTIENT OF THE SOCIETY.

(To be continued.)



**THE LILY OF SCRIPTURE.**—In the Revised Version of Canticles I find that in all the passages where "he feedeth among the lilies" occurs "his flock" has been inserted in italics. Is this needful? Dr. Royle pointed out, a long time ago, in Kitto's 'Biblical Dictionary,' that the "lily" (Shūshan) referred to might be a plant of Egypt rather than of Palestine, and suggested the *Nymphaea Lotus*, Hook. It would seem, however, this plant has been generally objected to, on the ground of the above-quoted passages. But a custom that seems to have escaped all Biblical critics is that alluded to by Strabo (xvii. i. 15) of holding feasts on the water among the water lilies. He describes them thus:—"These entertainments take place in boats with cabins, and in these the guests enter into the thickest parts of the plantation, where they are overshadowed with the leaves of the water lily (*Nelumbium speciosum*, Wild)." In the time of Hadrian this custom was also frequent, as we can see from the celebrated mosaic of Palestrina. I think now, from a comparison of the texts relating to this lily, all the evidence goes for the lotus being the plant referred to. This "lily" of Scripture was a prolific bloomer, "Flourish as the lily" (Ecclus. xxxix. 14; Hosea xiv. 5); grew by the "rivers of water" (Ecclus. i. 8); was "sweet smelling" (Canticles v. 13); cultivated in "gardens" (Cant. vi. 2); and is mentioned as being "gathered" (Cant. vi. 2). All these passages point to the *Nymphaea lotus*. "A lily among thorns" presents no difficulty, as the Egyptian bean would probably grow on the same marshes or swamps, and on this plant are thorns "so hard," says Theophrastus, (iv. 10), "that crocodiles avoid the plant for fear of running its prickles into their eyes." The passage in the Apocrypha (2 Esdras v. 24), "O Lord thou hast chosen of all the flowers of the earth one lily," if the lotus is intended, would have been singularly appropriate.

In the Revised Version of Job I find, in xl. 21 and 22, the "shady trees" of the A. V. is altered to "lotus trees," without any note or comment. It would be interesting to know whether it is to the *Nelumbium* or to the lotus tree of Homer ('Odyss.' ix.) that the reference is made. Can any one inform me?

P. E. NEWBERRY.

Upper Norwood.

**LETTER OF COL. HUTCHINSON.**—I enclose a letter of Col. Hutchinson's which I did not discover in time to publish in my edition of his life. I searched for the letter amongst MSS., not being aware that it was published at the time in a newspaper:—

"Immediately upon the advantage the Cavaliers had got by raising the siege (of Newark), they sent a summons to the Governor of Nottingham that he and those in the town and garrison of Nottingham should expect nothing but fire and sword if he did not forthwith deliver up the Castle at Nottingham to the King. The

valiant Governor (who can never be remembered but with much honour) returned this stout and brave answer:—

To Sir John Digby and the rest of the gentlemen at Newark.

"Gentlemen,—If the respect and care you express to this town and the country were directed the right way, it would be much happiness to both. As for your threats to this poor town, we have already had experience of your malicious endeavours to execute that mischief which you now threaten; but God restrained at that time both the rage of your cruel hearts, and the power of the devouring element, and I trust he will still do the same for us. I never engaged myself in this service with any respect to the success of other places. Though all the kingdom were quit by our forces, which I trust God will never permit, yet I would never forsake the trust and charge I have in my hand till the authority which honoured me with it shall command it from me. And if God suffer the place to perish I am resolved to perish with it. Being confident that God at length will vindicate me to be a maintainer, and not a ruiner of my country."

JOHN HUTCHINSON.

From *Britain's Remembrancer*, March 26—April 2, 1844.

C. H. FIRTH.

**JIMPLECUTE : DISGRUNTLED : SCARPOLOGY.**—These three words, which must be unfamiliar to several of the readers of 'N. & Q.,' appear in the *Court Journal* of December 11:—

"A Texan newspaper, called the *Jefferson Jimplecute*, got its name in a peculiar way, according to the *Chicago News*. The proprietor was at a loss what to call it, and finally picked up a handful of loose type, and, putting the letters together at random, made the word "jimplecute," which was adopted as the name of the paper" (p. 1458).

"Disgruntled," according to an American authority, means to put any one out very seriously; not out of a theatre or musical hall, but out of temper" (p. 1457).

"Scarpology" is the rival to palmistry; it is the art of telling people's character by the formation of the shoe or boot" (p. 1457).

ED. MARSHALL.

**CHARLOTTE BRONTE'S IRISH LOVER.**—The following discovery (not unworthy of a corner in 'N. & Q.') was a curious and fitting close to a pilgrimage to Haworth some four years ago. Turning into the pretty churchyard of Christ Church (outside Colne, my point of departure), a large square tomb attracted my attention, on which, on approaching it, I read this inscription:—

Sunt sua primum laudi.

Sepultus hic jacet

Reverendus David Pryce, A.B., T.O.D.

Ecclesiae Trawdensis Pastor primus.

Desiderio omnium maximo.

Prid. non. Januarii,

A.D. MDCCCL.

Ætatis suæ

Vigesimo nono

mortem obiit.

Virtutis pietatisque hoc monumentum

Familiarum e donis ad id collatis

Hibernus Hibernico

ponendum curavit.

This was the "sapient young Irishman" alluded



to by Charlotte Brontë in the humorous letter to her sister Emily, dated Aug. 4, 1839, given by Mrs. Gaskell in her interesting 'Life.' By the way, Mr. Pryce is there alluded to as "Mr. B—," a mistake probably of Mrs. Gaskell's, who mistook the P for B, an error which Mr. Carr, the annalist of Colne, has also repeated. The "vicar" referred to was the Rev. W. Hodgson, incumbent of Christ Church from 1838 until his death in 1874; he lies buried a few yards from Mr. Pryce, who was his curate, with charge of Trawden, a township opposite Christ Church, about a mile and a half distant. Pryce survived but a few months his rejection by "Currer Bell," who by a strange irony of fate married a curate and an Irishman after all.

J. B. S.

Manchester.

"JORDELOO."—

"A cry which servants in the higher stories in Edinburgh were wont to give after ten at night, when they threw over their dirty water from the windows. Tabitha Bramble describes it as meaning 'The Lord have mercy upon you.'"—Henderson's 'Prov.,' 1832.

"Cleishbotham" gives explanation without venturing derivation. Unquestionably it is a corrupt form of "Gardez l'eau"; and, indeed, old ladies in Edinburgh still allude to this cry as current in their youth. See note to 'Waverley' on the subject. Also cf. *garderob*, wardrobe.

H. GIBSON.

Buenos Ayres.

**SURGICAL INSTRUMENTS.**—The following extract is from 'A New Method of Rosie Crucian Physick,' by John Heydon, London, 1658:—

"A right surgeon, common ones are but Butchers, such a one is a Physician, and astrologer, nay a Rosie Crucian also, would touch his instrument with a loadstone, that is commonly found, to make it pierce throughout the body without all sense or feeling."

RALPH N. JAMES.

**PARALLEL PASSAGE.**—I have never seen any allusion to the remarkable resemblance between Grfy's lines in the 'Elegy written in a Country Churchyard' and the epitaph by Burns on the monument to Robert Fergusson, the poet:—

No sculptured marble here, nor pompous lay,

No storied urn or animated bust.

This simple stone directs pale Scotia's way

To pour her sorrows o'er her poet's dust.

M. DAMANT.

**RICHARD CROMWELL.**—One of the difficulties Richard Cromwell had to contend with after his father's death appears from the following extract from the *Weekly Intelligencer*, of July 5-12, 1658, to have been his debts. Relating what had passed in Parliament, and speaking of Henry Cromwell, the writer says:—

"The debts contracted by his eldest brother (Richard Cromwell) in relation to his Father's Funeral were also

taken into consideration, and it was referred to a committee to examine what were the Charges of the Funeral that are yet unsatisfied, and to provide some way by which they may be paid without prejudice or charge to the Commonwealth.

"The Debts also of the said Richard Cromwell were taken into consideration, and it appearing that they amounted to a great sum, and beyond the capacity to satisfy the present importunity of the Creditors, it was ordered that the said Richard Cromwell should be free from arrests from any debt whatsoever for six months next ensuing."

RALPH N. JAMES.

**DR. JOHNSON AND OATS.**—Has it been noted that his celebrated definition was suggested to him by Burton, in his 'Anatomy of Melancholy'? At p. 100, ed. 1828, we find:—

"Bread that is made of baser grain, as pease, beans, oats, rye, or over-baked, crusty, and black, is often spoken against as causing melancholy juyce and wind. John Mayor, in the first book of his 'History of Scotland,' contends much for the wholesomeness of oaten bread. It was objected to him then living at Paris in France, that his countrymen fed on oats and base grain, as a disgrace; but he doth ingenuously confess, Scotland, Wales, and a third part of England did most part use that kind of bread; and that it was wholesome as any grain and yielded as good nourishment. And yet Wecker (out of Galen), calls it horse meat, and fitter for juments than men to feed on."

Johnson was a great admirer of Burton, saying his 'Anatomy' was the only book that would keep him out of bed.

G. H. THOMPSON.

Alnwick.

**TOPOGRAPHY.**—In the course of reading I come across items of information of all kinds, which I am sure would prove useful towards the formation of topographical collections in out-of-the-way places. As I feel confident that other readers must do the same, I will ask, Is it not time that some officially or generally recognized depôt for such matters should be formed in each parish, which, under the control of a proper custodian, would in time become a valuable repository of past and current details respecting each locality—in fact a sort of *Domesday Book* of general information, of great and continually increasing interest? In large towns and districts there is always, I am aware, a centre of some kind or other to communicate with. I fancy that the vestry of the parish church would be the proper habitation for such a collection. But who is to be the custodian? It is no use suggesting the rector or vicar; as one might be willing to keep such a collection in proper trim, whilst his successor, totally devoid of the interest or power to continue the work, would create a chaos. Perhaps some of your readers could suggest. At all events, there is little doubt but that it is a matter which will bear consideration by at least all engaged in topographical research.

R. W. HACKWOOD.



### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**JEWISH INTERMARRIAGE.**—Mixed races are superior to those of one stock. So anthropologists now assure us, and such seems the testimony of history. Yet many adduce the Jews, whom they call a race pure and simple, as an exception to this rule. Others think the Jews an exception which disproves the rule. But the Jews, at least in Bible times, were clearly a mixed race. Four of Jacob's sons—each of whom became heads of tribes—were born of handmaids, who probably were not Hebrews. The wife of Joseph was an Egyptian, and her sons were both heads of well-nigh the largest tribes, whose fighting men on entering Palestine were 95,500. The wife of Moses was a Midianite. The grandmother of David was a Moabitess. The husband of Bathsheba was a Hittite. Rahab was a Canaanite. Timothy's father was a Greek, and Drusilla's husband was a Roman. The ancient Jews, who compassed sea and land to make proselytes, no doubt mingled with them in marriage. On the whole, Holy Writ shows the Children of Israel to have been a blending of races, and so confirms the anthropological rule. But in regard to mediæval and modern times I lack light. How far have Jews intermarried with the nations where they have been carried captive or have wandered? Where can I find information concerning such matrimonial alliances? What are some shining instances?

Madison, Wis., U.S.

JAMES D. BUTLER.

**ORIENTAL CHINA.**—I lately saw a piece of china in black and white, with this subject. A man dressed as a monk or ecclesiastic, or intended to be such, with a cord round his waist and a crucifix hanging on his breast, carrying on his back lengthways a bundle of bamboo canes or sticks, out of the top of which appeared a woman's head; close by was a building which might be intended for a convent. What is the subject, which, of course, is suggestive; and what is the date? It is commonly attributed to that which goes by the name of "Jesuit china"; and, however much that is wonderful to believe is ascribed to the Jesuits, this subject, at least, can hardly be set down to their inspiration as a means of teaching the Catholic faith to the Celestials in past times. May I ask for other known subjects of what is termed "Jesuit china"? I know specimens with the Nativity, Crucifixion, and Resurrection of our Lord.

H. A. W.

**SITWELL: STOTVILLE.**—In 'The Feudal History of the County of Derby,' 1836, now being edited by Mr. J. Pym Yeatman, I find that the

surname Sitwell is treated throughout as synonymous with Stotewille, Sotville, Stuteville, Stuteville. As such a change is, having regard to phonetic laws, on the face of it highly improbable, I should be glad to know if this assumption is warranted by any, and, if any, what documentary proof.

S. O. ADDY.

**HUER.**—I should be glad to know if this word is used in the same sense (one who cries out or gives warning) in other parts of England as here in North Cornwall. I have never come across it elsewhere, and am inclined, therefore, to believe it peculiar to this county, where the approach of the anxiously awaited pilchard shoals is notified to the surrounding neighbourhood by the loud blowing of a horn by the "huer," who from August until the end of October, from sunrise to sunset, keeps watch on the point of land from which the earliest view of the shoals is most likely to be obtained. Further, from what is the word "hue" derived; and what is its connecting link with the same word denoting a variety of a colour?

ALFRED DOWSON.

New Quay, Cornwall.

[Probably from the Old French *huer*, to hoot. The derivation of hue of colour, tint, is from A.-S. See Skeat's 'Dictionary,' s. v.]

**EMBRANCE AS A FEMALE NAME.**—In Ottery St. Mary churchyard is a tombstone to the memory of Embrance, wife of William Keys, ob. 1733. Was not this an uncommon Christian name even at that period?

EXON.

**THE ANGLO-ISRAEL MANIA.**—Your correspondent Mr. EDWARD PEACOCK (at 7th S. ii. 89) very properly draws attention to the antiquity of this curious mania, and says, "It would be interesting to know when the fancy that we English are of the seed of Abraham was first taught." I should like to put this as a definite query, and also to ask whether there is any bibliography of the subject. FREDERICK E. SAWYER, F.S.A. Brighton.

**THE "CÉNACLE DE LA BOHÈME."**—It is stated in the *Athenæum* for Nov. 6, 1886, p. 604, that "M. Alexandre Schanne, immortalized by Henri Murger in 'Scènes de la Vie de Bohème' as Schaunard, and who has been for many years prosperously engaged in business in Paris, is about to publish his 'Souvenirs.'" I should be glad to know the prototypes of the other members of the "Cénacle," Colline the philosopher, Marcel the painter, and Rodolphe the poet, and to learn something of their after careers.

W. F. P.

**PORTRAIT OF PALEY.**—Is it known where the fine portrait of this celebrated writer and divine, painted by Romney, is preserved? It is a three-quarter length, and Paley is depicted in a standing



posture, wearing a D.D. coat, wig, and shovel hat; in his hand he holds a rod and line, indicating his love of fishing. This has been remarkably well engraved.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CROWE.—In 1744 a certain Dr. Crowe died and left 3,000*l.* to the Bishop of London. He is said to have been of St. Botolph's; but there are four St. Botolphs in London. Where can I find any account of him?

C. A. WARD.

Haverstock Hill.

"THE SELE OF THE MORNING."—George Borrow, in 'Wild Wales,' frequently uses the expression ["I gave him] the sele of the morning." In one place the spelling is *seal*. What is the explanation of this expression, which I do not remember to have met with elsewhere? I suppose it refers to some such salutation as "The top of the morning to you."

J. P. L.

THE OLD RECORDS OF ULSTER'S OFFICE: WHERE ARE THEY NOW?—At 7th S. ii. 394, Mr. J. STANDISH HALY states that many, if not all, of the ancient heraldic records of Ulster's Office were carried from Ireland to France just after the battle of the Boyne, and that, therefore, it is useless (as a general thing) to consult Ulster respecting the arms and pedigrees of old Irish families prior to 1690. This is important information. Will not Mr. HALY, or any one else who knows, be so kind as to add to its value by mentioning to what particular place these Irish heraldic records were carried, where they are now, and how they can be consulted?

S. S.

"HIT."—In this town I have frequently heard the natives use the word *hit* instead of the neuter pronoun *it*; and as it could not possibly be owing to a misuse of the unfortunate letter *h*, this not being one of our faults, I have come to the conclusion that it is merely a survival in our local dialect of the M.E., O.E., and E.E. *hit*, which Morris ('Hist. Eng. Grammar,' p. 107) says has in the current language "lost an initial *h*." Does a similar survival occur elsewhere, I wonder! Perhaps some of your learned correspondents can enlighten me.

R. B.

South Shields.

WESTMINSTER SCHOOL: NICOLL AND VINCENT.—In a letter written by Dr. Vincent, then head master, to Gibbon, dated July 20th, 1793, the writer says:—"Permit me to inform you that from Dr. Nichol's book, which is in my possession, you were entered at Westminster School in the Second Form in January, 1748. The precise day is not noticed, but probably from the 10th...to the 16th... Your age is noticed, as is that of all the others, in Dr. N.'s book, which makes you nine years old in 1748." Can any correspondent tell me where the

Admission Books both of Nicoll and Vincent are to be found? They are not in the possession of the present head master of the school, nor were they ever in the possession of his predecessor.

G. F. R. B.

GREAT GEARIES.—Can you throw any light on the meaning of the name of this house, Great Gearies? The papers relating to it make it about two hundred years old.

R. L.

REV. JOHN WHITE.—Information is desired concerning the Rev. John White's descendants. He was called the Patriarch of Dorchester; was rector of Trinity Church, Dorchester (Dorset), circa 1606; afterwards (circa 1643) was at the Savoy parish; and later was rector of Lambeth, in Surrey. Any hitherto unpublished papers concerning him would be acceptable.

F. B. J.

DORCHESTER COMPANY.—Can any one give information about the Dorchester Company that was in existence between 1620 and 1630 for the purpose of colonizing New England, in America?

F. B. J.

PANSY.—Why does Edgar Allan Poe speak of the pansy as "the puritan pansy"? The expression occurs in his poem entitled 'For Annie.'

M. H.

CHAPPELL: MARKLAND.—Robert Chappell, of Walesby, co. Notts, gent, made his will May 8th, 1732, and died seised of lands in Wellow or Wellagh, Grimston, Boughton, and Taxford, in Notts, and also of estates at North Anstan, South Anstan, Dinnington, Woodsetts, and Thorpe Salvin, in Yorkshire. He desires to be buried in Anstan or Carburton Church. He left four children, Francis, Robert, Anne, and Mary. Was Robert, the son, the same person as Robert Chappell, of Sheffield, barrister-at-law, who appears to have died in 1736? Mary married the Rev. Matthew Markland, of Egwanton, and afterwards of Taxford, Notts. I should be glad to have some particulars of him. As I know nothing of Nottinghamshire county history, perhaps some of your correspondents versed in that subject will kindly help me.

S. O. ADDY.

Sheffield.

WHITBY JET.—I am preparing a paper on this subject. Will any of your contributors send me, direct, notices of historic specimens, or references to the use of jet which they have met with in the course of their reading? (Rev.) T. WALKER.

Hillside, Tonbridge, Kent.

EVIL DEMONS.—Lecky's 'History of European Morals.' At p. 404, vol. i. of this work, I read:—"It is extremely doubtful whether the existence of evil demons was known either to the Greeks or Romans till about the time of the advent of



Christ." This is an oversight on the part of the author. He seems to have forgotten the word *caco-dæmon*. Under the heading *Kakodaimon*, in Liddell and Scott's 'Lexicon' it will be seen that this word was used by Aristophanes in the sense of an evil genius or dæmon.

E. YARDLEY.

PORTRAIT OF SOPHIA WESTERN.—In whose possession is the picture of Sophia Western, painted by T. Hopper, and engraved "by T. R. Smith, Mezzotinto Engraver to His Royal Highness the Prince of Wales"? I have a fine engraving of the picture.

F. R.

BROWNING'S 'THE STATUE AND THE BUST.'—Is this story founded on fact? When, how, and where did it all happen? Browning's divine vagueness lets one gather only that the lady's husband was a Riccardi. Who was the lady; who was the duke? The magnificent house wherein Florence lodges her Préfet is known to all Florentine ball-goers as the Palazzo Riccardi. It was bought by the Riccardi from the Medici in 1659. From none of its windows did the lady gaze at her more than royal lover. From what window then, if from any? Are the statue and bust still in their original positions?

ROSS O'CONNELL.

Killarney.

ARMS OF THE DUCHY OF CORNWALL.—In a military journal these were lately given as Sable, fifteen bezants. Boutell, in his 'English Heraldry,' states that there are only ten bezants, and he supports the statement by a reference to Burke's 'General Armory.' My impression is that on the seal of the Duchy of Cornwall and at the College of Arms the number of bezants is ten, and not fifteen. I may refer also to Glover's 'Ordinary of Arms,' Edmonson's 'Heraldry,' and Reitstap's 'Armorial of Europe.' Could any correspondent settle the question?

XXXX.

'JUBILANT SONG UPON THE STOLEN KISS.'—

Oh, sweet kiss! but now she's waking;  
Lowering beauty chastens me:  
Now will I for fear hence flee;  
Fool, more fool, for no mere taking!

Mr. J. A. Symonds so prints the conclusion of Sir Philip Sidney's 'Jubilant Song upon the Stolen Kiss.' Should not the last line run—

Fool, mere fool, for no more taking?

The regret is that of the boy caned for stealing one peach, that he had not taken more than one. I cannot make sense of the line as it stands. But where did the transposition originate?

W. WATKISS LLOYD.

CHRIST CHURCH, OXFORD: BAPTISMS. (See 7th S. ii. 500).—It is stated that in the *Misc. Gen. et Her.* there is an account of the "baptisms" at Christ Church, Oxford, A.D. 1633-82. But when

the font was placed in the cathedral, in 1682, it was stated that it was the first time that a font was ever placed there ('Hist. of Dioc. of Oxf.' S.P.O.K., p. 82, 1882). Is the statement then circulated correct? If so, what was the provision for a font on the occasion of the ceremony of baptism?

ED. MARSHALL.

### Replies.

#### HEXAMETERS.

(7th S. ii. 488.)

E. L. F. inquires what are the chief English poems in hexameters, and whether there be any essay on "the failure of that rhythm." I suppose that the chief English hexameter poems are Longfellow's 'Evangeline' and 'Miles Standish,' and 'The Bothie of Toper-na-fuosich.' As to the name of this latter, by the way, I may mention what Arthur Clough himself told me once, at "Little Parker's." He said that he chose it because it was the oddest name (*quod versus dicere est*) that he could find on the map of Scotland; but that he afterwards softened it, if it be a softening, into 'Tober-na-vuolich,' under which name it now, I believe, appears. The hexameters of 'The Bothie' are confessedly very loose and uneven. Those of Longfellow's two poems are closer and neater; but they do not always preserve the *cæsura*, or the accentuation elsewhere. For instance:—

Tipping its summit with silver, arose the moon. On the river—

or this:—

Pour'd out their souls in odours, that were their prayers and confessions.

Coleridge (besides the well-known couplet which illustrates the hexameter and pentameter) wrote at least two poems in hexameters: the 'Hymn to the Earth,' and the lines on 'Mahomet.' But both of them are short; and neither, if I may say so, is perfect in structure. Dr. Whewell also attempted hexameters, but I think on no great scale.

In later years, the present revered Laureate has essayed hexameters, but simply as an exercise; a good translation of Goethe's 'Hermann and Dorothea,' in the original metre, has been made by Mr. Marmaduke Teesdale; and a few other persons have attempted, with varying success, the pentameter as well as the hexameter. Some deserving lyrics of this kind will be found in a book of 'Poems and Transcripts,' by Mr. Eugene Lee Hamilton, a half-brother (*ni fallor*) of the lady who calls herself Vernon Lee.

As to the "failure of the rhythm," I, for one, do not admit that it has failed. Nor do I know of any essay on the subject. There needs no essay to show why it has as yet succeeded but seldom in English. The reason is that few competent poets have tried it, and those few have often treated it carelessly.



and that the British public prefers rhyme to lilt. Of course you may have both; but the swing and force and lilt of the hexameter, when fully felt and duly managed, are so great that you do not feel the want of rhyme. True, the hexameter is a Greek and not an English metre; but so is the Iambic Dimeter Brachycatalectic (if I remember its technical name aright), which forms the closing lines of the 'Agamemnon,' and some of the popular verse of Rome—

Salve Roma, salve Caesar, salvum fac Germanicum!

And yet this measure with the long pedantic name has now been naturalized in England, by one man—Lord Tennyson.

A. J. M.

It is most likely that your correspondent is acquainted with Arthur Clough's 'Bothie of Tober-na-vuolich,' and 'Amours du Voyage,' and with Lord Tennyson's 'Experiments' in this measure. But I would commend to his notice, as specially worthy of attention, the Hon. Hallam Tennyson's 'Jack and the Beanstalk: English Hexameters,' and the excellent review of the work to be found in the *Athenæum* of Dec. 18, where the writer has some interesting remarks regarding the fitness or otherwise of this metre for English verse.

ALEX. FERGUSON, Lieut.-Col.

The late Mr. Lancelot Shadwell, eldest son of Vice-Chancellor Sir Lancelot Shadwell, printed, about 1840, a translation of the first ten or twelve books of Homer's 'Iliad' into English hexameters. I am not sure that the work was ever published, but I possess a copy which he gave me when I went to Oxford.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

JOHN LEECH AND MULREADY (6th S. xii. 428, 505).—I have just had given to me a copy of the Leech caricature of the Mulready envelope that appeared in *Punch*. It is entirely different from the Leech lithograph and the Leech etching. Britannia is represented by Sir James Graham, with a snake in place of the lion. At the bottom, to the left, is a young lady writing, and to the right a schoolmaster at a desk. At the top, to the left, is a boy in a tall hat, looking through a keyhole, and to the right two similar boys peeping into each end of a large envelope. It is signed with a leech in a bottle.

The reason this caricature is not to be found in the bound copies of *Punch* is that it was issued on the inside of the cover. The copy I have, being cut to the size of the envelope, has lost the date, but is dated in pencil Jan. 13, 1844.

In a short biography of Graham it is stated that "strong disapprobation was expressed on the opening of certain letters in the General Post Office." The date of this incident would confirm the date of the caricature.

ALGERNON GRAVES.

6, Pall Mall.

COFFEE BIGGIN (7th S. i. 407, 475; ii. 36, 153, 278, 455).—I possess a coffee biggin which answers somewhat to the description of that discovered by Mr. THOMPSON. It is of very fine earthenware, light brown, almost cream colour, admirably moulded, highly finished, glazed outside and inside. The lower part is six-sided, the handle and spout springing from the pot above the sides. Each side carries a lozenge-shaped shield, and in the centre of each shield is a grotesque head. The entire body of the pot above the shields, as well as the movable top and the lid, bears a handsome raised decoration, the upper pattern being a continuation of the lower. When the movable top is taken off and the lid put on the lower portion there is then a beautiful teapot, holding three gills. The movable upper portion is about the size and capacity of a gill mug, its bottom, which fits closely into the lower portion, having a number of small perforations. Inside, about an inch from the bottom, is a ledge, upon which fits a lid, which is also perforated, but with much larger holes. The cavity between the bottom and the lid is large enough to hold the flat bag containing the coffee "mashing." My specimen is eight inches high, is perfect, and probably has never been used. It is Wedgwood's make; and, judging by the style of the impressed name on the bottom and the accompanying marks, was made in the time of the great potter. The material is exceedingly light; and, whether as a tea or coffee pot, it is very elegant in appearance.

THOS. RATCLIFFE.

Workshop.

PICKWICK (7th S. ii. 325, 457).—I wonder whether any of your readers are aware that there lives at Penarth, near this town, a portly Pickwick, rejoicing in the prenomen Eleazar. I have long known Sergeant Eleazar Pickwick as one of the most meritorious officers of police in the county, and have often chaffed him on not only the nominal, but the personal resemblance to Dickens's hero as depicted for us by "Phiz."

EDITOR 'RED DRAGON.'

Cardiff.

LOCH LEVEN (7th S. ii. 446).—Instances of silly etymology like that quoted by Mr. GARDINER might be multiplied indefinitely, and it is difficult to see the advantage of giving them consequence by reproduction in 'N. & Q.' The true origin of the name is probably *leamhán* (pron. *lavaun*), an elm tree, or place where elms grow, whence come the numerous forms of Leven in Scotland, and such words as Glenleven, Drumleeven, Ballyleven, &c., in Ireland. The Leven, flowing from Loch Lomond to Dumbarton, is identified by Dr. Reeves ('Vita S. Columbae,' p. 378, note) with *Gleann leamhna* (*lavna*) of the Irish annals. From this adjective *leamhna* or *leamhnach* (*lavnagh*), comes the name



**Levenax**, now **Lennox**. The tree is, of course, the indigenous wych elm (*Ulmus montanus*), not the so-called English elm (*Ulmus campestris*), which is not an indigenous British tree.

HERBERT MAXWELL.

**DESCENDANTS OF 'N. & Q.'** (7th S. ii. 439).—The number of these is constantly increasing; and the list that was correct three years ago will be incomplete now. If the list in the note on p. 1 of *Northern Notes and Queries* be compared with the latest reference in 6th S. ix. 52, it will, I am sure (though I have not the book to refer to), be seen that additions are necessary.

Q. V.

**CURALIA** (7th S. ii. 507).—This form is a blunder of Charles Reade's or somebody else's. 'Curialia'; or, *Anecdotes of Old Times*, is the title of a work written by Samuel Pegge.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

Should not this word be *curialia*? If so, it is only the neuter nominative plural of the Latin adjective *curialis*, as *regalia* is of the adjective *regalis*. I notice that the word does not occur in Wharton's 'Law Lexicon' (ed. 1883).

Q. V.

**WEARING HATS IN CHURCH** (7th S. i. 189, 251, 373, 458; ii. 272, 355).—In the east, where men are obliged to keep their heads shaved on account of the heat, it would be considered sinful and irreverent in the highest degree to enter a house of prayer with the bald head exposed to view. The wearing of the tarboosh, or fez, by Oriental Catholics, Armenians, &c., is probably a continuation of the old custom of keeping the shaved head covered while worshipping.

BERTHA D. LEWIS.

There is a canon of the Church of England, which I regret I have not at hand, which sanctions the clergy to wear a "covering" on their heads in church when necessary. This covering, I believe, invariably takes the form of a so-called skull-cap.

CELER ET AUDAX.

**HENCHMAN** (7th S. ii. 246, 298, 336, 469).—In looking over the correspondence in 'N. & Q.' relative to the derivation of this word, it appears to me that DR. CHANCE has—unwittingly—pointed to the true solution of the problem. In his last communication he says, "In the 'Prompt. Parv.' it is rendered *gerolocista* or *gerelocista*, which, whatever it may mean, has certainly nothing to do with a horse." Let us be quite sure of this. *Gerelocista*, although given as the Low Lat. equivalent of *henchman*, is evidently of Teutonic origin. Ducange interprets *gerula* as "Gestatorium instrumentum, quod ad dorsum gestatur, nos vulgo *Hottes* dicimus." In a MS. of the eleventh century in the Cottonian Library *geruli* is explained by *berend*. It must, therefore, mean something carried. Now as burdens of travelling in the Middle Ages were usually

borne on horseback, there is evidently a close connexion between the *gerula*, or baggage, and the horse which carried it. If, therefore, the *gerolocista* is the *henchemanne*, his connexion with horses is at once established.

The A.-S. origin of the term is not difficult of explanation. *Gear* has been used from time immemorial for furniture and trappings. *Gears* at the present day is the technical word for harness. *Locian* means to look after, attend to. *Gerolocista* would, therefore, be the man who looked after the baggage. The suffix *ist* was probably adopted when the term was Latinized, though it may possibly be of Teutonic origin.

From the middle of the sixteenth century the *henchman* degenerated into a page, as in the 'Midsummer Night's Dream':—

I do but beg a little changeling boy  
To be my *henchman*;

but in Chaucer's 'Flower and Leaf,'

And every knight had after him riding  
Thre *henchmen* on him awaiting,

there can be little doubt that the allusion is to armed followers on horseback, for they are described as bearing shields and spears.

The occurrence of *Hengst* in connexion with service is very common in the early Middle Ages. Thus, in A.D. 903 we have, in a charter of King Lewis, *hengist-fuoter*, "cui cura equorum mandata est." In the same reign, in 892, we find *Sindmannis*, *hengistnotis*, &c.; in 1039, *hengistwoteris*; in 1057, *hengisturtis*. So in Old Norse, *hesta-lit*, a horseman; *hestasveinn*, a groom.

Putting together these facts, and noting the relation of *henchemanne* with *gerolocista* in the 'Prompt. Parv.,' I think there cannot be much doubt left as to the origin of *henchman*.

J. A. PICTON.

Sandyknowe, Wavertree.

**DOES CAMDEN MENTION THE EDDYSTONE?** (7th S. ii. 249).—The first lighthouse was destroyed on November 27, 1703. Your correspondent may, perhaps, be glad to have the following allusion to the event soon after it occurred:—

"Arch. Now, unless Atmwell has made good use of his time, all our fair machine goes souze into the sea like the Edystone."—Farquhar, 'Beaux' Stratagem,' Act V., 1707.

F. C. BIRKBECK TERRY.

**EN FLUTE** (7th S. ii. 367, 434, 493).—Guillaume Gueroult lived in Paris about 1564. He published a set of Bible cuts dedicated to Catherine de' Medici, and also a series of pretty engravings of ships, of which I have a set, deficient, I regret to say, in a few plates. It gives the distinctive names of various descriptions of ships, and brief definitions of their uses. Amongst them I find, "*Fluste*.—Batimens de Charge pour le Commerce,



fert aussi d'Hopital à la suite d'une Armée Navale." This quotation seems to explain what would be understood by the term *flute* in the French navy upwards of three hundred years ago. It will, of course, not explain the meaning of the word as understood in England at a much later date.

I also observe, under another engraving belonging to the same series, "*Flibot*, petite Fluste de 80 ou 100 Tonneaux, servant pour la Peache dans les Mers du Nord."

WILLIAM FRAZER, M.R.I.A.

AGNOSTICISM (7th S. ii. 480).—When B. N. K. has read the papers mentioned at the above reference, let him order from Smith's or Mudie's Library 'The Life of a Prig,' by One. He will, unless he has a poor sense of humour, enjoy the good-natured satire of the book.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

THE LIMIT OF SCOTCH PEERS (7th S. ii. 469).—No Scotch peerages have been created since the Union, in consequence of the expressions used in the Act of Union limiting the right of electing the Scotch representative peers to the then existing peers of Scotland, but no such provision as that quoted by F. J. S. is to be found in the Act.

G. F. R. B.

The statement in Smith is not quite correct, as may be seen by a reference to the Act of Union, 5 Anne, c. 8, the Crown, since the Union, has been debarred from creating any new Scotch peers, but there is no provision for their absorption when the number gets down to sixteen or below. The peers will then have simply to elect themselves into each new Parliament. See the late Mr. Taswell-Langmead's article, 'The Representative Peerage of Scotland and Ireland,' in the *Law Magazine*, May, 1876.

EDWARD H. MARSHALL, M.A.

Hastings.

POPULATION OF SOMERSET (7th S. ii. 448).—Your correspondent should consult a rare pamphlet, in the British Museum Library, amongst the King's Pamphlets, entitled 'Account by John Houghton, F.R.S., of Acres and Houses in each County' (London, printed for Randal Taylor, near Stationers' Hall, 1693). He can then deduce the population from the number of houses, according to the present rule of the Registrar General, calculating five to a house; but perhaps six or seven in 1693 would be more correct. Then compare the total population in 1693 with that in 1801 (the date of the first census), and the rate of increase will be ascertained, from which the population in 1600 can be readily computed. It is, of course, assumed that between 1500 and 1693 no great industry or trade had arisen or collapsed, to draw

people into Somerset or cause them to leave that county, or from any other circumstance an abnormal change in population occurred.

FREDERICK E. SAWYER, F.S.A.

Brighton.

TURNPIKE GATES (7th S. ii. 447).—There are now no turnpike gates on any roads in Scotland. The Roads and Bridges (Scotland) Act, 1878, abolished tolls, and it was given effect to in most counties shortly after its passing. In the counties of Lanark and Renfrew, owing to difficulties arising from their relation to Glasgow, the tolls were not abolished till the term of Whitsunday (May 15), 1883.

A supplementary query to that of your correspondent L. T., and perhaps a more interesting one, might be, What became of the pike-keepers? Most of them seem to have died of a sort of melancholy, for want of something to prey upon. Only two that I know are still to the fore, the one a keeper in a lunatic asylum and the other a sheriff's officer.

That we have a highway rate in Scotland we are painfully conscious of, from the fact that it varies hereabouts from eightpence to tenpence in the pound—another instance of Scotch superiority! Can any Sassenach road board boast of so high a rate as that?

J. B. FLEMING.

Glasgow.

It may be worth notice that a turnpike gate was in existence just outside the little town of Kidwelly, on the borders of Carmarthenshire and Glamorganshire, when I was there in August, 1884. The tolls were still being exacted.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

ADAM'S LIFE IN EDEN (7th S. ii. 327, 414, 458).—Though I can see no grounds for the least guess whether this was hours or years, the very different question of his age when expelled admits of approach, I think, if we take from Berosus and most Gentile traditions (as I suggest in reference to Mr. Temple's other query, on longevity) the notion that he of Eden was not the protoplast, but first Messiah or ruler of men. The fragment of Berosus makes the ten antediluvian reigns amount to 120 sari, and beyond question the original sari was the natural time-measure so called. The use of the word by arithmeticians in another sense was later and quite artificial. Now 120 natural sari are 2,163 years, just a century less than the LXX. chronology, but exactly the sum of the generations in Josephus, who kept all the twenty separate items in Genesis (except one) of their full length, though giving the two totals corrupted as in Jewish copies. The last three changes before the Flood we shall find Berosus dating in the sari wherein the LXX. or Josephus put the death of Jared, that of his father Mahalaleel, and the translation



of Enoch. Before that event, which canonized his family, we have no reason for expecting synchronism between the Biblical dates that are merely domestic and those handed down to Berossus, which were political; but after it, I look on Ardates as Jared and Xiuthrus as Methuselah (chronologically, though absorbing also the glories of Enoch before and Noah after him). Going up, however, to the first three of the Berossian periods falling in the lifetime of Adam, we ought again to find synchronisms, and so we do. The saros wherein the fourth reign was said to begin was that of the birth in Gen. iv. 26, "Then began men to call upon the name of the Lord." The third had begun in the same saros as the life of Seth, and hence, if we do but suppose the second to have begun with that of Cain (which Genesis does not date), all would agree. Now Adam's stay in Eden (when-ever it began) ended between his marriage and the birth of Cain. This event the Berossian legend would put in his tenth saros, the same age of him wherein Jared and Enoch begat their heirs. The first three Popes or Messiahs were Adam till his fall, Cain till his fall, and then Seth, answering to the first three Berossian reigns; and, if so, Adam's age at his fall would be somewhat over nine sari, or 162 years; and the Flood may have come at the two-thousandth anniversary thereof.

E. L. G.

I omitted to say in my paper on this subject that much useful information may be found in Selden's prolegomena to his treatise, '*De Successionibus in Bona Defuncti ad Leges Ebraeorum.*' Of the character of the Talmud he says: "Sed Tralatitium est, fateor, in doctrinam Talmudicam, portentosas, quarum quidem satis est fœcunda, fabulas obijcere, vana etiam atque impia effata; adeoque existimationem ejus inde minuire." On all matters connected with the ancient laws, manners, and customs of the Jews, Selden, like Carpsovius, is an unquestionable authority.

EDMUND TEW, M.A.

POEMS ATTRIBUTED TO LORD BYRON (7th S. ii. 183, 253, 298, 389, 457).—MR. DIXON's thin volume of Miss Fanshawe's poems is very rare. My friend the late B. M. Pickering had been looking for it many years before he found one. When at length he was successful, in 1876, he had 250 copies of it printed in fcap. 8vo. (the original was a 4to. demy). I know it was an exact literal reprint, because I read the proofs. Neither MR. DIXON nor any other of your contributors has given the line quite correctly. It is—

'Twas in heaven pronounced, and 'twas muttered in hell,

I disagree entirely with the objection to "muttered." It is a characteristic word, and implies sullenness, dissatisfaction, and rebellion, such as well might be attributed to the spirits in hell. It seems to me that no other word would do so well.

But I agree with MR. DIXON in his objection to "the judicious improvement" (!) of "whispered" for "pronounced." Why should there be any whispering in heaven? We are not to suppose that they indulge in gossip and tittle-tattle there. What incongruous images the unlucky word raises!

Pickering concludes the short preface to his reprint thus:—

"Of the merits of the poems themselves I will not speak further than to say that one of them has been long erroneously attributed to Byron, and that another is such a clever imitation of Wordsworth's style, that it deceived 'a distinguished friend and admirer of that poet.'"

R. R.

Boston, Lincolnshire.

FASTING MEN (7th S. ii. 406).—

"At Chateauroux, near Embrun, there is a boy about 13 Years of age, whose name is William Gay; and who, if we may believe a number of persons, has neither eat nor drank any thing since the 14th of April, 1760. His mouth has a little tincture of vermilion; a pale red overspreads his cheeks; and he has a smiling countenance.....[Here follow details which are best omitted.] Since he has ceased eating and drinking, he has had the small-pox very violently, which has not in the least impaired his constitution.....M. Fournier, the curate of Chateauroux, took him home to his house for a whole month, and appears perfectly convinced of the reality of this extraordinary fact. An account of so surprising a phenomenon has been communicated to the royal academy of Sciences."—*Annual Register*, July, 1761.

One would like to know what the academy said about this "phenomenon."

H. G. GRIFFINHOOF.

EARTHQUAKE IN LONDON (7th S. ii. 447).—The earthquake alluded to occurred on March 8, 1750. The circumstances which attended it were so curious as to deserve to be embalmed in the pages of 'N. & Q.' and I transcribe them from the account given in the '*Encyclopædia Londinensis*,' vol. xiii. p. 100. Were such an event to happen now it would not surprise me if there were found nearly as many credulous and superstitious people as there were 137 years ago.—

"Our observations on the credulity of the public are also applicable to the following fact. On the 8th of February, 1750, between twelve and one o'clock at noon a smart shock of an earthquake was felt through the cities of London and Westminster, and parts adjacent; and on the 8th of March, between five and six in the morning, the town was alarmed with another shock, much more violent, and of longer continuance, than the first. Many people, awakened from their sleep, ran terrified into the streets without their clothes; a great number of chimneys were thrown down; several houses were considerably damaged; and in Charter-house Square a woman was thrown from her bed and her arm broke. The panic of the people in consequence of these earthquakes was greatly increased by the ridiculous prediction of a wild enthusiastic soldier in the Life Guards, who boldly prophesied that as the second earthquake had happened exactly four weeks after the first, there would be a third exactly four weeks after the second, which would lay the whole cities of London and Westminster in ruins. Though



his prognostication appears too ridiculous to merit the least attention, yet it produced the most astonishing effect on the credulous and already terrified people.

"A day or two before the expected event multitudes of the inhabitants abandoned their houses and retired into the country; the roads were thronged with carriages of persons of fashion; and the principal places within twenty miles of London were so crowded, that lodgings were procured at a most extravagant price.

"On the evening preceding the dreaded 5th of April most of those who staid in the city sat up all night; some took refuge in boats on the river, and the fields adjacent to the metropolis were crowded with people; all of whom passed the night in fearful suspense, till the light of the morning put an end to their apprehensions by convincing them that the prophecy they had been weak enough to credit had no other basis than that of falsehood. Although the predicted time was now elapsed, yet the terror of the people did not thoroughly abate till after the eighth day of the month, because the earthquakes had happened on the eighth day of the two former months. When this time also passed, their fears vanished, and they returned to their respective habitations. The false prophet who had been the instigator of such general confusion among the people was committed to a place of confinement."

E. A. DAYMAN.

A slight shock was felt in London, Feb. 19, 1750 (Haydn's 'Dictionary of Dates'). A shock was felt in London also in 1749; and the great earthquake at Lisbon was perceived in Sussex and so far as Scotland ('Sussex Arch. Colls.,' vol. xi.).

EDWARD H. MARSHALL, M.A.

Hastings.

Tegg's 'Chronology' (1811), p. 139, mentions two earthquakes in London, on February 8 and March 8, 1750, but the great Lisbon earthquake of May, 1755, was felt all over England. Your correspondent will, however, do well to consult the reports of the British Association for the Advancement of Science, which contained, about twenty or thirty years since, a very complete catalogue of earthquakes, compiled by Dr. Milne.

FREDERICK E. SAWYER, F.S.A.

Brighton.

LIMEHOUSE, OR LYMOSTE (7th S. ii. 408, 437).—In connexion with a recent query on the derivation of this word, the only link in the chain of etymology required seems to be the substitution of *house* for *ost*. The name "Lymoste" is apparently derived from the very old "Limekiln Dock," by far the oldest and most important dock on the river in the ancient rural hamlet and present parliamentary borough of Limehouse, E. In an old Johnson's 'Dictionary' in my possession, date 1819 (abstracted from folio edition by the author), the derivation of *lime* from *lim*, Saxon, is given, "matter of which mortar is made," and *oast*, a kiln (not in use), *ost* or *oust*, a vessel upon which hops or malt are dried ('Dictionary'). In Murray's 'Guide to Kent and Sussex,' in the introduction, p. xvii, reference is naturally made to the *oasts*, or hop-kilns, the little round spires of which

are the most characteristic feature of Kentish scenery. "*Oast*-houses. '*Oast* is said (but very improbably, although we are unable to give a more certain explanation) to be a corruption of the Flemish word *huys*—a house, the first driers having been introduced from Flanders at the same time as the hops themselves'" (Murray). This Flemish origin would account for the word *limekiln* or *limehouse* (as given in an excellent 'Handwörterbuch,' published by Brockhaus, 1849) being translated "das Kalkmagazin, Kalkhof," instead of *Kalkost*. The above explanation seems more satisfactory than another idea which suggests itself: *Ost* and *Ostern* being the German for east (whence East end), *Ostern* giving us our word Easter. In the German dictionary quoted above *ost* is put down as an English word, and translated into "Die Maltzdarre" (German), and the French equivalent is "Jour à sécher le malt."

A. DOWSON.

St. Leonards.

The following extract from B. H. Cowper's 'Descriptive, Historical, and Statistical Account of Millwall, commonly called the Isle of Dogs,' &c. (1853), p. 108, may be of interest to Mr. Dowson:

"In behalf of the common derivation of this name, we may quote Mr. Pepys. In his 'Diary,' under date October 9, 1661, we find the following: 'By coach to captain Marshe's at Limehouse, to a place that hath been their ancestors' for this 250 years, close by the lime-house, which gives the name to the place.' The lime-house is there to this day, and also a house, which, if I mistake not, is either the same or occupies the same site as the one mentioned by Mr. Pepys. John Stow..... adopts the view that Limehouse is a corrupt spelling for Lime host, or Lime-hurst; the latter of which denotes a plantation or a place of lime trees. John Norden, in 1592, rather earlier than Stow, gives the more usual explanation, and.....refers to the lime kilns. These lime kilns are very ancient, and must have existed for 450 years."

G. F. R. B.

HOGARTH ENGRAVINGS (7th S. ii. 228, 311, 478).—The four states of the plate of 'The Sleeping Congregation' which MR. JOLY inquires about may be thus described in the words of the British Museum Catalogue, published by the Trustees, in regard to the national collection of Hogarths, which is the richest in the world: 1, in which the motto under the royal arms is absent, and the angel has four thighs and smokes a tobacco pipe; 2, in which these characteristics remain, but the shadows throughout have been darkened; 3, that which is above described, with the motto added, the number of the angel's thighs reduced, and the pipe removed; 4, in which the following additional inscription, part of which extends up the side of the engraved margin, occurs, "*Retouched & Improved April 21 1762 by the Author.*" This plate, in the fourth state, having been much worn and reworked, was used for "The Works of William Hogarth, from the



Original Plates restored by James Heath, Esq.,  
R.A., London, n.d. F. G. S.

"FROM OBERON IN FAIRY LAND" (7th S. ii. 508).—The words of this song are given in Hazlitt's 'Fairy Mythology of Shakespeare,' pp. 418-23, 1875. At the foot of p. 418 is the following note:—

"This well-known song is attributed by Peck to Ben Jonson, and Mr. Collier possesses a very early MS. copy of it, where the initials of that poet are found at the end. Mr. Collier's MS. copy possesses many variations, some of which I have noted, and an additional stanza, also here given. In the old black-letter copies it is directed to be sung to the tune of 'Dulcina.'—Halliwell."

F. C. BIRKBECK TERRY.

The original edition of Stevens's glee, signed by the composer, has these words on the title, "The Poetry attributed to Ben Johnson" (sic). The ballad of 'The Merry Pranks of Robin Good-fellow' commences with the line "From Oberon in Fairy-Land"; and, in the old black-letter copies, is directed to be sung to the tune of 'Dulcina' (words by Sir W. Raleigh). Both are printed in Percy's 'Reliques' (W. Chappell's 'Ballad Literature').

JULIAN MARSHALL.

I have an old copy of this glee, on which is pencilled in my father's handwriting, "Words by Ben Jonson."  
E. G. ANGEL.  
Exeter.

NURSERY RHYMES (7th S. ii. 507).—This has been already printed, 1st S. vi. 601. It is also found in 'Fifty Nursery Songs and Rhymes, adapted to Familiar Tunes,' by Geo. Linley, second series, London, Metzler & Co. (1864), No. 40, p. 38. I have a MS. copy written down from the dictation of my mother, who was born in 1824.

W. C. B.

[It is also to be found in Halliwell's 'Nursery Rhymes.' Many copies of the verses, which are at the service of M. A. M. H. are acknowledged.]

HAG-WAYS (7th S. ii. 368, 417).—In Miss Georgina F. Jackson's most excellent 'Shropshire Word-book,' sub "Hag," there are the following remarks:—

"When a wood is to be cut down and a number of men are engaged to do it, they conduct the operation on this wise:—they range themselves at the edge of the wood at about forty-six yards apart, then they start, proceeding in straight lines through the wood, hewing down the underwood, and hacking the outer bark of the trees with their 'hackers' as they go along; shouting to each other in the meanwhile, in order to keep their respective distances, till they reach the farther limit. The lines thus cleared form the boundaries of the *hag* apportioned to each man to fell..... See 'Hagways,' 'N. & Q.' (5th S. xi. 257)."

F. C. BIRKBECK TERRY.

"A *hag* is a certain division of wood intended to be cut. In England, when a set of workmen undertake to

fell a wood, they divide it into equal portions by cutting off a rod, called a *hag-staff*, three or four feet from the ground, to mark the divisions, each of which is called a *hag*, and is considered the portion of one individual. A whole fall is called a *flag*. The term occurs in Cotgrave, in v. 'Degradier.' The word was also applied to a small wood or inclosure. The Park at Auckland Castle was formerly called the Hag. Nares, p. 220, gives a wrong explanation."—Halliwell's 'Dictionary.'

The word is in common use in connexion with the divisions of underwood in Worcestershire.

W. A. C.

Bromsgrove.

CUTHBERT BEDE will find the word *hays* used in the sense of a winding way and a winding dance in Sir John Davies's 'Orchestra, or a Poeme of Dauncing,' unfinished, but published in 1622. Speaking of the "saphire streams" of earth he says:—

Of all their wayes I love Meanders path  
Which to the runes of dying Swans doth daunce,  
Such winding sleights, such turns and tricks he hath,  
Such Creekes, such wrenches, and such daliaunce,  
That whether it be hap or needles chauce,  
In this indented course and wriggling play  
He seems to daunce a perfect cunning Hay.

Stanza lii.

Thus when at first Love had them marshalled,  
As erst he did the shapelesse masse of things,  
He taught them rounds and winding Heyes to tread.

Stanza lxiv.

Again, at stanza cvi., addressing "Penelope, Ulysses' Queene," Antinous says:—

Love in the twinkling of your eyelids daunceth,  
Love daunceth in your pulses and your vaines,  
Love whē you sow your needles point advanceth,  
And makes it daunce a thousand curious straines  
Of winding rounds, whereof the form remaines,  
To shew, that your faire hands can daunce the Hey,  
Which your fine feet would learne as soone as they.

J. M. H.

Sidmouth.

I can confirm the rendering *hag*=hacked=cut. In various parts of the country, notably in the North, every fifteen to eighteen years the underwood of coppices is sold at so much an acre. The buyer cuts the underwood and "converts" it. The industry is a curious one, and in some of its phases produces most picturesque effects. The products of the "conversion" are numerous, ranging from pyroligneous acid to Holloway's pill-boxes. Now the portion of a coppice which has been cut is the *hag*.

H. J. MOULE.

Dorchester.

COUNTY BADGES (7th S. i. 470, 518; ii. 34, 98, 138, 213, 336, 433).—According to Boyne, the court seal at Beverley, the chief town of the East Riding, bears the inscription, "Sigillum Provincie Eboracensie Orientalis," the field a shield of arms, Or, an eagle displayed azure. Cf. 'Yorkshire Tokens,' &c. (privately printed, 1856), p. 61. As these arms are not those of any town in the neigh-



bourhood, and as I can hardly believe that they were procured from a "heraldry shop," I should like to know more about their provenance.

L. L. K.

Hull.

Where such exist, as well as those of the principal towns, they may generally be referred to the arms of the first or some distinguished earl. For instance, Leicester and Chester, where the arms are those of Beaumont and Bohun. Probably the white horse of Kent was really the white lion rampant of Odo, Bishop of Bayeux, and first Count or Earl of Kent, in virtue of his prowess at Sanguelac, and he was the only bishop entitled to bear arms. The so-called arms of our bishoprics were simply ecclesiastical badges borne on church banners, and not on shields.

J. BAILLIE.

THOMAS CLARKSON (6th S. xii. 228, 314).—Under this head space may perhaps be found for a reference to Charles Lamb's amusing letter to Mrs. Leishman, who had asked him for a subscription to Clarkson's monument. It begins thus:—

"I return your list with my name. I should be sorry that any respect should be going on towards Clarkson, and I be left out of the conspiracy. Otherwise I frankly own that to pillarize a man's good feelings in his lifetime is not to my taste."

The whole letter is too long for insertion in 'N. & Q.' but it will be found in Mr. Fitzgerald's edition of the 'Life, Letters, and Writings of Charles Lamb' (1876), vol. iii. pp. 53-4. It is not dated, but [1828] has been inserted by the editor. Can Miss POLLARD inform me when the monument at Wade's Hill was erected by Mr. Puller.

G. F. R. B.

WRITING ON SAND (7th S. ii. 369, 474).—The following information is given to me by an old inhabitant of Dewsbury. Writing on sand was practised sixty or seventy years ago in the old Sunday school on Long Causeway (in Dewsbury) under the superintendence of a monitor. The sand was spread on a flat desk, and a short wooden roller was used for levelling the sand and effacing the writing. I have an impression that the more advanced scholars used slates and copybooks, and that the sand was used as a part of the then system of national school education, borrowed from the Bell or Madras system, I do not know which; but I believe it was soon discontinued, because objectionable to the parents.

S. J. CHADWICK.

FOREIGN ENGLISH (7th S. ii. 466).—In one of the hotels at Dordrecht the following is the English translation given of a somewhat Dutch-French notice, running thus: "Ici, à demande au Buffet on est averti du départ des Bateaux à vapeur et des Trams." This in English: "Here is warned, when desiring, for depart of Steamers and Trams."

HERBERT MARSHALL.

FIRST CONQUEST OF IRELAND: MORTIMER FAMILY (7th S. ii. 468).—No Earl of March ever had a son named Edward. Roger, first earl, had a son John, who had a son Roger (of Worcester), who died probably about 1404, and a grandson John, born in 1393 and hanged at Tyburn in February, 1424. In the "Historical Appendix" to 'The Lord of the Marches,' by E. S. Holt, it is stated that Roger, third earl, married Philippa, daughter of William de Montacute, first Earl of Salisbury, and by her had issue (1) Roger, who died young, in the lifetime of his father (the authority for him is Dugdale's 'Baronage'); (2) Alice, who was affianced in 1354 to Edmund, son of Richard, Earl of Arundel, was then under thirteen years of age, and died before marriage; (3) Edmund, fourth earl, who married Philippa, only child of Lionel, Duke of Clarence; and (4) John, who died young (the authority for him is Cott. MS. Cleop. C. iii.). JOHN P. HAWORTH.

KING CHARLES I. AND THE BATTLES OF NEWBURY (7th S. ii. 488).—The following will answer your correspondent's query. It is quoted from 'A Paper on the Hampshire Inn Signs,' by Dr. Joseph Stevens (privately printed, 1879), p. 19:—

"The 'White Hart,' in North Hampshire, is associated with the fortunes of Charles I. in his approach towards Newbury. There are notices to the effect that, coming from Salisbury, he located at the 'White Hart,' Andover, now the hotel called the 'Star and Garter,' on the 18th Oct. 1644. On the 19th he journeyed to Whitchurch, and went to the 'White Hart,' and slept at Mr. Brooke's two nights. This was at the Priory, the residence of Mr. Thomas Brooke, who now occupies a tomb beneath a brass in the adjoining church. It appears that the king 'took dinner in the field,' and, on the 21st, he went on to Kingsclere, and sojourned with a Mr. Towers ('Iter Carolinum,' vol. ii., 'Collectanea Curiosa')."

See also a reference in *Hampshire Notes and Queries*, vol. ii. p. 43.

J. S. ATWOOD.

Exeter.

CONTRIBUTIONS TO A HISTORY OF THE THAMES (7th S. i. *passim*; ii. 484).—I doubt if there ever was a practicable standing fordway maintained across the Thames at Coway Stakes. True the river has shifted its course, but my doubts remain. It is frequently desired to strengthen the supposed tradition by the juxtaposition of Halliford-on-Thames, which closely adjoins; and I propose to show that the terminal *ford* in this place-name has no application to the Thames whatever, but arises from a small stream named the Exe, somewhat inland and liable to sudden floods. There is a foot-bridge, but the main channel crosses the road by a culvert at Hoo-bridge, which at one time must have been an open fordway, whence, as I suggest, Halliford. It is a sectional hamlet, partly in Sunning, partly in Shepperton parish. An old book, 'The Chronicles of London Bridge,' suggests Millford Lane, Strand, as the site of a Thames fordway, with its crop of



theories; but this ford was across the mill-stream flowing from St. Clement's. Similarly Brentford, though on the Thames, is named from the river Brent. If those who dissent from the above will formulate in their own minds an alternative theory of the easily worked ferry, in place of the hazardous fordway, they will find that the topography bears out my position.

A. HALL.

J. J. F. has no mention of a recent action at law, in which the exact position of the Coway Stakes formed the subject of judicial inquiry. In the *Queen v. the County of Middlesex*, the identification of the spot was examined. The trial occupied nearly two days, and was in order to ascertain the liability to repair the bridge-way. Various old deeds and charters were cited to show that the Coway was always regarded as a part of the manor of Halliford, in Middlesex. The case was tried before Lord Justice Brett, at the assizes at Maidstone, July 12, 1877.

ED. MARSHALL.

MARMION (7th S. ii. 489).—It is only necessary to refer to the poem to find the "decoration of the shield of Lord Marmion":—

Amid the plumage of his crest  
A falcon hover'd on her nest  
With wings outspread and forward breast:  
E'en such a falcon on his shield  
Soar'd sable in an azure field:  
The golden legend bore aright,  
"Who checks at me, to Death is dight."

Sir Walter Scott was a good herald; and it has often been commented upon that, in this instance, he gave Marmion a very bad heraldic shield; for it is one of the first laws of heraldry that a colour is not placed on a colour, or a metal on a metal. So to give the great Marmion a black falcon on a blue shield for his arms can only be accounted for by "poet's licence." C. A. C. might improve this in giving his Marmion a gold falcon on an azure shield.

J. STANDISH HALY.

The arms of the Barons of Marmion are Vair, arg. and az., a fess gu. Scott's Marmion is an imaginary noble of this family, which had really become extinct before the date at which his story is supposed to take place.

HERMENTRUDE.

In reply to your correspondent, permit me to say that the arms of Marmion would be Vairée, a fesse gules—a simple bearing, testifying to the antiquity of the race. The badge was "An ape passant argent, ringed and chained gold." I may just add that the Marmions were the hereditary champions of England, and that the office passed to the Dymokes, through marriage, in the reign of Edward III.

J. BAGNALL.

Water Orton, Warwickshire.

'RULE BRITANNIA' (7th S. ii. 4, 132, 410, 490).—In connexion with this discussion, may I point out, on the authority of Mr. W. H. Barrett ('English

Glees and Part Songs,' p. 238) that the word "ode" was for a time used by Webbe, the celebrated glee writer, as synonymous with "glee"; but "the attempt was not successful, for it seems to have been abandoned very shortly after it was proposed, and the title of 'glee' was resumed." The limits of the period referred to were 1766 to 1792. The word has in all probability been used in various senses; as, for instance, Herrick's 'Ode on the Birth of our Saviour' can hardly have been intended to be set to music.

R. B. P.

"SHIPPE OF CORPUS CHRISTIE" (7th S. ii. 188, 275).—I owe your correspondent R. H. H., who at the last reference answered my query, an apology for my long delay (which has been unavoidable, however) in noticing his remarks. While thanking him, however, I do not fancy the matter is yet exactly explained. Probably I have misled your correspondent by the want of sufficient detail in my original question. In the case I referred to there was a Guild of Corpus Christi, and the Corporation of the town, in the year 1420, agreed together that on the feast of Corpus Christi every ward of the borough should make an ale in the parish churchyard. In connexion with this ale there is the provision, that "no person who shall go about with the shippe of Corpus Christi shall bring any one else to charge the Ale." With all deference, I would submit that there is here no reference to a "playe called Noe," but rather, as has been suggested elsewhere, that it signifies the piece of plate, the *nef*, which was so important a feature of the mediæval dinner-table, and the special privilege accorded to the bearers of which, in this instance, had in previous years been abused.

W. S. B. H.

MARRIAGE OF CHARLES II. (7th S. ii. 326).—Is there not a mistake at the above reference, in the copy of the entry preserved in the register book of St. Thomas, Portsmouth? Half a dozen histories, &c., at hand all agree that the marriage took place on May 21. Miss Strickland (vol. viii. p. 307, under "Catharine of Braganza") has printed this same document, and gives the date "upon Thursday, the 21st of May, 1662." So far as I can discover, the only instance of another date being given is in that now somewhat uncommon book, 'The Revolutions of Portugal,' "by the Abbot de Vertot, done into English" and "printed for William Chetwood, 1721," where, on p. 119, may be read, "King Charles [of England] married the Infanta, May 31"! H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

SUN-UP (7th S. ii. 366).—Longfellow is mistaken when he says that *sun-up* is used in the 'Ode on the Battle of Brunanburgh' (not Brumanburgh). A reference to the 'Anglo-Saxon Chronicle' shows that no such compound noun is em-



ployed. The literal translation of the passage referred to is:—

What time the *sun* up,  
At morning tide,  
The glorious star,  
Glided over grounds,  
God's candle bright,  
The eternal Lord's,  
Until the noble creature  
Sank to her setting.

The word *sun* is in apposition to *star* and *candle*, which *sun-up* could not be, even on the assumption that such a compound is to be found in Anglo-Saxon. Both *sun-up* and *sun-down* are said to be Americanisms. The latter word, however, is found in Lord Tennyson's 'In Memoriam':—

Yet oft when *sun-down* skirts the moon.

F. C. BIRKBECK TERRY.

*Sun-down* is common enough in England as well as in America. *Sun-up* is used by Fenimore Cooper for sunrise. It is not very charming, and will not at all compare with the fine old expression *uprist*, a word well worthy of greater circulation and vogue.

C. A. WARD.

Haverstock Hill.

This expression also occurs at the end of chap. v., in perhaps the most amusing part of Mark Twain's quaint book 'Huckleberry Finn.'

W. J. BUCKLEY.

WIDDRINGTON FAMILY (7th S. ii. 425).—Sir Francis Howard, of Corby Castle, Knt., born 1588, died 1660, son of Lord William Howard (Belted Will), married Mary, daughter of Sir Henry Widdrington, of Widdrington Castle, Northumberland, by Mary, daughter of Sir Richard Curwen, Knt. Can MR. PICKFORD tell me what connexion, if any, existed between the last Lord Widdrington, who died in 1743, and the above-named Sir Henry Widdrington?

DRAWOH.

JEREMIAH JOYCE (7th S. ii. 509).—This voluminous author, who died at Highgate on June 20, 1816, was "originally a journeyman glazier." See the obituary notice in the *Genl. Mag.* (vol. lxxxvi. pt. i. p. 634), which is considerably fuller than that given in Rose.

G. F. R. B.

YOUNG BY EGGS IN WINTER AND NOT IN SUMMER (7th S. ii. 508).—The statement inquired about by D. D. doubtless refers to the reproductive methods of aphides, or plant-lice. Aphides are bisexual and oviparous in winter; whereas they are parthenogenetic and viviparous in summer. In the winter there are a few males, and the females lay fertilized eggs. In the summer there are successive generations of virgin females, which produce living young, numbering, under favourable circumstances, not fewer than twenty-five a day. This is the law, as broadly stated, but it is not absolutely constant.

S. JAMES A. SALTER.

Basingfield, Basingstoke.

FIRE OF LONDON (7th S. ii. 408).—In Izacke's 'Remarkable Antiquities of the City of Exeter' is the following statement, under date 1666:—

"A voluntary collection of 270*l.* and 19*s.* was here made for those distressed persons who suffered by the late Fire in London, for whose better Relief was the same accordingly sent unto them."

And I would also like to mention the two following entries in the same book, showing the ready assistance afforded by the city of Exeter to other towns:—

1664. "Many hundred pounds were here collected and sent to London and other towns infected with the plague of pestilence towards the better relief of the poor therein."

1665. "Two hundred Pounds in Money and Necessaries were sent hence to the Town of Bradninch, being of late almost consumed by Fire, by a voluntary Contribution of the Inhabitants here made."

HENRY DRAKE.

"[At Maresfield] in 1665 a collection was made 'for the relieve of the poore visited by the Plague in London'; and in 1686, 'for the poore sufferers by y<sup>e</sup> exceeding great fire in London.' The former realized 9*s.*, the latter 13*s.*"—*Suss. Arch. Colls.*, xiv. 154.

EDWARD H. MARSHALL, M.A.

Hastings.

EPITAPHS ON DOGS (2nd S. viii. 273; 3rd S. v. 416, 469; vi. 412).—The following epitaph, written by Lord Sherbrooke in 1874, on the burial-place of Lady Dorothy Nevill's dogs, seems worthy of being preserved in the columns of 'N. & Q.':—

Soft lie the turf on those who find their rest  
Here on our common mother's ample breast.  
Unstained by meanness, avarice, and pride,  
They never flattered, and they never lied;  
No gluttonous excess their slumber broke,  
No burning alcohol, no stifling smoke,  
They ne'er intrigued a rival to displace,  
They ran, but never betted on a race;  
Content with harmless sports and moderate food,  
Boundless in love, and faith, and gratitude,  
Happy the man, if there be any such,  
Of whom his epitaph can say as much.

EVERARD HOME COLEMAN.

71, Brecknock Road.

'LIFE OF ST. NEOT' (7th S. ii. 448).—I cannot find any life of St. Neot edited by Dr. Newman, but there is a full account of the saint in Gorham's 'History of St. Neot's,' which contains a Saxon homily, written about the year 1050, on the saint. Gorham mentions a jaw-bone preserved in the Abbey of Bec, in 1680; also a part of a vest preserved in a painted pyx in the Abbey of Meux in Yorkshire. There is also an account of St. Neot in Baring Gould's 'Lives of the Saints,' under the date of July 31. He died in his monastery at Cornwall, and his body was translated by Alfred to St. Neot's, Huntingdonshire. W. LOVELL, Cambridge.

I believe that there is no doubt but that the 'Life of St. Neot' was written by J. A. Froude,



the historian. Cardinal Newman only edited a limited number of the series of "English Saints."

J. R. B.

**BARNES OF YORKSHIRE** (7th S. ii. 468).—One Richard Barne appears as bailiff and mayor of Hedon from 1639 and 1681 (Poulson, ii. 148-9); he signs a certificate as mayor, in 1681, spelling his name Barnes (Preston Parish Register). Edmund Barnes, of Hull, married Ellen Sharp, at Hedon, October 3, 1681. One Joseph North was living at Beverley in 1725.

W. C. B.

**AN IMPERFECT INSCRIPTION** (7th S. ii. 468).—**DR. COBRAM BREWER'S** interpretation of the line  
Meane mot.....th eternal rest

can scarce be doubted. But since the stone-cutter has made one mistake, we shall perhaps not do him injustice by crediting him with another. I suggest:—

To a more glorious edifice.

If wise, just, loyal (deeds) are blest

Meane mortals with eternal rest,

If Faith, Hope, Charity are proved

Syngis greatly by Lord Jesu loved, &c.

He has transposed "deeds" and "loyal," and spelt signs "syngis." J. CARRICK MOORE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

**Historic Towns**—London. By W. J. Loftie, B.A., F.S.A. (Longmans & Co.)

A SERIES of works, edited by Professor Freeman and the Rev. Wm. Hunt, and entitled "Historic Towns," has commenced appropriately enough with London, which is dealt with by its latest, and in more than one respect its best historian, Mr. Loftie. Following works, which are almost ready, will consist of 'Exeter,' by Dr. Freeman, with whom that city has long been a favourite; and 'Bristol,' by the Rev. W. Hunt. In the list of subsequent works appear 'Chester,' by Mr. J. P. Earwaker; 'Lincoln,' by the Rev. Precentor Venables; 'Norwich,' by Dr. Augustus Jessopp; and 'Oxford,' by the Rev. C. W. Boase. If the series is continued as it begins, it will have lasting value. Those familiar with Mr. Loftie's 'History of London,' reviewed no long while ago in 'N. & Q.' (see 6th S. ix. 239), know how good a picture is therein supplied of the municipal history of London, the growth of the municipality, and the development of the power of the livery companies. A clear and condensed account of these and other things is here given. Beginning with London before Alfred, Mr. Loftie has an interesting and instructive chapter upon the situation of London, which he is disposed to derive from Llyn-Dir, the lake fort. He then deals with the Watling Street, the Bridge, the Wall, the Gates, and ends the chapter with the destruction of Roman London and the foundation by Alfred of modern London. "The Portreeves," "The Mayors," "The Wardens," "The Municipality," &c., are the subjects of separate chapters, as are "The Church in London," "London Trade," and "London and the Kingdom." To those who do not possess Mr. Loftie's larger work, and, for purposes of easy reference no less than as a volume of an important series, to those who do, the work, with its maps and index, may be commended.

**An Introduction to the Study of Browning.** By A. Symons. (Cassell & Co.)

IN this pleasantly written little volume Mr. Symons has done for the whole of Browning's poems what many years back Mr. Nettleship did for some of them in what is still (pace the Browning Society) quite the most valuable work on the subject. Specialism in literature, as in all else, has its drawbacks, no doubt; but Mr. Symons luckily does not provoke the feeling of contrariness which defeats the provoker's end. "Qui s'excuse s'accuse," of course, and the mere fact of Browning wanting an introducer is a marvel on which we have no space here to descant. The book is very appropriately dedicated to Mr. Geo. Meredith.

**Leading and Important English Words.** Explained and Exemplified by Wm. L. Davidson, M.A. (Longmans & Co.)

THIS little work by the author of 'The Logic of Definition,' is intended as an aid to teaching. For the purpose it is very valuable. There are few readers or writers, however, who will not benefit by a study of its contents, which furnish much useful and well-arranged information as to synonyms, definitions, &c.

THE magazines are this month led off by a vigorous recruit, *Murray's Magazine*, of which, seventy odd years after its inception, the first number appears, is more political and less literary than might have been expected. The portion that comes under our ken, however, opens with two fragments of Byroniana, 'The Opening Lines to "Lara,"' in verse, and some recollections of Madame de Staël, in prose, together with an extract from a letter by Miss Caroline M. Fanshawe. Mr. Matthew Arnold's 'General Grant' has, of course, high literary as well as general interest. 'An Irish Parish Priest' and 'Our Library List' may also be mentioned.—The *Cornhill* has an animated description of 'Calabogie,' a spot in Canada on the confines of civilization and barbarism; an account of 'A Learned Infant,' taken from an old volume; and 'On Normandy Sands,' which is descriptive of the sands near Mont St. Michel.—Mr. Andrew Lang gossips brightly and pleasantly 'At the Sign of the Ship' in *Longmans*; Mr. Grant Allen has a good account of 'The White Mountain'; and Canon Overton furnishes some agreeable reminiscences of 'Lincoln College, Oxford, Thirty Years Ago.'—Part I. of 'An Unknown Country, from Antrim to Cushendall,' by Mrs. Craik, appears in the *English Illustrated*, and constitutes very pleasant reading. It is capitally illustrated by Mr. E. Noel Paton. Mr. Tristram's 'The Daughters of George the Third' gives a pleasant account of the six girls, whose portraits by Romberg are reproduced. 'Undine' is also well illustrated.—In the *Gentleman's* Mr. Theodore Bent treats 'Paganism in England'; the Rev. S. Baring-Gould gives a striking account of 'The Eusebius Apparition'; and Mr. John Ashton, under the head 'Sus per coll,' supplies some particulars concerning hangings, restoration, &c.—No magazine article of the month is likely to inspire more interest than 'Locksley Hall and the Jubilee,' in which, in the *Nineteenth Century*, Mr. Gladstone, under the guise of a criticism, advances what is to some extent an apologia. Mr. Gladstone's praise of his great contemporary, with which alone we are concerned, is subtle and generous. Mr. Swinburne supplies to the same magazine a brilliant criticism on Dekker, who is placed high among dramatists of the Shakespearean epoch. Dr. Jessopp, under the quaint heading of 'Hill-digging and Magic,' writes pleasantly concerning the belief in buried treasures.—To *Macmillan* the Rev. Alfredinger sends a lecture on 'The Letters of Charles Lamb,' recently delivered at Alderley



Edge. It is, of course, eminently appreciative, and constitutes pleasant reading. A second paper is on 'Sunderland and Sacharissa' (Waller's Sacharissa). 'Our Oldest Colony,' by Miss Gordon-Cumming, deals with Bombay. Mr. Lomas writes on 'Dostofewsky and his Work.'—'The Life of Abraham Lincoln' is continued in the *Century*, in which is an account of 'George Bancroft in Society, in Politics, in Letters.' Among the best of the illustrated articles are 'Fencing and the New York Fencers,' and 'An Indian Horse-race.'—*Walford's Antiquarian* has important papers on 'Domesday Book,' 'The Literature of Almanacks,' and 'Tom Coryat and his "Crudities."—'The Future of Welsh Education is discussed in the *Red Dragon*.

THE *Encyclopædic Dictionary*, Part XXXVI., leads off the illustrated publications of Messrs. Cassell & Co. Beginning with 'Garble,' it supplies under 'Geglogy' a history of the use of that science as well as the necessary definitions and explanations. 'Genius,' 'Genus,' 'Geography,' 'Geometry,' and 'Germ,' are all important articles, and 'Give' occupies four columns of illustration. With this number the third volume is finished.—A very interesting number (XXI.) of *Egypt, Descriptive, Historical, and Picturesque*, has a striking picture of a village in Upper Egypt with the air darkened with birds and some good illustrations from the tomba of Beni Hassan. A fresh division takes the reader on to Thebes.—Part XII. of the *Illustrated Shakespeare* gives 'The Merchant of Venice,' and has four full-page engravings besides smaller plates.—*Greater London*, by Mr. E. Walford, Part XVIII., starts from Ewell Church and proceeds by Epsom Wells and Town, of which—with the racecourse—many illustrations are given, past Durdans, the seat of Lord Rosebery, rejoining the Thames at Thames Ditton.—Part XXIV. of *Our Own Country* finishes the coast of North Devon, supplying views of Barnstaple, Ilfracombe, and Clavelly. It then takes the reader to the Lakes of Killarney, of which some attractive pictures are given, and arrives at Oxford. The large plate is of Oxford from Headington Hall.—*The History of India*, Part XVI., describes the battle of Chillianwalla, the revenge taken at Gorgerat, the annexation of the Punjab, &c., and is illustrated with spirited designs.—The eighth part of the *Life and Times of Queen Victoria* begins with the Exhibition of 1861 and ends with the funeral of the Duke of Wellington.—*Gleanings from Great Authors*, Part XVII., has selections from Hood, Mr. Sala, Mrs. G. L. Banks, and other writers.

MR. HENRY GREY has published, through Messrs. Griffith, Farran & Co., a 'Pocket Encyclopædia,' which furnishes much useful information in very small compass. The knowledge supplied is sometimes too compressed. Surely the mistral is not confined to the Mediterranean, nor absolutely to the winter months.

THE next volume of Mr. Elliot Stock's "Book-Lover's Library," by Mr. Henry B. Wheatley, will be entitled 'Dedications of Books to Patron and Friend.'

MR. WILLIAM CUSHING, of Cambridge, Massachusetts, author of 'Initials and Pseudonyms,' announces a forthcoming volume of 'Chronograms.' The Board of the Publishing Section of the American Library Association invites subscriptions from English libraries.

THE library of Mr. W. J. Thoms, the founder of 'N. & Q.' will be sold by auction by Messrs. Sotheby, Wilkinson & Hodge on February 9 and following days. It is, of course, rich in folk-lore, mythology, dialects, and other subjects in which Mr. Thoms was interested, and also in privately printed books, autographs, &c.

At a recent meeting of the New York Shakespeare Society resolutions were carried expressive of regret at the loss which the Society and Shakespearean study had experienced in the death of Dr. C. M. Ingleby; of its appreciation of his services to the Society, of which he was an honorary member, and to the library, of which he was one of the earliest benefactors; and instructing the secretary to convey to the family of Dr. Ingleby a notice of this action.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. H. ("References to Chatterton").—1<sup>st</sup> S. vii. 14, 138, 160, 189, 267, 544; viii. 62; x. 326; xi. 281; xii. 323; 2<sup>nd</sup> S. ii. iii. iv. vi. viii. x. and xii., *passim*; 3<sup>rd</sup> S. i. 101, 181; vi. 188; vii. 162; 4<sup>th</sup> S. ii. 156; v. 359; vi. 134; vii. 278; viii. 319, 521; ix. 294, 365, 429; x. 55, 99, 157, 229; xii. 237; 5<sup>th</sup> S. vi. 60; ix. 321; 6<sup>th</sup> S. i. 295, 322, 343; iv. 108; v. 367; vi. 97, 404; vii. 93, 116, 298, 356.

W. H. K. W.—("Too Too" not a Modern Expression.) See 6<sup>th</sup> S. v. 36, 97, 336; vi. 197, 357; vii. 256; viii. 277.—("Dickens's Duings.") Is not the reference here rather to Dickens—the deuce—"What the Dickens!"—than to the novelist?—("A Dictionary of Kisses.") A stamped letter addressed to our correspondent shall be forwarded. We cannot give addresses.

W. C. ("Title of Right Worshipful applied to the Mayor of Exeter").—A query as to the right of the mayors of certain cities to be addressed as right worshipful appeared 6<sup>th</sup> S. x. 170. No answer has been received.

MR. GEO. C. PRATT, St. Giles Hill, Norwich, writes:—"As I am collecting, for the purpose of publication, anecdotes relating to Norfolk and Norwich, may I ask the valued aid of the readers of 'N. & Q.' by favouring me with particulars of little incidents or circumstances suitable for my compilation?"

MISS COLLINS.—

On their own merits modest men are dumb.

George Colman the Younger.

Epilogue to the 'Heir-at-Law.'

"Oil on Troubled Waters."—Not to be answered. Consult most series of 'N. & Q.'

J.—(1. "Ralph de Diceto.") For all that is known concerning this Dean of St. Paul's consult Vossius, 'De Historicis Latinis,' p. 424; 'Cave Scriptores Ecclesiastici,' ii. 249; Fabricius, 'Bibliotheca Medice Latinæ,' vi. 90.—(2. "Jugged Hare.") So named from the jug, or jar, in which it is cooked.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JANUARY 15, 1887.

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## Notes.

## BOWLING-GREENS.

DR. MURRAY (7th S. II. 409) says, "It would be interesting to have a record of the places in which bowling clubs and bowling-greens now exist in England, and how long they have existed." Some years ago I made a few notes about an ancient bowling-green at Magathay, in the parish of Norton, near Sheffield, and they are here offered in compliance with DR. MURRAY's suggestion.

I find from the Norton church registers that there has been a bowling-green at this place since the year 1681, when it is first mentioned as such. It may have been so used long before the year 1681, for previous to that time the names of houses are rarely given in the register. The date, however, is sufficiently remote to show the long-continued usage of a favourite English game.

The green itself, laid down at least two centuries ago, is composed of the finest peat turf, on which grows mountain grass, mingled with patches of moss which look like green velvet. The subsoil is a yellow marl. In shape the green is nearly square, and till recently was surrounded by ditches and banks, upon which grew foxgloves, sweetbriar, lads love (southern wood), pinks, bachelors' buttons, and many other flowers more common in old than in modern gardens. On the western side are a number of quaintly contorted sycamore-

maples (*Acer pseudo-platanus*), whose main stems have been cut away, and whose lateral branches have been trained over the green, so that their leaves might afford a pleasant shade in summer to bowlers and holiday-makers. These trees, doubtless, were planted for the shade which they afford; though Evelyn, in his 'Sylva,' says the sycamore is "much more in reputation than it deserves, for the honey-dew leaves, which fall early, turn to mucilage and noxious insects." The north side is bounded by a tall hedge of holly and thorn, in which are planted at intervals hollies of great age, trained into somewhat fantastic shapes.

This description may be compared with one given by James in his 'Theory and Practice of Gardening,' 1712:—

"A bowling-green is one of the most agreeable compartments in a garden, and when 'tis rightly placed nothing is more pleasant to the eye. Its hollow figure covered with a beautiful carpet of turf very smooth, and of a lively green, most commonly encompassed with a row of tall trees and flower-bearing shrubs, makes a delightful composition."

For many years the green at Norton has been haunted by a species of small bees (*Andrena vicina*), which have perforated and undermined the whole of its surface. On taking up a piece of the turf, it was observed that these industrious insects had bored down into the marl to the distance of five to twelve inches. At the approach of summer the green, whose fine grass and moss, lying on a substratum of marl, had been trodden and pounded by the feet of two centuries of bowlers and village revellers, was perforated all over with little round perpendicular holes or shafts, into which you might push a tobacco pipe for several inches. For a time bowling was prevented or made difficult, for the green was covered with little hillocks of earth. Attempts were from time to time made to destroy these industrious miners, in the belief that they would destroy the grass, and in ignorance of the useful part they played in the economy of nature; for it cannot be doubted that without the aid of the bees the grass would have perished altogether. In the hot summer of 1868 the green was almost burnt up; and, after heavy rains, pools of water which could find no exit might have been seen standing upon it. The insects, by boring into the marl which lay immediately beneath the turf, enabled water to get away. They were the means of admitting air to the soil below. They performed, in short, many of those useful services which Mr. Darwin, in his delightful book on 'The Formation of Vegetable Mould through the Action of Worms,' has shown to be the peculiar work of the common earthworm.

The green had probably attained its peculiar velvet-like appearance from the careful weeding out, during a long period, of everything except the finest grasses and one or two kinds of moss; and at the approach of every summer these little insects



seemed to duly play their part in the long process of making a perfect bowling-green. They deigned not to make their nests elsewhere.

Stow tells us that

"in the moneth of May [1526] there was a proclamation made against all unlawfull games, and commissions awarded into every shire for the execution of the same, so that in all places, tables, dice, cards, and bowles were taken and brent: but when yong men were restrained of these games and pastimes, some fell to drinking, some to ferretting of other mens conies, and stealing of deere in parks, and other vnthriftinesse."—*Annales*, ed. 1592, p. 385.

The statute 33 Hen. VIII. c. 9 (1541–2) enacted that "no one by himself, factor, deputy, servant, or other person, shall for his or their gain, lucre, or living, have, hold, occupy, exercise, or maintain any common house, alley, or place of bowling." But this statute was transgressed with impunity till the beginning of the eighteenth century, when the effect of the statute 2 Geo. II. c. 28 (1728) was to suppress bowling alleys, and to increase the number of greens. And during the eighteenth century no country gentleman's house was considered complete without its bowling-green.

The game of bowls sometimes led to gambling. George, Earl of Winton, tells us, in one of his books of accounts for the year 1627, how one day he lost 32*l.* "at the boullaine" ("Papers of J. F. Leith, Esq.," *Historical MSS. Commission*). Adam Eyre, of Penistone, a captain in the Parliamentary army, in his diary (1647) mentions his losses at rubbers of bowls. The diarist tells us that he gave 5*s.* for a pair of bowls.

John Earle, Bishop of Salisbury, writing in 1628, says of the game of bowls:—

"It is the best discovery of humours, especially in the losers, where you have fine variety of impatience, whilst some frot, some rail, some swear, and others more ridiculously comfort themselves with philosophy. To give you the moral of it, it is the emblem of the world or the world's ambition, where most are short, or over, or wide, or wrong biassed, and some few juggle into the Mistress Fortune."—*Micro-cosmographie*, 1628.

In this district *bowl* is pronounced so as to rhyme with *fowl*, *fowl*. S. O. ADDY.  
Sheffield.

#### SHAKSPEARIANA.

'*LOVE'S LABOUR'S LOST*, I. i. 126 (7th S. ii. 304).—The meaning of "gentility" seems sufficiently plain. The assertion is that the expulsion of all ladies from the King of Navarre's court (consisting of bachelor lords) would be "dangerous to gentility." Shakespeare makes use of the word in its primary and obvious sense of *gens*, order of nobility, one of the estates of the realm; the clergy and *troisième état* being others. Prohibition of marriage would surely endanger the descent and succession of this class, and extinguish peerages.

St. Simon and other French authors of pre-revolutionary times point with pride to the great

antiquity of the noble houses of France and to the abundance of the *indicia gentilitia* which the French aristocracy possessed beyond those of any other nation. This fact had not escaped the eagle eye of Shakespeare. Moreover, notwithstanding the assertion that our author knew "little Latin and less Greek," he was perfectly well acquainted with the exact force of Latin words, and always used them in their primary meaning. It is the present debased condition of the language that forms our difficulty. In many of these apparently meaningless lines the obscurity is in us, and not in Shakespeare—

The moles and bats, in solemn conclave find,  
On special search, the keen-eyed eagle blind.

T. B. WILMSHURST.

Chichester.

'*MIDSUMMER NIGHT'S DREAM*, II. i. (7th S. ii. 385).—

And "tailor" cries and falls into a cough.

It is strange any one should have to write twice to 'N. & Q.' about this. Surely the meaning is clear enough!—that the attitude involuntarily assumed by the old lady when Puck pulled away her tripod—sitting, that is, flat on the floor—was supposed roughly to imitate that generally considered as peculiar to tailors.

C. F. S. WARREN, M.A.

Trenoglos, Kenwyn, Truro.

"And 'tailor' cries," after a fall. Why "tailor"? Well, I should say, "bring me a needle," by way of equivalent. One often sees that a sudden tumble eventuates in the rent of a necessary garment, so "tailor" is indicative of a summons for assistance. But in the passage above cited the delinquent was a female; in such a case clothing may be even more necessary than with a man, and the public usage of an exclamation the same. A. H.

'*ROMEO AND JULIET*' (7th S. ii. 164).—The story told by K. P. D. E. as true originally appeared in a work of fiction for young people called '*Nights of the Round Table*,' by the author of '*The Diversions of Holly Cot*,' the only slight difference in the two stories being that the unfortunate victim of the practical joke was in the book represented as playing on the ribs of the skeleton, like one plays on a harp, and singing a hunting song as an accompaniment.

W. SYKES, M.R.C.S.

Mexborough.

'*TEMPEST*, II. i. 275 (7th S. ii. 203).—Why should Mr. J. G. ORGER desire to alter a simple and plain construction to one more unusual and forced, and to support this latter by a misinterpretation of II. iv. 41 in '*As You Like It*'? The whole context forms the simple construction. And "you doing thus" has reference to

Whom I, with this obedient steel, three inches of it,



and the actor, at his pleasure, may suit the action to the word in more ways than one, or he may not. "The" would be understood. "[I]" is rendered unnecessary by this previous line and by the "whiles." Also it may, I think, be challenged one to show either in Shakespeare or in any author of repute the elision of "[I]" immediately after a nominative pronoun of another person.

In the "searching of the wound" there is no such immediate repetition, nor is the nominative "thou," but "I," supplied by anticipation from "I have," or rather, altering the phrase-sequence, one may read, "I searching.....Have found....." She was listening inquiringly, or searching his wound, and in thus searching it found her own, i. e., feelingly remembered her own apparently unrequited wound.

BR. NICHOLSON.

'CYMBELINE,' I. v. 22, 23 (7th S. ii. 23, 164).—  
"Without less quality" fully accounted for by Malone.  
R. S. CHARNOCK.

Matlock.

'MIDSUMMER NIGHT'S DREAM.'—How many scenes should there be in the second act of 'A Midsummer Night's Dream'? The two quartos of 1600, by Fisher and Roberts, are undivided, except by exits and entrances. It is true that Fisher's edition has an italic paragraph mark (¶) at the commencement of Act II.: "Enter a Fairie at one doore and Robin Goodfellow [Puck] at another"; but this laudable intention is not carried out. The first folio divides into five acts without marking the scenes. Charles Knight and others have divided Act II. into three scenes, thus: Sc. i., "a wood near Athens," end l. 59; sc. ii., "enter Oberon, &c.," begin l. 60, end l. 268; sc. iii., "another part of the wood," end l. 156. The Globe edition, which is so much quoted, divides into two scenes only, viz.: Sc. i., "a wood, &c.," as above, end l. 268; sc. ii., "another part, &c.," as above, end l. 156. I prefer Knight's division, although, in fact, the scene is unchanged through the whole act; but although the Globe is very carefully edited, still this change in the enumeration of scenes involves a wrong reference at p. 1063. Thus, under the word "Henchman....." 'M. N. D.,' ii. 2," which, as spoken by Oberon, is to be found in sc. i. l. 121, according to the Globe notation. This is no mere printer's blunder, but an oversight of those responsible for the compilation of the glossary, who have copied from some older authority and neglected to alter the reference. Let me point out that the whole glossary is defective in omitting to state line, as well as act and scene. My copy is dated 1880.

A. H.

'HENRY V.': THE DATE OF THE FOLIO VERSION.—In a paper on 'The Relation of the Quarto to the Folio Version of "Henry V.,"' read February 7, 1879, and published in the New Shakspere

Society's *Trans.*, I suggested, upon grounds therein set forth, that the folio version was a revival played before Prince Henry, and not improbably in 1610, when, in his sixteenth year, he was with great solemnity and pomp knighted, made Prince of Wales, and given a separate house and household at St. James's, thenceforth the Prince's Court.

Among my other reasons, I stated that Prince Henry was noted for his addiction to martial exercises, and was popularly looked upon as wholly different from his too pusillanimous father, and as likely to revive the war glories of England and of her former Henries. But I did not then know that he was at the time accredited with specific intentions, such as tend greatly to confirm suppositions already supported by other facts. Happening to read Sir Geo. Buck's 'Great Plantagenet, 1635,' a paenegyric on that line, culminating in his "Great Plantagenet," Charles I., I came across this stanza on sig. G:—

And Britaine had no sooner faith and force  
Combin'd but her *Dolphin* in tender age  
Vowes to redeeme from *Galilee* bonds the *Cors*  
Of his grandsire, the *Great Plantagenet*,  
And seize upon his southern heritage:  
And bounds & trophies in the *Pyreus* set.  
Stay *Muse*, bere drop a teare, for *death's* blacke cloud  
Too soone his glory & our hopes did shrowd.

Marginal notings:—L. 2, *Dolphin*, "Henry Prince of great Britaine"; l. 4, *Great Plantagenet*, "K. Henry 2.....buried in Frontenax"; l. 6, *Pyreus*, "King Charles hath so many, so ancient, & so lawfull Titles to this Empire, as never any Prince Heire general of this Kingdome had. He married *Mary* Daughter to *Henry 4* of *France*." The desire, too, to change a title into a fact seems, amongst some at least, to have survived, and it being thus printed seems to show that the some were a large number.

BR. NICHOLSON.

JORDAN WATER.—The following notice has recently appeared in the papers:—

"A lady who has visited Jerusalem and brought back a supply of Jordan water of unquestionable authenticity, has made the offer of it to the Princess of Battenberg for the baptism of the Queen's latest grandchild, and it is understood that the offer has been accepted."

This will not be the first infant of our royal family that has been baptized in Jordan water, for on Feb. 10, 1841, the Princess Royal was baptized in water sent expressly for that purpose from the Jordan (*Gent. Mag.*, 1841, i. 309); nor yet the first royal European child, for at the time of the baptism of the daughter of King Alfonso of Spain, in November, 1882, the papers stated that "many generations of Spanish princes have been baptized with water brought from the Jordan for that purpose"; nor yet the first royal person, for the Emperor Constantine deferred his baptism until he could receive it in the Jordan, A. D. 337 (Bright, 'Hist. of the Church,' 1869, p. 45). The use of



the water is not restricted to royalty; it is sometimes sold at bazaars by people newly returned from the Holy Land. In February last an arch-priest of the Greek Church offered the water—"procured under his immediate supervision, and verified by the authorities on the spot"—to clergymen and others at 5s. a bottle (*Church Times*, Feb. 5, 1886).  
W. C. B.

MR. MOON'S ENGLISH.—Mr. Moon has published a book in which he denounces with merciless severity what he considers to be the bad English of the O.T. revisers. They might reply, *ἵναρπε θεράπευσον σεαυτόν*. Thus, he ridicules their use of the word *unloose*, because, he argues, if "to loose" means to liberate, "to *unloose*" necessarily means to hold fast. Mr. Moon is evidently not aware that *un-* in Anglo-Saxon, as in modern English, is not always the negative prefix, but is sometimes an intensitive and sometimes a preposition. In Anglo-Saxon, according to Mr. Sweet, it is an intensitive in the words *unthearw* and *undæd*, while it is a preposition in *unloose*, which comes from *ontlesan*. Sometimes this prefix becomes *en-*, *an-*, or *a-*, as in the words *enlighten*, *answer*, *alive*, *asleep*, *awake*, and *abide*; but the common words *unless*, *until*, and *unto* might have warned Mr. Moon that *un-* does not necessarily express negation.  
FENTON.

THE DERIVATION OF CREEL.—Permit me to draw your attention to the word *creel* in Prof. Skeat's 'Notes on English Etymology' in *Transactions of the Philological Society*, 1885, part. i. p. 290. *Creel* is derived from the Irish *criol*, and *craídhleag* (in Irish Gaelic *cráileag*) is a diminutive of it. The *dh* in *craídhleag* is merely an orthographical sign showing that the preceding *ai* is a diphthong. The word is nearly pronounced *crilag*. Were it spelt *cráileag* it would be pronounced *cráihlag*. *Cráileag* is pronounced *crailag*. The word *criol* occurs in Broccán's 'Hymn in Praise of Brigit' in the following line, "dobert díllat í criol roncind hí carput da rath" (Stokes, 'Goidelica,' second ed., p. 139), the translation of which is given at p. 146, "He brought (like) raiment in a coffer of sealskin in a chariot of two wheels." At the bottom of the same page is the note: "*Criol*: hence the Anglo-Irish and Scottish *creel*, an osier basket." The word *criol* is now obsolete in Scotch Gaelic, and is marked obsolete in McLeod and Dewar's 'Gaelic Dictionary.' A *creel* is now called *clabh* both in Irish and Scotch Gaelic.

HECTOR MAC LEAN.

Ballygrant, Islay, Argyllshire.

[*Criol* is given in O'Reilly's 'Irish Dictionary' and in Windisch's 'Irische Texte.' Windisch refers to two passages, one of which is that cited above.]

LORD LISLE'S LIBRARY, 1550.—The following list of Lord Lisle's books has both an historical and

a bibliographical significance, and will perhaps on both grounds be interesting to readers of 'N. & Q.' The life of John Dudley, Viscount Lisle, Duke of Northumberland, father-in-law of Lady Jane Grey (executed 1553), is to a large extent a part of English history, and it is at least worth while to note what books attracted the attention of one who was far more a politician, a courtier, and a warrior than a student. The document is part of an inventory of Lord Lisle's wardrobe made in 1545-50 by J. Hough at Ely House, now Bodleian MS. Add. C. 94:—

A note of all the stuffe that my lord Lisle bathe in the wardrope at Ely house, made the last of Januarij A° 1550.

Item a cupboard where on my lords booke do stond.

Item thone part of Tullie 2 [i.e., folio].

" Loccie Aeneadas 2.  
" Anthonius Luscus 2.  
" a booke to play at chistes [chess] in a[n]gliche 2.  
" a booke to speake and write frenche 2.  
" a booke of cosmografie 2.  
" a old paper booke 2.  
" Hormans vulgaries 4 [quarto].  
" the Kynges grammer 4.  
" Sidrack and king Bockas 4.  
" a plaine declaration of the Crede 4.  
" carmen buco, Colphurnii [Bucolica Calpurnii] 4.  
" a paper booke 4.  
" epistles from Seneca to Paule 4.  
" apomaxia of mr. [Sir Richard] Morisons 4.  
" a frenche booke of Christ and the Pope 4.  
" a booke of arithmetick in lattyn 4.  
" a tragidie in anglische of the iniust supremacie of the bisshope of Rome 4.  
" a play of loue 4.  
" a play called the 4 pees 4.  
" a play called Old custome 4.  
" a play of the weither 4.  
" a booke to write the roman hand 4.  
" a paper booke of synonymies 4.  
" a greke grammer 8 [octavo].  
" a catachismus 8.  
" apothegmata 8.  
" the debate betw[e]ne the heralds 8.  
" tullies office 8.  
" sentencie veterum poetarum 8.  
" a booke of phisick in greeke 8.  
" Aurilius Augustinus 8.  
" a booke of conceits 8.  
" a italian booke 8.  
" ad Herenium [Cicero] 16 [sixteenmo].  
" an exposition of the crede in frenche 16.  
" a testament in frenche coverd with black veluet 16.  
" an english testament 16.  
" 3 little tables 16.

FAMA.

Oxford.

BUNYAN FAMILY IN SCOTLAND.—In the number of the *Southern Reporter* (Selkirk) for November 18 I find among the deaths the name of a daughter of James Bunyan, Bridge Street, Philiphaugh. This note may be of some interest in connexion with the questions concerning the genealogy of the author of 'The Pilgrim's Progress,' and it



would be desirable to have further particulars of the Bunyan family in Scotland.

NOMAD.

**ZOLAISTIC : ZOLAISM.**—The name of Émile Zola seems destined to become part and portion of the English language. A short time ago I saw a novel described as "*Zolaistic* in tone"; and in Lord Tennyson's new poem I observe that one of the indictments which he brings against these days we live in is their *Zolaism*.

ROBERT F. GARDINER.

'THE PILGRIMAGE TO PARNASSUS,' 1597, &c.  
—In Mr. Macray's edition of this interesting play and its followers, for which we are all so much indebted to him, he says, on p. vii of his preface, "There is a curious peculiarity in the scribe's spelling which may, perhaps, help to determine his provincial locality. Words ending in *ce*, such as *once*, *fence*, *hence*, are written without the final *e*, 'onc', 'fenc', 'henc'." This passage led me to expect that every word in *-ce* in the two new plays would be spelt with a final *c* only; and I said to myself, before going further, this would be a "curious peculiarity" indeed. So I read on to test the plays. Somewhat to my astonishment, I found that all their other *-ce* words, except "*whenc*," p. 69, were spelt in the usual way, with *-ce*, and that though *once* is spelt "*onc*" on pp. 31, 64, 66 (and perhaps elsewhere), it is spelt "*once*" on pp. 46 and 52, while *since* is always spelt as now on pp. 64, 66, 68. Having "*sences*" on p. 16, Mr. Macray prints "*senc[e]less*" on p. 46, while he leaves "*fenc-schools*" on p. 53. The scribe is evidently not particular about his final *e*, as he prints "*fortun*" and "*fortune*" on the same pages, 65, 66, and has "*fortune*" on pp. 49, 51, 59, against "*fortun*" on pp. 48, 72, 75, &c. To prove my point about the *-ce* words I give the list of those I noted in the first two plays: *abondance*, p. 54; *acquaintance*, 37; *apace*, 22; *chance*, 31; *choice*, n. 16, a. 61; *cockpence*, 19; *commence*, 70; *countenance*, 35; *dalliance*, 16; *dance*, 45; *daunce*, 12; *difference*, 55; *disgrace*, 29, 69, 75; *displace*, 67; *dunce*, 49; *embrace*, 29, 68; *expence*, 27; *face*, 28, 31, 38, 55, 64; *faced*, 41, 56; *faces*, 37; *frankensence*, 9; *glance*, 36; *grace*, 46, 62, 63, 66; *hindrance*, 47; *joyisance*, 16; *lace*, 53; *malice*, 43, 55; *mantenance*, 37; *office*, 65; *patience*, 45; *peace*, 61; *pence*, 45, 67; *place*, 44, 47, 66; *presence*, 63; *pronounce*, 46; *race*, 44; *reverence*, 16; *scarce*, 19; *sences*, 16; *sentence*, 42, 56, 65, 69, 70; *service*, 53, 54, 64; *silence*, 46; *solace*, 27; *solaceis*, 16; *temperance*, 54; *traunce*, 14; *twice*, 54; *voice*, 46.

It is abundantly evident, then, that, as a rule, *-ce* words are spelt with *-ce*, and that those with *-c* only are exceptions, and have nothing dialectal in them. Has their *c* any flourish or curl in the MS. for *e*? "*Warke*," p. 22, for *work*, and "*thacked*," p. 29, for *thatcht*, are probably marks

of dialect; "*hundret*," p. 33, might be, if it were not spelt "*hundreth*" on the same page. "*Joynet*" for *joined* is on p. 57. PHI.

"**LENTHALL'S LAMENTATION.**"—The following verses, in a handwriting of the time, are in MS., and bound up with a number of pamphlets in a volume which is in the King's Library at the British Museum. The dates are 1652-3:—

Who would have thought my ruine was so neere,  
I being made soe fast unto my chaire.  
Long have I bin the mouthpeice of this nation,  
Like Balaam's Ass my tounge's now out of fashion.  
I spake : and soe did he, his speech was good,  
And wisely did preserve his master's blood,  
My speech was such, I dare not show my face  
Least all the world should laugh at my disgrace.  
Eternall God ! truly confesse I must,  
Noe speech that ever yet I made was just ;  
Thy true Anointed I have voted downe,  
Honour'd those people that usurpe y<sup>e</sup> Crowne,  
And since thou art soe just to punish mee,  
Lord let not any of y<sup>e</sup> house goe free,  
Loe! they are all as bad, as bad may bee.

May 10th 1653.

RALPH N. JAMES.

**MASTER AND SERVANT.**—In my youth the following curious folk-tale was current in the West Riding of Yorkshire. I hear that it is still told. If it has been printed I have not met with it. A girl offers herself as servant to a master, who teaches her by what names she is to call certain things. The dialogue proceeds thus:—

*He.* What will you call me?

*She.* Master, or mister, or whatever you please, sir.

*He.* You must call me master of all masters.

*He.* (showing his bed). What will you call this?

*She.* Bed, or couch, or whatever you please, sir.

*He.* You must call it barnacle.

*He.* (showing his pantaloons). What will you call these?

*She.* Breeches, or trousers, or whatever you please, sir.

*He.* You must call them squibs and crackers.

*He.* (showing the cat). What will you call this?

*She.* Cat, or kit, or whatever you please, sir.

*He.* You must call it the white-faced thimble.

*He.* (showing the fire). What will you call this?

*She.* Fire, or flame, or whatever you please, sir.

*He.* You must call it agegolorum.

*He.* (showing the water). What will you call this?

*She.* Water, or whatever you please, sir.

*He.* You must call it absolution.

*He.* (showing the house). What will you call this?

*She.* House, or cottage, or whatever you please, sir.



*He.* You must call it the high toppler mountains.

In the night the house is set on fire by the cat, whose powers of mischief seem in those days to have been as remarkable as they have since remained. Made aware of this calamity, the servant, whose memory is to be envied and her docility to be prized, arouses her employer with the words, "*Master of all masters, get out of thy barnacle and put on thy squibs and crackers.* For the *white-faced thimble* has brought a spark from the *agegolorum*, and without the aid of *absolution* the *high-toppler mountains* will fall down upon us.

It is, of course, likely that some of the words used, e. g., trousers, are modern innovations. The whole is curious, and is unlike anything else with which I am acquainted.

URBAN.

THACKERAY'S 'ESMOND,' ED. 1886.—One might naturally expect unusual accuracy on all points belonging to the time of Queen Anne from one who had studied it so deeply as Thackeray studied it; and yet in his novel of 'Esmond' there are some curious anachronisms.

Young Harry goes to London, and sees the Tower, "with the armour, and the great lions and bears in the moat" (book i. chap. iii.). The Tower moat in those days was a wet ditch, supplied from the Thames; it was not drained and kept dry, as at present, until 1843. Thackeray falls into the common error of describing "a bar sinister" as a mark of bastardy. A bar in heraldry, being horizontal, cannot be dexter or sinister; a bend may be either (book ii. ch. vii.).

Esmond, himself a Jacobite, falls in with an Irish Roman Catholic soldier in the French army (book iii. ch. i.), has a few friendly words with him, gives him a dollar, and then walks off, whistling 'Lilliburlero'—an odd tune for the ears of a Jacobite Irishman; something like saluting a Ribbonman with "Croppies, lie down." Uncle Toby, indeed, used to whistle 'Lilliburlero'; but then he was a King William's man to the backbone. In book iii. ch. iv. Esmond (anno 1712) speaks of Peter Wilkins and his pretty "Gawrie." The first edition of 'Peter Wilkins' was published in 1750.

JAYDEE.

SIR PHILIP SIDNEY.—In Mr. J. A. Symonds's 'Life of Sir Philip Sidney,' just published in the "English Men of Letters" series, an evident chronological error has been overlooked by the editor, who has lately taken such a prominent part in the administration of Ireland. Sir Philip Sidney was born certainly on Nov. 29, 1554; but Mr. Symonds states in his admirable biography that Sidney entered Shrewsbury School, together with his life-long friend Fulke Greville, on Nov. 19, 1574 (?). Now Sidney went to Christ Church in 1568. It is a great pity that such an oversight on the part of the editor should have occurred in

such excellent readable little volumes as the "English Men of Letters" consists of. Let us hope that Mr. Morley has not entirely quitted the field of literature for that of politics.

EDWARD R. VIVYAN.

'TIMON OF ATHENS' ACTED BY SCHOOL CHILDREN IN 1711.—In the Minutes of the Society for Promoting Christian Knowledge, under date February 7th, 1711, occurs the following:—"Mr. Skeete reported that John Honeycott, the master of the charity school at Clerkenwell, had yesterday, with the children of the school, publicly acted the play called 'Timon of Athens,' and by tickets signed by himself had invited several people to it." The Society, as trustees of the school, disapproved of the performance, and duly admonished the master, as may be read in Secretan's 'Life of Robert Nelson' (Lond., 1860), p. 130, from which work the above extract is taken. The object of this note is, however, to call attention to the performance of one of Shakespeare's plays by charity school children at Clerkenwell as evidence of a considerable amount of culture in a neighbourhood where one would hardly expect to find it.

R. B. P.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

DENHAM'S 'COOPER'S HILL.'—The writer of the article on 'English Literature at the Universities' in the *Quarterly Review* for October echoes the common opinion about the celebrated lines on the river Thames when he says:—

"There are probably not half a dozen well-read people in England who do not know that the famous lines in Denham's 'Cooper's Hill' beginning, 'O could I flow like thee' were added in the second edition."

Several authorities in support of this dictum are cited in a note, but none of them was a bibliographer, while several were notoriously careless writers. I have a copy of the poem, without author's or publisher's name, but printed at Oxford in the year 1642. It does not contain the lines in question, and I was under the impression it was the first edition until I saw the collation of Mr. Locker-Lampson's copy in the Rowfant catalogue. This copy, described as the first edition, was printed at London for Tho. Walkley in 1642, and the collation differs from that of my copy. The name of Mr. Locker-Lampson is a sufficient guarantee that a book described by him as of the first edition does not contain lines which every "well-read" person in England knows did not occur in that edition. The foregoing editions being of different issues, it is obvious that the lines do not occur in either the first or second edition.



The question is, In which edition were they added first? In Heber's 'Catalogue,' pt. iv. lot 575, two editions are noted, one of 1643, the other of 1650, and my impression is that the lines were not printed till the appearance of the latter of these two. Perhaps G. F. R. B., or one of the other correspondents of 'N. & Q.' could settle this question by giving the title-pages of the various editions of the poem which were printed in Sir John Denham's lifetime. W. F. PRIDEAUX.  
Calcutta.

PASSAGE IN NEWMAN WANTED.—I should be grateful for the reference to the following passage in Cardinal Newman's writings, which was extracted, I believe, from the *Rock* of October 10, 1879, without giving the reference:—

"Protestantism and Popery are real religions.....but the *via media*, viewed as an integral system, has scarcely had existence, except on paper.....It still remains to be tried whether what is called Anglo-Catholicism, the religion of Andrewes, Laud, Hammond, Butler, and Wilson, is capable of being professed, acted on, and maintained on a large sphere of action, or whether it be a mere modification, or transition state, of Romanism, or popular Protestantism."

LLD.

PIEL CASTLE.—Can any of your readers say for certain whether the Piel or Peele Castle alluded to in Wordsworth's elegiac stanzas to Sir George Beaumont is the Piel Castle in the Isle of Man or in Morecambe Bay—giving reasons for the certainty? R. R. R.

DANA FAMILY. (See 7th S. ii. 408, 474).—Can any one give me aid, or even advice, in a genealogical search? Richard Dana, a Puritan, went to the colony of Massachusetts in 1640. I have traced back to the early part of the sixteenth century a Protestant family of Danna, of St. John, in the Waldensian valley of Lucerna, in Piedmont. All my efforts to connect this family with Richard Dana have failed, and all attempts made by most careful searchers in England have equally failed to find a trace of the name in England previous to 1640. Yet I have every reason to believe that the name, whether in England, America, Spain, or Italy, represents the same family. Any information or advice sent directly will be most gratefully received by  
DANA.  
8, Avenue Hoche, Paris.

MARLY HORSES: HUNDRED OF HOO.—I should be glad of information regarding (1) the "Marly Horses"; (2) the "Hundred of Hoo."

HARVARD.

BENSON FAMILY.—Eleanor Fynmore, granddaughter of W. Wickham, of Abingdon, married George Benson, of London, draper, and had a son, George Benson. Lysons, in his 'Hist. of Berks,' 1813, p. 226, Abingdon, states that "George Ben-

son, an eminent divine, was for some years minister at that of the Presbyterians, which has been established many years." Eleanor Benson was born about 1650. When did George Benson, the Presbyterian divine, flourish; and is anything known of his family? R. J. FYNMORE.  
Sandgate, Kent.

ANTYOYS, A PLACE.—In a MS. of the fifteenth century I find mention of a Bishop of Antyoys. What place is meant? THORPE.

SCARLET, THE TRANSLATOR.—Could any reader oblige me with a few particulars regarding Scarlet, the author of a translation of the New Testament? A friend of mine has a copy, minus title-page, dated "London, January 20, 1798."

ROBERT F. GARDINER.

AUDITOR.—Can any reader of 'N. & Q.' give a reference to any earlier mention of an auditor than the statute 13 Edward I. cap. ii?

W. A. P.

BASKET-MAKERS' COMPANY.—Where can I obtain a history or any particulars of this company?

W. A. P.

"FOG-RACE."—In the 'Diary of Sir Walter Calverley' (published by the Surtees Society), p. 45, is the following sentence:—"20 May, 1689. I went the College fog-race with Mr. Lancaster, Mr. Smith, and my tutor. The first day we went to Salisbury, the next to," &c. What is meant by "fog-race"?

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

FREDERICK WEATHERLY.—Can you tell me anything concerning Frederick Weatherly, the poet, whose songs are generally used by composers nowadays? I should also like to know what rank he takes as a lyrical poet, and whether he has written any longer poems of note. Do you know of any biographical dictionary in which he is mentioned?—for I find no traces of him anywhere.

CRCIL SIMPSON.

MISS NASH.—Can any of your readers give me any information with respect to Miss Nash, and the treatment to which she was subjected by French soldiers in the year 1792? It took place at Orchies; and it seems that the lady had a pass from the French General Luckner, which did not save her from outrage. The incident is twice referred to in the *Annual Register* for 1792 as well known, but no particulars are given. I believe Edmund Burke was the editor of the *Annual Register* at the time; and from his views as to the French Revolution the statements in that publication are hardly to be accepted without qualification.

Can any of your readers say what was his authority for the story of scourging the sisters of charity



(to death in some instances); and is he correct in saying that the punishment was extended to any respectable woman who attended mass? Have the names of any of the ladies who are said to have been whipped on this occasion come down to us; and is there any authority for describing Condorcet as the adviser of the punishment in question?

ROBT. SMITH.

Dublin.

ABRAHAM COWLEY.—In Spence's 'Anecdotes' (1820, p. 285) I find it stated, on the authority of Pope, that Cowley, on his retirement, took a house first at Battersea, then at Barnes, and then at Chertsey. Is not this statement so far as Battersea is concerned inaccurate? I thought Barn Elms and Chertsey were his only residences in the latter years of his life. If, however, he also lived at Battersea, is the house he inhabited known?

ALPHA.

TALLEYRAND'S RECEIPT FOR COFFEE.—

Noir comme le diable,  
Doux comme un ange,  
Chaud comme l'enfer,  
Et (!)

I saw the receipt on a *cafetière* at Cantagalli's factory, outside the Porta Romana at Florence, but have forgotten the last line. Can any one supply it?

ROSS O'CONNELL.

SERVICES OF OFFICERS.—Wanted, the best sources for information as to the services of deceased military officers who served from 1810 to 1839.

F. P. H. H.

Cheltenham.

"THE TWELVE GOOD RULES."—In the description of the parlour of the country inn given in 'The Deserted Village,' the following lines occur:—

The pictures placed for ornament and use,  
The twelve good rules, the royal game of goose.

I have ascertained the nature of "the royal game of goose," but am at a loss to know what were "the twelve good rules." Can any reader of 'N. & Q.' enlighten me on this point? G. M.

MORUE; CABILLAUD.—Can any reader of 'N. & Q.' tell me the exact difference between these two words? "Cabillaud" is invariably used in the *menu* as equivalent to "cod." Whereas "l'huile du foie de morue" is used for "cod-liver oil." Littre, s.v. "Morue":—

"Morue franche, morue franche, le cabillaud. Morue verte, la morue simplement salée, par opposition à la morue sèche qui a été de plus séchée au soleil," &c.

Perhaps your valued correspondent DR. CHANCE can throw some further light on the subject.

EDWARD R. VYVYAN.

'MARY MAGDALEN'S TEARS.'—"Mary Magdalen's Tears wip't off; or, the Voice of Peace to an Unquiet Conscience. Written by way of letter

to a Person of Quality, and published for the comfort of all those who mourn in Zion," 8vo., Lond., 1676. The frontispiece, I observe, is a reproduction of the emblem prefixed to "Gemitus XIII." of Herm. Hugo's 'Pia Desideria,' Antv., 1632, p. 109. I have learnt from Lowndes that the author was T. Martin. What else is known of him?

ED. MARSHALL.

HARCOURT FAMILY.—W. Fyrmore, Recorder of Abingdon, mentions in his will, 1687, "My friends Thomas Doleman, Simon Harcourt, and William Pudsey." In 1658 a Humphrey Fynymore married Winifred Harcourt. Were these of the Stanton Harcourt family?

R. J. F.

"NONES OF HAARLEM."—I should feel greatly obliged if any of your contributors would give an account of the "Nones of Haarlem," or refer me to any works that touch upon the subject.

JOHN HEATH.

CHURCH BELLS RINGING AT 5 A.M.—I see incidentally mentioned, in a reply as to the acquisition of surnames, that at Cookham, in Berkshire, one of the church bells is tolled daily at 5 A.M. I have never before heard of this custom, except at Wantage, in the same county. At this town it is associated with an interesting adventure of an old inhabitant, who left a sum of money in order that a bell might henceforth be tolled each morning at 5 A.M.

Is there any story or tradition connected with the tolling at Cookham; and are there any other places in England where this custom prevails?

ALFRED DOWSON.

CROMWELL FAMILY.—Miss Elizabeth Oliveria Cromwell was, with her parents, living occasionally at Ponder's End, date 1789 and downwards. Was she a descendant of Henry Cromwell, sometime Lord Lieutenant of Ireland, or of Richard, the sometime successor of Oliver Cromwell? In letters that have come into my possession as heirlooms, Elizabeth Oliveria Cromwell speaks of her aunt Elizabeth. I am anxious to learn all I can of the genealogy of Cromwell's descendants. Will some one kindly oblige?

W. M. GARDNER.

Byfield.

WINSTANLEY, CLOCKMAKER.—I have a fine old clock, imported into the United States something over a century ago, which bears on the face, "J. Winstanley, Holywell." Can any of your readers give the date (about) of manufacture? I have sought in vain for the clockmakers' list spoken of by your correspondent.

J. P. B.

THE MINERVA PRESS.—In 'N. & Q.' 4th S. vii. 141, some queries were asked relative to the Minerva Press, with an appeal to the late Mr. JAMES YEWELL to answer them, your correspondent stating that no one was so competent to do so. So



far as I can ascertain from an examination of the half-yearly indexes in many subsequent volumes, no replies were furnished, either by Mr. YEWELL or by any one else. As fifteen years have passed by since Mr. A. J. DUNKIN's queries appeared, and as I am in at least as great a state of darkness regarding the subject as he was, may I repeat his queries with a few additional ones of my own, trusting that some more recent correspondents may be able to enlighten me?

Where was the Minerva Press, and who was the publisher?

At what period did it most flourish, and when did it begin and when cease?

Were its publications all novels of the "trashy" description; are any of them remembered now; who were the chief writers?

Did any authors who were eminent in other respects write for the Minerva Press?

Were "Lane's novels.....those scanty intellectual viands of the whole female reading public," mentioned by Charles Lamb in his "Elia" essay, 'Sanity of True Genius,' connected with the Minerva Press?

The "happier genius" alluded to by Lamb in this passage is clearly Scott, which shows that Lamb was quite aware of the value of the 'Waverley Novels'; but I still think, as I lately stated in my note on 'Sir Walter Scott and Tennyson' (7th S. ii. 128), that Lamb himself felt little pleasure in these wonderful fictions. The Thames and the New River, streams of Cockayne, were to him better than all the waters of Tweed and Loch Lomond.

JONATHAN BOUCHIER.

Ropley, Alresford.

WOODE FAMILY.—Can any of your readers inform me as to the family of Sir John Woode, "of York-shire," whose son Henry was buried in Wadham College Chapel, December 20, 1614? Had he any other sons named John or Thomas? S. P.

ROBERT THISTLETHWATT, son of Francis Thistlethwayt, of Wilts or Dorset, became Warden of Wadham 1724, and resigned in 1739. What was his subsequent history? S. P.

PANAMA CANAL.—Peter Heylyn, in his 'MIKPO-KOŚMOΣ' ('Microcosmos'), written about 1622, says:—

"Peruana containeth the southerne part of America, and is tyed to Mexicana by the Isthmus or streight of Darien, being no more then 17 miles broad: others make it but 12 onely. Certaine it is, that many have motioned to the Councell of Spaine, the cutting of a navigable channell through this small Isthmus, so to shorten our common voyages to China and the Moluccoes."—See sixth edition, 1633, pp. 788-789.

When and by whom were these proposals for cutting a Panama canal made?

ALEXANDER BROWN.

Norwood P.O., Nelson County, Virginia, U.S.

### Replied.

#### HAD LEGENDARY ANIMALS EXISTENCE?

(7th S. i. 447, 516; ii. 92, 211, 272, 472.)

If Guillim had really written anything "in 1660" about the actuality of supernatural monsters it would be worth attention indeed, seeing that, according to the best biographies, he had been at that date for nearly half a century an inhabitant of "the unknown world." But not only could Guillim not have written anything in 1660, but it is very doubtful if it was he at all who wrote the page in 'The Display of Heraldry,' to which your correspondent evidently alludes, "concerning dragons, wivernes, cockatrices, and harpeys." 'The Display of Heraldry' has been pronounced to be the work of a greater scholar than he, namely, of Dr. Barkham, Dean of Beoking, to which Guillim only added "some trifles of his own" (perhaps the page about the "dragons," &c., is one of the "trifles"). It is perfectly true, however, that this page, supposing that hybrid monsters, or, to use the actual words, "exorbitant animals," could really be produced by crossing of different species, who "convened together" at the banks of some rivers in hot climates, particularly Africa, consequent on the scarcity of waters, a dreadful deformity which in all likelihood would not have happened if man had not transgressed the law of his Maker (!)—it is perfectly true that this page not only was printed in the first edition of 'The Display of Heraldry' in 1610, but has been reproduced without adverse comment in every subsequent edition down to the last in 1724. So also has the paragraph establishing that it is allowable to represent angels in heraldry because, "albeit spirits are incorporeal Essences, yet in respect that some of them have assumed bodies (as those that appeared to Abraham and to Lot), so have they been borne in Armes according to their assumed shapes." And likewise, the strangest of all, that about the Pope's tiara, of which it is said: "This kind of Infula or Miter is worn by the Antichristian Prelate of Rome to signify the threefold Jurisdiction that he doth arrogate to himselfe." Writers who deem the Primate of Christendom "the Antichristian prelate" may be capable of deeming legendary animals real.

But if Protestant England thought them real, it was otherwise in the Catholic South of Europe. To show that the quotations I have already supplied from Italy are not exceptional utterances, here is another, the original date of publication of which is 1564. It is taken from one of those conversations in which Italians of that age loved to frame their treatises, with the view to make them interesting and acceptable. The speakers are "sei giovani, dottori o letterati," who spend their siesta time in art chat under the



warm shade of an Italian grove, after allowing themselves to be spurred, by the diligent trilling of the nightingales there, into singing of sonnets and playing on the viol. In their talk they come to an agreement that the painter must not only know how to handle his colours, but he must be conversant with geometry, arithmetic, history, and poetry. There is no need to quote their arguments as to the first three, but the fourth they say is necessary for the correct rendering of the beautiful fables of mythology, and further, to supply also those adornments which the great artists of their day had so happily introduced—"Quegli atti e sforzi che il capriccio gli mise in capo; for," says one or the other, "many of these adornments have no existence, either real or possible (*non sono né vere, né verosimile*), such as those that have the faces of men and the members of beasts, or the form of a woman ending in the tail of a fish—all proceed from *la forza della poesia*. The like do the monsters who support columns or hold up festoons. Such things are entirely out of the order of nature; nevertheless, for the sake of poetry they are admissible.....and thus painters have created monsters which nature herself could not make.....for great is the genius of man." But after they have let their fancy run riot with the beauty of these decorations they set to work to draw the line where the exuberance of the imagination must be restrained. Monstrous inventions (observe, they call them inventions) may be introduced where they give pleasure to the eye, but they are not to be too freely indulged in.

Here is an instance of the same way of viewing the matter from "benighted and superstitious Spain," written some thirty years earlier still, and at a time when the idea of the Escorial, with its encouragement of a modern school of painting, had not yet been dreamt of. Its judgment, it will be observed, is still severer and more puristic than the last: "The grotesque reckons as a kind of painting, but, strictly speaking, it does not merit that name.....We have laid down at the outset of this treatise that painting is a representation of something that is; but what is included under the name of the grotesque is a representation of a thing that exists not and that cannot exist.....The painting of such fancies (*fantasias*) has not even the merit of being ancient, for, according to Vitruvius, it only began in the time of Augustus, and we do not find in remains of the age of the greatest artists (*artifices insignes*) any trace of them. Furthermore I do not believe that there were ever admitted by those ancients whose thoughts and imaginings came from well-cultured and well-balanced minds (*animos ben medidos y compuestos*) things so entirely beyond bounds, and which to such an extent pass the limits and harmony of wise and discreet nature, who in all she does acts by reason, measure, and

weight, and whom the painter ought always to set before him as the principal object of his imitation."

Further on such things are called "*monstruos y imposibilidades*," and objected to on the plain ground that what they represent is non-existent: "Those pictures are not properly to be approved which are not done (*hechas*) in similitude of truth." Vitruvius is quoted in condemnation of them, and the writer winds up with the exclamation, "And our age has resuscitated this kind of painting, and fashion has so advantaged it (*acariciado*) that you may meet one who is happier at having well executed a mask or a monster than at having succeeded well in representing the human figure."

Finally I offer a quotation from a Portuguese writer, to whom the date of 1549 is given on good authority. He purports to report a conversation with Michel Angelo on the subject of art, and though there can, I think, be no doubt that the main part at least is made up or amplified, the passage is equally good evidence for our purpose of what was the belief of a Portuguese of the sixteenth century regarding the existence of legendary animals. Michel Angelo has just been made to descant on the elevated character of the art of painting. A Spaniard present is supposed to ask him to explain "why it is so much the habit in Rome to paint fantastic animals in decoration.....men with eagles' wings and women with fishes' tails, and all sorts of things out of the painter's head, which never had existence." Michel Angelo readily explains that in his view these things are not false or monstrous. "It would be monstrous to paint a child with the face of an old man, or a man's hand with ten fingers, or a horse with a camel hump, or a muscle across a man's arm. But if for decoration the painter finds he can give greater pleasure to the eye by substituting one member for another less beautiful, or by giving wings to those that have none naturally, that is his invention; he is not representing a false thing. He does it to repose and amuse the senses. Mortals often long to see something they have never seen before and which they know cannot exist. We have to deal with the insatiable imagination of man. Men get weary of continually seeing buildings with straight columns and doors and windows, and we find it delights them to have one to look upon in which the columns are formed by children issuing from the calyx of a flower, the architraves out of interlacing branches, and the like impossible devices; and such have great merit if they are skilfully executed." The writer then falls into the conversation, and exposes his own views as to what purpose various fictions and fables should be appropriated, which to gardens and which to fountains, &c.

The following, to the same purport (but two centuries later), from the English painter George



Cumberland, is well expressed: "It was this knowledge that enabled the Greeks to form their chimeras, to invent the griffin, the sagittary, and the sublime monsters of the deep, giving literally

To airy nothings  
A local habitation and a name."

R. H. BUSK.

Some very interesting notes on this subject will be found in an article called 'A Solo on the Serpent,' in *Once a Week*, vol. v. p. 473.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

POSTERS (7th S. ii. 248, 312, 395, 497).—E. L. G. says that this mode of advertising has not much grown or altered since the days of Warren's immortal blacking. That is not my experience; on the contrary, I think that in all English towns, and, of course, chiefly in London, the detestable exuberance of posters has increased, is increasing, and ought to be diminished. The earliest illustrated posters that I can recollect were simply portraits—portraits on a very large scale—of women who, in one way or another, were exhibiting their gifts or charms to the public. First came, and first did go, the hideous countenance of Julia Pastrana, the beast-woman; to her succeeded Azella, full length, and of heroic size, springing in mid-air from the trapeze; she, again, was followed—or, perhaps, preceded—by Mr. Charles Dickens's poetess and circus-rider Adah Isaacs Menken, as large as life, or larger; and then came Zazel, the damsel who lived by being shot daily out of a cannon's mouth. I believe that all these heroines—except, perhaps, the Menken—were respectable in private life; and the appearance of their effigies on dead-walls and hoardings may have benefited the female sex by arousing in it a spirited contempt of danger, or a proper regard for virtuous ugliness. But nowadays things are very different, and I have often thought that some one should notice the subject in 'N. & Q.'; for the posters themselves are so ephemeral in interest, so less than ephemeral, that they are not even mentioned in the daily papers, and yet their significance is great. They show the taste—not so much in arts as in ethics—which prevails at the time; and, since most of them are theatrical, they also show the sort of enjoyment one may expect to get by going to a theatre.

Here is a brief list of some few posters which I myself have seen within the last two or three years conspicuously placed in London and other towns; and certain of them are flourishing still.

1. A gigantic picture of a young woman in the act of flinging herself from Waterloo Bridge into the Thames. She carries an infant in one arm; thus bringing home in the clearest manner to a Christian public the motives of her peculiar conduct.

2. Another large young woman, in deep mourning (with infant, &c., *ut supra*), shivering along a snowy street, where nobody takes the slightest notice of her.

3. A huge bridegroom, splendidly attired, repulsing his exquisite, though enormous bride, at the very altar itself, in the middle of the marriage ceremony. Clearly one or other of them has done something very wrong; and if we go to the play, we shall have the advantage of hearing all about that crime.

4. Two men, of great size and much outward respectability, struggling together in a well-furnished parlour over the body of a prostrate woman. The pleasure to be derived from this scene is obvious to all Britons.

5. A clergyman (using that word in its usual and proper sense, and not in the loose way advocated by some correspondents)—a clergyman, I say, stupendous in bulk, but accurately clerical in dress, engaged in murdering one of his parishioners, who lies sprawling before him. I do not know whether it has yet been otherwise suggested that the art of murder is practised by the English clergy.

6. Two monks of heroic build, admirably drawn, washing their hands and smiling. And why do they smile? Because they are using Pears's soap.

This last example is the only one that is pure, cheerful, and wholesome to look at, and the only one that has any merit as a work of art. Mr. H. S. Marks is an admirable humourist; and as for Pears, Bon Gaultier advertised him long ago, and I say ditto to Bon Gaultier. But the other five? Well, they show what kind of morality is found to be most attractive on the stage. Jeremy Collier would have liked to see them.

A. J. M.

To the passages already quoted may be added the following passage from the recently printed 'The Pilgrimage to Parnassus,' II. ll. 219-24:—

"If therefore you be good felowes or wise felowes, travell noe farther in the craggie way to the fained Parnassus; retorne whome with mee, and wee will hire our studies in a tavern, and ere longe not a poste in Paul's churchyarde but shall be acquainted with our writings."

F. C. BIRKBECK TERRY.

THE BLESSING OF REGIMENTAL COLOURS (7th S. ii. 488).—VILTONIUS has entirely missed the point of the paragraph on this subject, and he makes a mistake as to the date. The presentation took place on Sept. 7 (not October), and in the *Times* of October 9 there appeared a paragraph stating that "some surprise was caused by the fact that for the first time since the Reformation the colours were blessed by a *Roman Catholic chaplain*, the Rev. J. O'Flaherty." (The italics are mine.) The attention of the Secretary of State



for War was called to the matter by the Rev. Dr. Badenough, the secretary of a society which keeps watch over our Protestant bulwarks. I believe that some sort of religious ceremony usually takes place when new colours are presented to a regiment, but it is unlikely that it was customary to formally "bless" the flag "with bell, book, and candle." The words "since the Reformation" would seem to imply that it was a ceremony in use previous to that time. I can refer your correspondent to "A Sermon preached in New Brentford Chapel before the Members of the Brentford Armed Association on Sunday, October 28, 1798.....to which is subjoined the Prayer used at the Consecration of the Colours presented to the Corps, October 18, 1798. By George Henry Glasse, Rector of Hanwell, Brentford, 1798." The prayer is rather long, but the dedicatory part is contained in the following words: ".....We now set up these our banners unto Thee, solemnly consecrating them in the name of the Lord God omnipotent, the God of the Armies of Great Britain, and with them dedicating ourselves, all that we have, all that we are.....to the welfare and prosperity of our country." R. B. P.

VILTONIUS has quoted an inaccurate paragraph which appeared in the daily papers at the time, and which requires correction now that it has crept into 'N. & Q.' In the first place, the regiment that had new colours presented by Lady A. Edgecumbe was the 1st Battalion Royal Irish Regiment (late 18th Royal Irish), not the 1st Battalion Royal Irish Fusiliers (late 87th R. I. Fusiliers); and in the second place, the paragraph, to be correct, or approximately so, requires the addition of the words "by a Roman Catholic priest" to make it sense; viz., "For the first time since the Reformation the colours were blessed by a Roman Catholic priest," instead of, as is customary, by a clergyman or dignitary of the Church of England. There was a good deal of irritation about this innovation at the time in certain quarters. C. R. T.

The similarity of the English ceremonial, in the "Office for the Consecration of Regimental Standards and Colours," with that of the "Ordo Romanus," except in the use of the aspersion, may be seen in chap. xix., "Benediction of Military Banners," Rev. Sir W. Palmer, 'Supplement to First Three Editions of "Origines Liturgicæ,"' Lond., 1845, pp. 90-3. ED. MARSHALL.

The sense in which the word "blessing" is used should have been stated. In 1795 the Rev. Thomas Robinson, a well-known Evangelical clergyman, officiated at the "consecration" of the colours of the Leicester Volunteer Infantry, of which he was the chaplain. His action was censured, and he printed a defence of "the reasonableness of the act of consecration" ('Life,' by Vaughan, 1815, pp. 163-8). The Rev. J. H.

Bromby, Vicar of Holy Trinity, Hull, performed a similar act a few years later. W. C. B.

THE PORCELAIN OF CHINA (7th S. ii. 208, 289).—Evelyn, in his 'Memoirs,' says:—

"March 19, 1652. Invited by Lady Gerrard, I went to London, where we had a great supper; all the vessels, which were innumerable, were of Porcelain, she having the most ample and richest collection of that curiosity in England."

This gives a much earlier collector of china than Queen Mary. B. F. SCARLETT.

TITLES: COBHAM AND ILA (7th S. ii. 427, 494).—It is remarkable that a 'List of Extinct, Dormant, and Forfeited Peerages in England, Scotland, and Ireland,' compiled by Debrett some years ago, and which I had reason to believe was accurate, should not record the earldom and viscounty of Ila, although it contains the extinct inferior titles of Oransay, Dunoon, and Arase, created at the same time, 1706, and all becoming extinct 1761. I always relied on this list, therefore did not look further. I am much obliged to MR. CARMICHAEL for his information, also to MR. WARREN in re Lord Cobham. I had discovered that the Lord Cobham mentioned in White's 'Natural History of Selborne' was the eldest son of Hesther, Viscountess Cobham, created Countess Temple 1749.

I suppose that Lord Ila had property near London, for White could scarcely have alluded to his successful "study of horticulture" in Scotland at that time, 1778. J. STANDISH HALY.

'THE PHOENIX AND THE TURTLE' (7th S. ii. 268, 312, 452).—MR. E. C. HAMLEY's explanation of the verse from 'The Phoenix and the Turtle' is based on the assumption that the poet referred to some myth which represents the crow as endowed with the power of procreation by means of its breathing apparatus. But is there any such myth? Where is it to be found? Conceding that there is, what is the meaning of the expression "With the breath thou giv'st and takest"? The giving of breath may be synonymous with the giving of life. Is not its taking synonymous with the extinction of life? How, then, is procreation effected by "the breath thou giv'st and takest"? Perhaps the giving and taking of breath are mere equivalents for expiration and inspiration. As to "treble-dotted" the error was clerical. The "treble-dotted crow" is, of course, the "ancona cornix" of Horace and the "century-living crow" of Bryant. B.

San Francisco.

CRAPE (7th S. ii. 408, 497).—I believe crape is considered to be a kind of imitation of sackcloth, which was in ancient times used for mourning. The sackcloth was manufactured from the hair of animals, generally dark in colour, hence black and



other dark colours were regarded as correct for mourners. In China, on the other hand, there is a great scarcity of cattle, and consequently the fabrics used by mourners were made from silk or cotton, and hence, being light yellow or white, these became the proper colours for mourning. I cannot quote the exact authority for these statements, but I think they occur in one of the works of Mr. Herbert Spencer (query, 'Ceremonial Institutions'?) or else in a book by Dr. E. B. Tylor.

FREDERICK E. SAWYER, F.S.A.

Brighton.

'**LORD ULLIN'S DAUGHTER**' (7th S. ii. 204, 373, 456).—It may be of interest to point out that we have something like Ullin as a place-name in Scotland. I refer to the small island called Ullinish in Loch Bracadale, Invernessshire. We are told that the fugitive lovers had been on horseback for three days, and we must assume that they had covered a good bit of country in that time. Now Loch Aline is close to Mull, and the distance across the latter island would not take so long. The passage was at Loch Gyle; I do not find such a name. There is a Loch Gail, which runs into the Clyde, and would stand in the way of one journeying from the South to the West Highlands; but we are referred to Loch na Keal. Supposing, then, that the fugitives started from Loch Aline and safely passed the Sound of Mull, the fatal passage would be limited to the small ferry between Loch Tuadh and Loch na Keal, where Ulva nearly touches Mull. Is this a sufficient danger to result in the catastrophe depicted? Why did not the ferryman recognize his own patron, the feudal lord he must often have ferried over or seen pass, but whom he addresses as a perfect stranger?

Ullin, as used by Campbell, is, I suppose, the Gaelic *uilleann*, i.e., the honeysuckle, here used poetically for the clinging bride. A. HALL.

BOHN'S "EXTRA SERIES" (7th S. ii. 448, 514).—Is this by chance the volume which MR. COLEMAN supposed to be the eighth of the above series? It is now on sale by Mr. Hutt, of 53, Clement's Lane, Strand:—

"335. *Erotica*.—The *Elegies of Propertius*, The *Satyricon of Petronius Arbiter*, and The *Kisses of Johannes Secundus*, literally translated, to which are added the love epistles of *Aristonotus*, edited by W. K. Kelly, post 8vo., cloth, 8s. 6d., scarce, withdrawn from publication. Bohn."

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

EDMUND BONNER (7th S. ii. 347, 433).—There is a curious paper called "Bonner's Pedigree," Harl. MS. 1424, fo. 134. It is printed in the Harleian Society's volume for 1882, 'The Visitation of Cheshire, 1580.' It is well worth looking at. I gather from it the following facts:—

1. That Edmund Boner was the illegitimate son

of George Savage, priest of Dunham, co. Cest., and grandson of Sir John Savage, K.G. and P.C., killed at the siege of Boulogne, George Savage being his illegitimate son.

2. That Edmund Boner's mother was Elizabeth Frodsham, and that he was probably born at "Elmley in Worcestersh." She afterwards married "one Boner, a Sawyer," and dwelt at Potters Hanley, co. Worc. "She died at Fulham in K. Edw. 6 time, when Boner was prisoner in the Marshalsey, who notwithstanding gave for her mourning coates at her death."

3. "Edmund Boner did change lands in Essex with the King, for Bushley and Ridmarkley [in Worc.], ye which 2 townes are now in the tenor and occupac'on of one Serle and Sheapsed. Serle is cosin to Boner and hath Bushley, Sheapsed is brother in law to Bishop Ridley, and hath Ridmarkley; and further the said Sheapsed hath condemned Boner in the Guildhall for B. Ridley's goods, which amount to 400*l.*, in a Nisi Pri' since the Queene's Raigne that now is."

Bonner is mentioned in the pedigrees as, "Edmund Boner was 1 Archdeacon of Lecest'r and after twice Bishop of London and third hope but god cutt him short and was buried like a doge."

Arms: Arg., a pale fusilly sa., over all a bendlet sinister gules. B. F. SCARLETT.

Grindal's letter to Secretary Cecil (September 9, 1569) regarding the burial of Bonner may be seen in Strype's 'Life and Acts of Grindal' (ed. 1821), p. 209. JOHN P. HAWORTH.

DANA FAMILY (7th S. ii. 408, 474).—Lieut.-General G. Kinnaird Dana, eldest son of the Rev. Edmund Dana, Vicar of Wroxeter, Shropshire, by his wife, Hon. Helen Kinnaird, daughter of Charles, Lord Kinnaird, was born 1770, and died at Winterbourne House, Gloucestershire, on June 28, 1838. By his wife Arabella, sister of the first Lord Forester, who died in 1836, he had one daughter, who married the Rev. George Oatley, and died some years ago, leaving an only daughter. W. H. W.

WHITFIELD, NORTHUMBERLAND (7th S. ii. 507).—I had occasion to make notes of the dates at which the registers of Durham and Northumberland commenced, and find "Whitfield (Tiodale Ward), 1612"; and, at the end of the Durham notes, "Parish Register, abstract, printed 1833." I do not see where I have made the extracts from, but perhaps the last note may be of use in this search. B. F. SCARLETT.

TARPAULIN=TAR OR SAILOR (6th S. xi. 187, 298, 455); JACK TAR (7th S. ii. 348).—In corroboration of PROF. SKEAT's derivation of tar from *tarpaulin*, I quoted at the first reference an earlier instance of the use of the word than the one given in his 'Etymological Dictionary.' On recently



referring to Annandale's edition of the 'Imperial Dictionary' I find that the sailor is said to be called a *tar* "from his tarred clothes, hands," &c. Is not PROF. SKEAT right, and Annandale wrong? *Tar*, however, was used two centuries ago, as is testified by the following passage:—

"*Mar.* But what shall we do for a third Man, in case of Danger? Who, amongst the Ships Crew, can we trust in such a business?"

"*D. Pier.* Why, Old *Tarr* there, against the World,"—"A Common-Wealth of Women, by Mr. D'Urfey," 1685, Act I. sc. i.

F. C. BIRKBECK TERRY.

Annandale and Dr. Brewer both define this nickname to mean a sailor, who is so called from his hands and clothes being tarred by the ship's tackling. My friend Admiral Smyth, in his 'Sailor's Word-book,' says it was an early term for short coats, jackets, and a sort of coat of mail or defensive torica, or upper garment. Which interpretation is correct?

EVERARD HOME COLEMAN.

71, Brecknock Road.

JOHNSON AND ROLT'S 'DICTIONARY' (7th S. ii. 498).—In Boswell's 'Life of Johnson,' and under the year 1761, E. G. will find conclusive evidence that Johnson *did* write the preface mentioned; that, moreover, in reply to a question, he said, "Sir, I never saw the man, [Rolt] and never read the book. The booksellers wanted a preface to a dictionary of trade and commerce. I knew very well what such a dictionary should be, and I wrote a preface accordingly." FREDK. RULE.

The authority for the statement that Johnson wrote the preface to Rolt's 'Dictionary' is the best which can be given, that of Boswell's 'Life.' The preface was written in 1761.

EDWARD H. MARSHALL, M.A.

Hastings.

HIST. MSS. REPORTS (7th S. ii. 508).—In the 'Index to the Parliamentary Papers,' 1884-1885, C. S. K. will find, in addition to the 'Tenth Report' and the 'Reports on the Manuscripts of the Earl of Eglington,' &c., the following other reports, viz., 'Reports on the MSS. of the Earl of Westmorland,' &c.; 'Reports on MSS. in Ireland: the Marquis of Ormonde,' &c.; 'Reports on the MSS. of Wells Cathedral'; and 'Reports on the MSS. of the Gawdy Family.'

Since writing the above I have learnt that a certain number of these reports are still published in the original folio size, and that the 'Reports on the MSS. in Ireland: the Marquis of Ormonde,' &c., are not yet printed. G. F. R. B.

The following have been published in 8vo. in addition to those named: 'Report on the MSS. of Wells Cathedral' (J. A. Bennett, 1885); 'Report on the MSS. of the Family of Gawdy' (W.

Rye, 1885); and 'Report on the MSS. of the Earl of Westmorland,' &c. (1885). Two further volumes were said to be "in the press" in June, and have not yet, so far as I have heard, been published.

Q. V.

WILLIAM OLDYS (7th S. ii. 242, 261, 317, 357, 391, 412, 513).—The little poem or canzonet "Busy, curious, thirsty fly," has often been attributed to Ambrose Philips, 1675-1749, whom Macaulay styles "a good Whig and a middling poet." In the "second impression," as it is called, of the 'Oxford Sausage,' the probable date of which may be about 1773, are several imitations of poetical productions by Isaac Hawkins Browne, entitled 'A Pipe of Tobacco.' One of these, No. II., is headed as "Imitation of Mr. A. Philips," and begins,

Little tube of mighty Pow'r,  
Charmer of our idle Hour,  
Object of my warm Desire,  
Lip of Wax, and Eye of Fire.—P. 67.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

In the 'Poetical Works' of Vincent Bourne, ed. 1838, 'The Fly' is inserted, with a Latin translation beginning

Potare, musca, de meo aut quovis scypho.

I suppose that the Latin lines are undoubtedly Bourne's. 'Ad Grillum Anacreonticum,' referred to by your correspondent at the last reference, should read 'Ad Grillum. *Anacreonticum*.'

F. C. BIRKBECK TERRY.

HISTORY OF THE INCAS (7th S. ii. 509).—Allow me to refer your correspondent to the 'Royal Commentaries of the Yncas,' in 2 vols., 8vo., translated from the 'Royal Commentaries' of the Ynca Garcilasso de la Vega, by my friend Clements R. Markham, and edited by him for the Hakluyt Society in 1869. In 'Travels in Mexico and Peru,' an earlier work by the same author, issued in 1862, at chapters ix. and x. may be found also some account of the Incas, with a pedigree inserted, tracing their descent from 1021 to 1853. The arms of the Incas, as granted by Charles V. in 1544, are figured on it—"Tierce in fesse, on a chief azure a sun in glory or, on a fesse vert an eagle displayed between a rainbow and two serpents proper, and on a base gules a castle proper."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Your correspondent may usefully consult:—

Peruvian Antiquities. Translated into English [from the Spanish] by — Hawks. New York, 1853. 8vo.  
Narratives of the Rites and Laws of the Yncas. Translated from the original Spanish MSS. by Clements R. Markham. [Hakluyt Society's Publications.] London 1873. 8vo.

Reports on the Discovery of Peru. Translated and Edited by Clements R. Markham. [Hakluyt Society's Publications.] London, 1872. 8vo.



Peru. By Clements R. Markham. London, 1880. 8vo. [Foreign Countries and British Colonies Series.]  
The Myths of the New World. By Daniel G. Brinton. New York, 1868. 8vo.

I presume I need not refer anybody to so well-known a work as Prescott's 'Conquest of Peru'; but I may add that it should now be studied in the latest edition (enriched with Mr. Kirk's notes), London, Sonnenschein, 1886. Spanish is, however, indispensable to any real investigation of the subject, and French is useful. To acquire the former tongue is a very easy matter to a man acquainted with one of the other Romance languages.  
R. W. BURNIE.

YORTI will find several works on Peruvian history, edited by Mr. Clements R. Markham, C.B., among the publications of the Hakluyt Society. Notably, the 'Royal Commentaries of the Yncas' (2 vols.), 'Narratives of the Rites and Laws of the Yncas,' and Cieza de Leon's 'Chronicle of Peru' (2 vols.).  
CHAS. J. CLARK.

Bedford Park, W.

'DICTIONARY OF KISSES' (7th S. ii. 368, 475).—The late Mr. James Jermy, of Reydon, Southwold, began in the year 1800 to collect materials for what he called an "English Gradus," on the plan of the Latin 'Gradus ad Parnassum.' His object was to gather together from the poetical literature of our language all the synonyma, epithets, and phrases which are to be found in it, and to illustrate his collection by actual examples. In this laborious task he spent his life, and I fear his fortune, and at his death in 1852 it was still unfinished. About the year 1818 he appears to have thought his materials were sufficiently in form for publication, for at that time he issued a prospectus of his intended work, and was encouraged by the favourable opinion of various literary men. But he was then unable to bring it up to his own fastidious standard of completeness; and, although the *lance labor* was incessantly applied, it was long before it received that final polish without which he would not issue it to the world.

In 1849, in order to give a specimen of one part of his collections, he published his "Book of English Epithets, Literal and Figurative. With Elementary Remarks and Minute References to abundant Authorities. By James Jermy..... London, Smith, Elder & Co." Prefixed to this is an introduction, on the subject of epithets in general and figures of speech, written with a clearness and precision of style which were characteristic of the author. To illustrate each letter of the alphabet a single substantive is taken (*e. g.*, ambition, beard, cloud, &c.), and under it in three columns are given, first the epithet, then the passage in which it is found, and finally the full reference to the author. Hence it was that, since under the letter K the word "kiss" was selected,

for illustration, the book has been described by the egregious misnomer 'A Dictionary of Kisses.'

At the conclusion of his introduction Mr. Jermy expresses a hope that "perhaps a place of deposit may be found for the authorities, where they may be available for public purposes." This may yet be the case. Some twenty years ago I had the opportunity of securing all that was believed to remain of his collection, in which I felt a certain personal interest, and 127 MS. volumes of various sizes—octavo, quarto, and folio—passed into my possession. A year or two since another volume came to light, and I have reason to believe that the collection is now substantially complete.

Appended to the 'Book of Epithets' is a "Prospectus and Specimen of an English Gradus, and Dictionary of Ideas; containing the Synonyma, Epithets, and Phrases of our Language, faithfully collected from the great body of English Poetry, and other Authorities. By James Jermy." It was proposed to issue the work in twelve quarterly parts, of ninety-six pages each, at the price of five shillings each part, but the author did not receive sufficient encouragement to proceed with the work, and nothing more was done. Even the 'Book of Epithets' fell still-born from the press, and is only occasionally to be met with in second-hand catalogues.  
WILLIAM ALDIS WRIGHT.

DR. TERROTT (7th S. ii. 507).—A biographical notice of the Rev. Dr. C. H. Terrott appeared in the *Scottish Guardian*, the organ of the Scottish Episcopal Church, about the time of his death. I have not seen it, but am credibly informed of the fact. His father was a Frenchman, his mother English, and his birth took place at sea whilst his parents were on a voyage from the East Indies to this country. On the monument erected over his remains it is stated that he was born Sept. 19, 1790, and that he died April 2, 1872. Several members of his family are living. A daughter was married to the Rev. Henry Malcolm, the present incumbent of St. Mary's, Dunblane, Perthshire.

W. C.

A biographical notice of Dr. Terrott, the Bishop of Edinburgh, is to be found in E. Walford's 'Men of the Time' for 1868. E. PARTINGTON.  
Manchester.

BOCCACCIO (7th S. ii. 508).—The price paid by the Marquis of Blandford for the Valdafer Boccaccio in 1812 at the Roxburghe sale was not 1,400*l.*, as stated by Leigh Hunt, but 2,260*l.* It was, and is to this day, the only perfect copy known, the one in the Ambrosian Library at Milan wanting one leaf and that in the Paris Library wanting three leaves. Beside these three copies only one other is known to exist, namely, that which was in the Sunderland Library, sold in December, 1881, when it was bought by Mr. Quaritch for 585*l.* It wants five



leaves, as described by Mr. Quaritch in his catalogue, February, 1882 (No. 7646), where, however, I think he has made a mistake in assigning to this copy the story which belongs to the Roxburghe copy (now in the possession of Earl Spencer), for it was not Lord Sunderland, but the Duke of Roxburghe (grandfather of the famous book-collector) who bought for 100 guineas the volume for which two other noblemen had refused to pay so much, Lord Sunderland himself being one of them and Harley (the Earl of Oxford) the other. Such, at all events, has been the tradition received for the last eighty years, and, unless some new fact has come to light to disprove it, I see no reason for doubting its accuracy. Although this is the earliest known edition of the 'Decamerone' bearing a date (1471), it is by no means certain that it is actually the "editio princeps," the date of the "Deo Gratias" edition (so called from these words appearing in the colophon) being as yet unknown, the question remaining just as it was left by Dibdin, who at first thought it was printed in 1472, but on further and more careful examination inclined to the belief that it was printed in 1470.

F. N.

When the members of the British Association visited Althorp last September they inspected, amongst other unique specimens of early printing, the "lion of Althorp," the celebrated 'Il Decamerone' of Boccaccio, printed in 1471 by Valdarfer.

JOHN T. PAGE.

Holmby House, Forest Gate.

The copy of Boccaccio's 'Decamerone' mentioned by J. B. S. is the only perfect copy of the 'Decameron' of 1471 known to be in existence. All the others were burnt at Florence by the alarmed auditors of Savonarola, who feared troubles hereafter. One, however, whose love of books and admiration for Boccaccio exceeded his fear, had his copy lettered "Concilium Tridenti," and so it escaped the fate of the others. Edwards mentions that an imperfect copy of the book was at Blenheim. At the sale of the Duke of Roxburghe's library in 1812 the Dukes of Marlborough and Devonshire and Earl Spencer all bid for the treasure, which eventually fell to the Lord of Blenheim. Edwards ('Libraries and Founders of Libraries,' ed. 1864, p. 385) tells the story of its purchase by the Duke of Marlborough for 2,260*l.* Whilst examining the catalogue Earl Spencer made up his mind to obtain the prize, if possible, for 1,812*l.*, but he afterwards bid for it 2,250*l.*, but the Duke (then Lord Blandford) added ten more, and obtained it. Seven years later, in June, 1819, the library at White Knights, formed by the Marquis of Blandford, was dispersed, and the 'Decameron' again came into the auction room. This time Lord Spencer stopped at 700*l.*, and Messrs. Longman obtained the prize for 750*l.* They sold it

again for 750*l.* to Lord Spencer. So the coveted volume found its way to the shelves of Althorp, where it now remains. For further particulars I may refer J. B. S. to Edwards's 'Libraries and Founders of Libraries,' Dibdin's 'Bibliomania,' and a letter written to Thomas Grenville by the third Earl Spencer, now in the British Museum. This letter is referred to by Edwards.

E. PARTINGTON.

Manchester.

BROWNING'S 'THE STATUE AND THE BUST' (7th S. iii. 29).—As there is now an authoritative and admirable 'Introduction to the Works of Robert Browning,' namely, that by Mr. Arthur Symonds (2s. 6*d.*), well reviewed with favour in your number of Jan. 8, as well as Mr. Orr's 6s. trustworthy 'Handbook to Browning's Works,' I trust that all querists as to Browning's poems will refer to one or both of these books before troubling 'N. & Q.' with questions which are answered in both books. The story of 'The Statue and the Bust' is not founded on fact, but on tradition. The equestrian statue is that of the Grand Duke Ferdinand I., and stands in the square or piazza of the Santissima Annunziata, in Florence. Mr. O'CONNELL can buy a photograph of it through Marion, in Soho Square, or any foreign bookseller. The duke's head is turned towards the Riccardi, now the Aretino Palace, which stands in one corner of the square. Browning invented the bust of the lady with whom the duke is said to have been in love, and whom her jealous husband kept a prisoner in the palace. "Tradition asserts..... that the duke avenged his love by placing himself in effigy where his glance could always dwell upon her" (Orr).

F. J. FURNIVALL.

HERALDIC: MCGOVERN OR MACGAURAN (7th S. ii. 109, 394).—I am obliged to Mr. STANDISH HALY for his kind reply to my query, and for his trouble in consulting the MSS. of Sir James Terry, but am constrained to join issue with him as to the Scotch origin of the clan. I have referred to Lower's 'Patronymica Britannica,' and find that neither Lord Stair nor Mr. P. Boyle (who give the two names in their list of Macs) gives any information as to the history of the sept, much less as to its armorial bearings. For the rest, Irish and Scotch surnames are oddly jumbled together in both lists, of the respective origins of which those writers were evidently ignorant.

That the clan MacGauran or McGovern is essentially Irish no one who is at all conversant of its story can doubt for a moment. Connellan, in a note, *ad. an.* 1258, in his translation of the 'Four Masters,' writes:—

"The Hy Briuin race derived their name from being descendants of Bryan, King of Connaught, in the fourth century, who was monarch of Ireland from A.D. 368 to A.D. 386, and was of the race of Heremon. Bryan had



twenty-four sons, whose posterity possessed the greater part of Connaught, and were called the Hy Briuin race. Of this race were the O'Conors, Kings of Connaught; the O'Rourkes; O'Reillys; MacDermotts; MacGaurans, &c., and some other clans."

The 'Four Masters' give the history of the clan from 1220 to 1593, referring generally (according to their rule) to its chief, who was lord of the barony of Tullaghaw, co. Cavan; and the *Shamrock*, in reply to a query of mine, in 1878, wrote:

"McGovern is an old Irish name. The sept Mac Govern or MacGauran branched off from the Sheel Murray of Connaught in the beginning of the eighth century at Fergus, son of Muireadhac (Murrayagh). The ancient patrimony of the MacGaurans was called Teallach Eochaidh, i.e., Tribeland of Eochaidh."

O'Hart, also, in his 'Irish Pedigrees' (third edit., 1881), p. 304, says:—

"192. The stem of the Magauran Family. Breannan, brother of Hugh Finn, who is No. 93 on the O'Rourke pedigree, was the ancestor of *MacSamhradhain*, Anglicised MacGauran, MacGovern, Magauran, Magovern, Saurin, Somers, and Summers."

And then supplies the descent.

In face of the above neither Lord Stair nor Mr. Boyle could accurately claim the clan as Scotch. Had it been so it must have emigrated pretty early, as we know the Scoti left Ierne for Alba in the second century, and the sept is accounted for in the fourth. But Connellan's note disposes effectively of such a supposition.

But not to occupy any further space in 'N. & Q.' if MR. STANDISH HALY will kindly send me his address, I shall have much pleasure in forwarding to him a short history of this clan, which I published recently for private circulation only.

J. B. S.

Manchester.

Will MR. HALY kindly record in N. & Q. where "Sir James Terry's list" is to be found? I always believed that the surname referred to—generally met with amongst the Roman Catholic peasantry of the co. Cavan—was Irish. Cavan and Donegal are, unless I am mistaken, the two counties of Ulster in which the old Irish inhabitants were never thoroughly supplanted by Scottish immigrants.

C. S. K.

Cortard, Lisbellaw.

STANLEY: SAVAGE (7<sup>th</sup> S. ii. 508).—If MRS. SCARLETT will refer to 'East Cheshire,' vol. ii. pp. 493-4, she will find a description (opposite to a full-page illustration) of the tomb of Sir John Savage, Knt., and Dame Katherine his wife, still existing in Macclesfield Church, Cheshire. The black-letter inscription, formerly painted on the edge of this tomb, is there given, which states that Dame Katherine was the daughter of Thomas, Lord Stanley, and sister of Thomas, first Earl of Derby (see also 'East Cheshire,' vol. ii. p. 480). Your correspondent states that in the Savage pedi-

gree in the Visitation of Cheshire, 1580, Sir John Savage is said to have married the daughter of Thomas Stanley, first Earl of Derby; but if she will refer to p. 203 of the 'Visitation of Cheshire,' 1580, as printed by the Harleian Society, she will see that such is not the case, his wife being correctly described as "Katherine, sister to Thomas Stanley, the first Earle of Darby." She adds that "Ormerod gives the same account," viz., that Katherine Savage was "daughter of Thomas Stanley, first Earl of Derby." This is quite unintelligible to me, for Mr. Ormerod nowhere printed a pedigree of the Savages. All he did was to reprint the narrative pedigree of that family which Sir Peter Leycester wrote for his 'Bucklow Hundred,' and which, as might be expected, is perfectly clear and correct. "Sir John Savage, of Clifton, senior, knight.....married Catharine, daughter of Sir Thomas Stanley, after[wards] Lord Stanley, and sister to Thomas Stanley, Earl of Derby" (see Ormerod's 'History of Cheshire,' new edition, vol. i. p. 713).

J. P. EARWAKER.

Pensarn, Abergelle, N. Wales.

MURIEL (7<sup>th</sup> S. ii. 508).—Muriel is at least as old as the thirteenth century, and it is one of the few names used alike by Jews and Christians at that date. I have met with it as a Christian name in 1240, and as a Jewish one in 1248. Unless very strong evidence is available in favour of a Greek derivation, I should think it extremely questionable. I cannot recall to memory one name then in use of Greek origin which was not found either in Scripture or the classics. Muriel may possibly—I do not say probably—be a softened form of Marabel or Mirabel, also used about that date, and apparently of Eastern origin, as most old names which end in *-bel* seem to be. Some, I believe, have suggested an affinity with Mary; but Mary was a most uncommon name in England before 1250 or thereabouts, and was not in frequent use before the sixteenth century. I have never met with the form Meriel on the Rolls, where the name is invariably Muriel. Mirabel occurs first within my knowledge in 1236.

Is there a possible connexion with *merle*, the blackbird? I have found two instances of Chauntmerel or Chauntemerle as a surname.

"Marra the rede" occurs on the Close Roll for 1253.

Meyr was a favourite name among the Jews; and Mirabilia (Mirabel) appears as used by them in 1282.

HERMENTRUDE.

On referring to some early numbers of 'N. & Q.' I find that the origin of this Christian name has been before now a subject of somewhat lengthy discussion. A correspondent, writing in 3<sup>rd</sup> S. vi. 518, says: "The authoress of the 'History of Christian Names' [Miss C. M. Yonge] speaks of Muriel in the following terms: 'An almost obs-



lete English name, derived from *μύρον* (*myrrh*). Both it and *Meriel* were once common"; and from its early use among some old Celtic families (*e.g.*, *Thanes of Cawdor* and the *Stewards of Strathern*) suggests its being the Gaelic equivalent of *Marion*. Other correspondents give evidences of its use in England as far back as *William the Conqueror*, which would strengthen the theory of those who contend for its being of Norman origin. For further information on this subject I would refer *MR. W. J. GLASS* to 'N. & Q.' 3rd S. vi. 200, 239, 278, 404, 444, 518; vii. 82.

RITA FOX.

1, Chapel Terrace, Forest Gate.

*Miss Yonge*, in her 'History of Christian Names,' says (vol. i. p. 275): "*Muriel*, an almost obsolete English name, comes from *μύρον* (*myrrh*). Both it and *Meriel* were once common." Camden is more accurate when he writes, "From the Greek *Muron*, sweet perfume," for the Greek word = *L. unguentum*, whilst the Greek for *myrrh* is *μύρρα*, *Aeol. μύρρα*, though, of course, *myrrh-oil* would come under the head of *μύρον*. Dr. Charnock, in his 'Prenomina,' says, with respect to the name in question, "It is found written *Muriell*, *Meriell*, *Meriel*, *Maryell*; and as a surname, *Merrill*, *Mirihel*, *Miriel*, *Myrill*, *Muryell*, and *Muriel*; and is no doubt derived from *Muireal*, a Gaelic diminutive of *Muire*, *i.e.*, *Mary*."

F. C. BIRKBECK TERRY.

Gael. *Muireal*, dim. of *Muire*, *i.e.*, *Mary*. Conf. the baptismal names *Muriell*, *Meriel*, *Meriell*, *Maryell*; and the surnames *Muriel*, *Muryell*, *Mirihel*, *Merrill*.

R. S. CHARNOCK.

This was the name of the Countess of Strathern in 1284. *Nisbet*, in his 'System of Heraldry,' states that her shield of arms, supported on the left side by a falcon standing upon the neck of a duck lying under the base point of a formal shield, and all placed within a lozenge, was the oldest use of supporters that he had ever met with (part iv. p. 31).

A. G. REID, F.S.A.Scot.

Auchterarder.

PONTEFRAC = BROKEN BRIDGE (7th S. i. 268, 377; ii. 74, 236, 350, 510).—*Pontefract*, pronounced *Pomfret*, is, I suspect, merely an Old French translation of *Ferrybridge*. There is a place called *Ferrybridge* two miles from *Pontefract*. Dr. *Pegge*, in 'Anonymiana,' ed. 1818, p. 292, says the true form is *Pontfret*, as *Drake* always writes it. He says that "*Pons ad fretum* answers exactly to *Ferry-bridge*, or '*Bridge at the Ferry*.'" I am not aware that *fretum* ever does mean a ferry in classical Latin, but it may in Low Latin, for the 'Cath. Angl.' (ed. *Herrtage*, p. 127) has "A ferry man; *transfretator*." One does not like to derive an English place-name directly from the Latin, as such a derivation would be *primâ facie* very improbable, but this name is apparently of

French origin. I have no French dictionary older than *Palsgrave*; but if it could be shown that there ever existed in Old French such a word as *fret* = ferry, the derivation of this word would be settled. I would observe that *fretum* in Low Latin sometimes means "toll," our *freight*, or hire.

S. O. ADDY.

ORIENTAL CHINA (7th S. iii. 27).—Here are the subjects of two "Jesuit china" plates which I possess. One is a carefully executed likeness of a handsome lady, which, from the robes and crown at her side, seems intended for some Queen of Portugal early in the last century. The other represents two ladies side by side, with a page behind holding a very tall umbrella over them. They are evidently talking to a young man, whom a monk is anxious to hurry off the scene. The dresses are all European (1700-50), treated from a Celestial point of view, and the hands and feet are decidedly out of drawing.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

I have an old silver seal—I do not know its history—of the subject mentioned by H. A. W. Would he like an impression of it?

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

[From a private source we learn that the subject is difficult of discussion in our columns.]

SQUARSON (7th S. ii. 188, 273, 388).—Who is to decide who invented this word? I cannot help thinking, with *Col. Malet*, that *Sydney Smith* first used it; and I believe it is to be found in one of *Theodore Hook's* works.

WM. GRAHAM F. PIGOTT.

"His [*i.e.*, *Wordsworth's*, *Bishop of Lincoln*] dispute with the 'squareson,' as *Samuel Wilberforce* would have called him, *Mr. King*, about race-horses," &c. ('*Reminiscences and Opinions*,' Sir F. H. Doyle, 1886, p. 76).

G. L. G.

CONVICTS SHIPPED TO THE COLONIES (7th S. ii. 162, 476).—It was *Oliver Cromwell* who first introduced this plan of dealing with British subjects. On his reduction of Ireland it was necessary for him to deal with the Irish army. The leaders and officers of the confederates sought safety on the Continent, and the rank and file were pressed to enlist in foreign service. As many as 34,000 men were thus hurried into exile.

"There remained behind of necessity great numbers of widows, and orphans, and deserted wives and families; and these the Government proceeded to ship wholesale to the West Indies—the boys for slaves, the women and girls for mistresses to the English sugar-planters. The merchants of Bristol—slave dealers in the days of *Strongbow*—sent over their agents to hunt down and ensnare the wretched people. Orders were given them on the governors of gaols and workhouses for 'boys who were of an age to labour' and 'women who were marriage-



able or not past breeding."—*Vide* Walpole's 'Kingdom of Ireland.'

I fancy that at this distance of time it would be impossible to supply details, "with names, dates, places, and numbers," as MR. BUTLER desires, but this exodus was undoubtedly the origin of the transportation of convicts to the West Indies and Virginia.  
J. STANDISH HALY.  
Temple.

SERMON (7th S. ii. 448).—A copy of this sermon is in vol. iii. of the ten volumes of "Long Parliament" sermons in the Forster Library, South Kensington Museum. It is perfect. R. F. S.

PEY'S AUNT (7th S. ii. 28, 136).—"Davis, in the 'American Nimrod,' says that the whalers call the light Ampizant, and have a tradition that it is the spirit of some sailor that has died on board," &c. See 'Legends and Superstitions of the Sea and of Sailors in all Lands and at all Times,' by Fletcher S. Bassett, Lieut. U.S. Navy (London, Sampson Low, Marston, Searle & Rivington, 1885), chap. viii. p. 316, where St. Elmo's Light is very fully treated. H. G. GRIFFINHOPE.

34, St. Petersburg Place, W.

NAME OF BINDER WANTED (7th S. ii. 408).—P. S. neither denotes the bookbinder nor the owner of the 'Catena Græcorum Patrum.' It is the well-known inscription on the prize books of the Sorbonne. I suppose it stands for "Patres Sorbonnenses."  
J. C. J.

A volume (dated 1564) with the same pattern of binding is in the Dyce Library, South Kensington Museum. I used to please myself with thinking that P. S. might stand for Philip Sydney, but the date of your correspondent's example, 1637, puts an end to such a fancy.  
R. F. S.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Pilgrimage to Parnassus; with the Two Parts of the Return from Parnassus.* Edited from MSS. by the Rev. W. D. Macray, M.A., F.S.A. (Clarendon Press.) THE recovery of the first two parts of this trilogy of the time of Queen Elizabeth is one of the most gratifying results of the close investigation to which our MSS. stores have been subjected. In an able and ample preface the editor explains how the find was made in a volume of miscellaneous collections by Thomas Hearne, now in the Rawlinson Collection in the Bodleian Library, and depicts what is worthy of note in the MS. These things are interesting in themselves, and the speculations to which they give rise are ingenious. In the endowment, however, of scholarship with two works of genuine value belonging to the most important period of our literature is the chief gain. The third portion, which has been frequently reprinted, is, of course, well known. Nowise inferior in interest or value are the new portions, and the references they contain to Shakespeare, which are among the earliest, will commend them especially to the Shak-

spearian student. The three plays, which were performed in St. John's College, Cambridge, A.D. 1597-1601, are curious, inasmuch as they contain no female character whatever. Not much more decorous are they for this, many of the passages being sufficiently coarse. Some of the sketches of character are, however, excellent; the language, which, though principally in prose, breaks into verse, sometimes blank and sometimes rhymed, is on a par with that of the providers of comedy of real life as distinguished from that of imagination. Lively, if rather satirical pictures of contemporary manners are furnished, and the complaints of the hardships imposed upon scholarship are in accord with the general expression of Renaissance literature. In every respect, accordingly, the plays are welcome. Philologically the new portions have much value.

There is another sort of smooth faced youth, Those Amorettoes that doe spend their time In comminge [combing] of their smother-dangled heyre, seems to point in the direction of confirming a suggestion of Payne Collier's folio with regard to a passage in 'Cymbeline,' "Whose mother was her painting." "Smother" is a local word for daub, smear (see Halliwell's 'Dictionary,' and cf. Nares, s. v. "Smore"). A speech of Dromio, p. 22, throws a curious light on the practices of clowns upon the stage. "Sacket" for sack (wine), p. 38, is an unfamiliar form. "Congey" (*conge*) is employed as equivalent to a bow at p. 56. The sentence in which it occurs is indeed peculiar: "I stood stroking up my haire, which became me very admirably, gave a low congey at the beginning of each period, made every sentence end sweetly with an othe." Again, we have (p. 64), "Who coulde endure this post put into a sattin sute, this haberdasher of lyes, this bracehidochio, this ladyemunger, this meere rapier and dagger, this cringer, this foretopp, but a man that 's ordayned to miserie?" Here, apart from anything else, a question asked 7th S. ii. 389 as to the duel in 'Hamlet' is answered. The spelling of the word "cashier" (p. 70), in "Thy Mæcenas here carceres thee," is at least peculiar. The word at that time was generally written "casses." The sentence spoken by the page (p. 121), "Hang me if he hath any more mathematikes then will serue to count the clocke or tell the meridian howre by rumbling of his panch," has some resemblance to well-known lines in 'Hubdras.' Our readers must turn for themselves to the references to Shakespeare, which have much interest and significance.

*Henrici Bullosi Oratio*, 1521.—*Fidelis Christiani Epistola*, 1521.—*Papyrus Gemini Eleatis*.—*Hermathena*, 1522. Reproduced in exact facsimile. With Appendixes, Illustrations, Bibliographical Introductions, &c. By the late Henry Bradshaw, University Librarian. (Cambridge, Macmillan & Bowes.)

SIX years have elapsed since Messrs. Macmillan & Bowes commenced to reprint in facsimile the few books, eight in all, known to belong to the press of John Siberch, the first Cambridge printer. Linacre's 'Galen De Temperamentis' was issued in 1881 to a limited number of subscribers. After a long but excusable delay the task has been resumed, and three works from the same press, constituting, with the previous volume, half Siberch's productions, have seen the light. The books now given to the world are all in Latin, and consist of the 'Oration of Henry Bullock' ("Bovillus," Erasmus styles him) to Cardinal Wolsey on the occasion of the visit of that dignitary to Cambridge in 1520; a volume containing a letter of wholesome admonition "ad christianos omnes," by a certain faithful Christian, and St. Augustine's discourse, 'De Miseria ac Brevitate Huius Mortalis Vitæ'; and 'Hermathena, seu de Eloquentiæ Victoria' of Papy-



rius Geminus. These works are, as is to be expected, curious and rare rather than interesting or important, and two of them occupying, indeed, only a few pages. The 'Hermathena,' which is dedicated to Richard Pace, chief secretary to Henry VIII., is a fair specimen of the kind of allegory, which in prose and in verse, in Latin and in the vulgar tongue, was in high favour in the fifteenth and sixteenth centuries. The scene is laid in part in the Elysian fields, and Wisdom, with her daughter Eloquence, sails to Britain, where she is welcomed by that most illustrious prince Henry VIII., and is held in great reverence.

From the bibliographical standpoint the works are all rarities. Of Bullock's 'Oration' four copies are known: one in the British Museum, a second in the Bodleian, a third in the Archbishop's Library at Lambeth, a fourth in Archbishop Marsh's library, St. Patrick's, Dublin. Of the epistle a single copy is found in the Bodleian. Copies of the 'Hermathena' are in the library of the late Henry Bradshaw, in St. John's Coll., Camb., Archbishop Marsh's library, Lincoln Cathedral, and the British Museum. One on vellum is in the possession of the Duke of Devonshire. Besides these some fragments of another copy exist. What will probably most interest the reader is the admirably exact and conscientious manner in which Mr. Bradshaw, whose interest in these reprints was inexhaustible, ascertained the exact date of the various works and arranged them in their order. The result of his investigations is that Linnæus's translation of Galen, which Cotton ('*Typographical Gazetteer*') mentions as the first book printed in Cambridge, is relegated to the sixth place, the first being taken by Bullock's afore-mentioned 'Oration.' In the case of the 'Hermathena' Mr. Bradshaw proves that the work exists in three states, and gives a minute detail of the differences. On the bibliographical introduction to these volumes Mr. Bradshaw was engaged when death arrested his labours. Concerning Siberch little that is definite has been traced, and the place whence he came for his brief residence of little over a year in Cambridge and that to which he betook himself remain conjectural. The supposition of the editor who has taken up Mr. Bradshaw's labours is that he may have come from Strasbourg. Why Cambridge should, in respect of printing, have come far behind Oxford is not easy to understand. Putting on one side the disputed '*Expositio S. Hieronymi*,' which bears date 1468, Oxford can point to two works printed in 1479; while the earliest work of the sister university is forty-two years later. The printing of the facsimile is admirable.

THE Christmas Illustrated Number of the *Publishers' Weekly* (New York) is as full as usual of varied illustrations of American art. It is difficult to single out our special favourites where all are so good in their several lines, but we may mention a specimen of the 'Book of the Tile Club' of New York, being a sketch of New York Harbour by Arthur Quartley, the book of which it is a sample containing, we read, twenty-five sketches, each selected by its artist, while the club itself includes not a few of the names most conspicuous in American art. Among the other salient features we may cite a view of Prague, from '*The Great Cities of the Modern World*'; the illustrations representing the Photo-Engraving Co.'s process and the Ives process respectively; the delightful sketch of 'The Class,' from '*One Day in a Baby's Life*,' where the child-professor strongly reminds us of Mr. Verdant Green; the speaking portraits of Fair Ines and Fair Margaret, from '*Fair Ines*' and the '*Lay of the Last Minstrel*' respectively; the charming little children who are making a Christmas tree for the birds, from '*Children of the Week*'; and the striking illustrations from '*The Closing Scene*.' We feel that we are far from

having exhausted the attractions of this Christmas gift-book from the Empire City.

A new work on the 'Great Seals of England,' commenced by the late Mr. A. B. Wyon, and completed by Mr. Allan Wyon, is announced by Mr. Elliot Stock. The work will be illustrated with facsimiles of the seals, the size of the originals.

THE catalogue of old books of Mr. Wm. Downing, of the Chaucer's Head, Birmingham, offers for sale the first five series of 'N. & Q.' on singularly reasonable terms.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

LIEUT.-COL. FITZGERALD, Army and Navy Club, is anxious to know how to procure the French drinking song, one verse of which is quoted by Miss Braddon in '*The Mohawks*,' ii. 70.

T. F. ('*Registers of Waldron*').—At the present moment it would be impossible to find space for a list such as you obligingly offer.

OLDHAM.—Gorgonzola, which gives its name to the well-known cheese, is a town of Northern Italy, about twelve miles E.N.E. of Milan.

F. S. SNELL ('*Books on Nursery Rhymes*').—For an account of '*The Archaeology of Popular Phrases*,' by John Bellenden Ker, see 6th S. xii. 109, 374.

C.—

Two souls with but a single thought,

Two hearts that beat as one,

occur in the translation by Mrs. Lovell of '*Ingomar*,' by the Baron von Münch-Bellinghousen. See 6th S. v. 388, 479; vii. 58, 78, 98, 119.

S. P. M. ('*Longevity*').—This subject, the interest of which seems exhausted, has long been banished from 'N. & Q.'

H. WALPOLE.—

Keep the word of promise to our ear,

'*Macbeth*,' V. vii.

S. W. ('*Filius naturalis*').—For a long article on this subject see 4th S. viii. 140. See also 6th S. x. 167, 234; xi. 292.

GEO. ELLIS ('*Wearing Hats in Church*').—The authority for women wearing head-gear in church is St. Paul. See 1 Cor. xi. 5-15.

MR. W. H. BURNSIDE wishes to know where Talleyrand's phrase "*Surtout pas trop de zèle*" is to be found.

### NOTICE.

Editorial Communications should be addressed to "The Editor of '*Notes and Queries*'"—Advertisements and Business Letters to "The Publisher"—at the Office, 23, Fook's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JANUARY 22, 1887.

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## Notes.

## DOMESDAY: WAPENTAKE.

(See 5th S. xi. 413 (note); 7th S. ii. 405, 449.)

As there seems to be some difference of opinion as to the nature of the "wapentake" and "hundred" during the Saxon and early Norman periods of our history, I wish to offer a few remarks towards the elucidation of the subject.

The term *hundred* in a legal sense is first met with in England in the laws of King Edgar, 959-975, "A thief shall be pursued. If there be present need, let it be made known to the *Hundredman*, and let him make it known to the *Tithingman*," &c. The word and the institution had, however, been in use long before on the Continent. In the laws of Childebert, King of the Western Franks (A.D. 511-558), we read, "Si furtum factum fuerit, capitale de præsententi *centena* restituat, et causator *centenarium* cum *centena* requirat." Again, in the reign of Clotaire II. (595) the *centenas* or *hundreds* are recognized as legal jurisdictions. It may have been that our King Alfred in his legal reforms and adaptations had made a similar provision, but we have no record of the fact.

In the laws of Edward the Confessor (1043-1066) we have reference both to *hundreds* and *wapentakes*, "Divisiones scirarum regis proprie. Divisiones *hundredorum* et *wapentagiorum* comitibus et vice-comitibus, cum iudicio comitatuum." In

the absence of any special jurisdiction, the manorial lords or thegns were required "ut ante Justiciam Regis faciant rectum, etiam in *hundredo* vel in *wapentagiis* vel in *schiris*."

After the Conquest we find the same parallelism between the *hundred* and the *wapentake*.

In the Domesday Record the evidence taken as to the claims of parties in cases of disputed title is quoted indifferently as given by the *hundred*, the *wapentake*, the *treding*, or the *comitatus*. Thus in Gloucestershire we read, "Antecessor, Wihano tenuit, sed *comitatus* assermat," &c. In Bedfordshire, "Unam virgatam reclamant homines Wilhelmi spec; et *hundredum* testatur," &c. When we get into Yorkshire and Lincolnshire the phraseology changes. In Yorkshire, "Nesciunt homines de *wapentaco* quoniam modo," &c. In Lincolnshire, "Homines de *treding* dicunt quod soca jacet in Gretham," &c.; "Dicit *wapentacum* non eum habuisse," &c.; "Dicit *wapentacum* et *treding* quod Siward tam bene tenuit," &c.

In 1194, in the form of procedure in the pleas of the Crown, we read that four knights were to be elected for the whole county, "Qui per sacramentum suum eligant duos legales milites de quolibet *Hundredo* vel *Wapentacio*"; and these were to select ten knights, "De singulis *Hundredis* vel *Wapentacis*."

A.D. 1215.—In the Great Charter, sec. 25, we read, "Omnes *comitatus*, *hundredi*, *wapentakii* et *trethingii* sint ad antiquas formas absque ullo incremento," &c.

In 1225, in a writ issued by the Great Council for the collection of a subsidy, it is commanded "elegi facietis quatuor legales milites de singulis *hundredis* vel *wapentacis* secundum magnitudinem *hundredorum* vel *wapentacorum*."

The fact is, these terms were applied very loosely and interchangeably to the local divisions and districts. Bishop Stubbs ('Constitutional Hist.,' ch. v. p. 100) observes:—

"It is not easy to determine the origin of the variety of systems into which the hundred jurisdiction is worked. In Kent the hundreds are arranged in *Lathes* or *Lests*, and in Sussex in *Rapes*. In Cornwall in the twelfth century the divisions were not called *hundreds*, but *shires*. Yorkshire and Lincolnshire were divided into *Tithings* or *Ridings*, subdivided generally into *wapentakes*; but in Domesday the East Riding is divided into hundreds only, and in Lincolnshire, Northamptonshire, and Rutland the Wapentake and the Hundred are arranged side by side."

There is great confusion in the application of the terms. In Yorkshire the smaller divisions were anciently called *shires*, e. g., Cravenshire, Hamshire, Richmondshire, &c. The city of York in Domesday was divided into six shires. Sometimes the *wapentake* and *hundred* are identical, as in the *hundred* of West Derby, in Lancashire, which had a *wapentake* court down to a very recent period.

MR. A. S. ELLIS (7th S. ii. 449) says that



*wapentake* as "normally apparently a combination of three hundreds," for which he quotes Bishop Stubbs ('Const. Hist.,' ch. v. § 46). This is an error. There is no mention of the *wapentake* in the reference given. In the previous section the bishop states that "the union of a number of townships for the purpose of judicial administration, peace, and defence, formed what is known as the *hundred* or *wapentake*"; and again, "The *wapentake* in all respects of administration answers directly to the *hundred*." All his references combine to show that the jurisdiction, by whichever name called, was identical. CANON TAYLOR (7th S. ii. 405) maintains that the *wapentake* and *hundred* were essentially different, and goes beyond MR. ELLIS in asserting that "as a rule, three pre-Domesday *hundreds* were combined to constitute one post-Domesday *wapentake*, which was the unit of naval assessment."

There is no evidence whatever to justify this conclusion. In the grant of King Edgar to the Bishop of Worcester it was stipulated "ut ipse episcopus cum monachis suis de istis tribus *centuriabus*, constituent unam navpletionem quod Anglice dicitur *scyppilled*, oððe *scyborne*."

In the levy of ship-money by Ethelred, A.D. 1008, the words are: "Her beæad se cyning that man sceolde ofer eall Angel-cynn acipu feostlice wyrcan, that is, thonne of thrym hund hidum & of tynum hidum ðenne scægð."

There is here no mention of *wapentakes*, and I do not know to what other documents CANON TAYLOR refers for the "unit of naval assessment."

The history of the *hundred* and *wapentake* is very interesting, and its origin must be searched for a long way back.

I have alluded above to the laws of the Frankish King Childebert in the sixth century, where the *centena* is mentioned. From thence back to the time of Tacitus is not a long stretch. Here we find the *concilium* of the Germans equivalent to the Saxon *Folk-moot*. The organization includes the *centena*, or grouping by hundreds. The *hundred* here was not a territorial, but a military and juridical institution. In the invasion of Britain and its settlement doubtless the organization which already existed would be transferred to the new acquisitions. Of this the tithing and the *hundred* formed an essential part. Nothing could be more natural than to carry into the new settlements the arrangements already familiar. Bishop Stubbs says ('Const. Hist.,' p. 54):—

"The ordinary court of justice was the *Mallus*, or court of the *hundred*.....The court consisted of all the fully qualified landowners,.....they furnished the *centenarius* with a body of assessors selected from time to time," &c.

The term *hundred* soon ceased to apply numerically. Inequality of estate and numbers reduced it to a mere formal name for a special jurisdiction

between the folk-gemot and the shire-gemot. These divisions, as we have seen above, were called by various names, according to the dialects or traditions of the settlers.

Ducange says: "*Wapentachium* apud Danos Anglicos idem fuit quod *Comitatus* seu *Hundredas*." He gives a long explanation of the origin of the term from the proceedings at the *Vapna-thing* (Scottish *Wappen-schau*), when, the chief or leader having set up his spear erect, "Omnes enim quotquot venissent, cum lanceis suis ipsius hastam tangebant, et ita se confirmabant per contactum armorum, pace palm concessa."

The word is pure Norse, *taka*, to touch or take, not being found in A.-S. previous to the Danish invasion, though it has subsequently superseded the older word *niman*.

The conclusion, I think, is forced upon us that the *wapentake* and *hundred* were merely Danish and English names for the same organization on the north and south sides of Watling Street.

J. A. PICTON.

Sandyknowe, Wavertree.

#### THE SEVENTH EDITION OF BURKE'S 'LANDED GENTRY.'

(Continued from p. 3.)

Farquharson of Invercauld. For "Findla More m. first Beatrix, daughter of Carden of that ilk," read *Garden of Banchoory*.

Fawkes of Farnley. For "Tristram Carliell of Searley" read *Sewerby*.

Frank of Campsall. "Mary Frank m. Charles Mainwaring." He was Admiral Thomas F. C. Mainwaring.

Ferrers of B. Clinton. Elizabeth Ferrers (Mrs. Gerard) remarried Wm. Gerard Walmsley, second son of Richard Walmsley, of Westwood.

Finch of Tullamore. "Helena Finch m. John Hickman of Ballyket," but in the pedigree of Hickman of Fenloe he is named Anthony and she is named Eleanor.

Fitzherbert of Norbury. Sir Thomas Fitzherbert d. s. p., but his daughter Anne is said to have m. Richard Congreve of Congreve.

Fletcher of Nerquis. "Owen Wynne m. 1869 and d. 1717."

Floyer of W. Stafford. Wm. Floyer m. Mary Pole. Called Amy in 'Peerage.'

Fordyce of Brucklay. (Arms) for "Lindsay" read *Lindsay*.

Foulkes of Eriviatt. For "Sir Thomas A. L. W. Strange m. Louisa, dau. of Sir Wm. Burroughes, Bart.," read *Burroughs*, the baronetcy of Castle Bagshaw being meant.

Fox of Bramham. For "the family of Fox and Grete" read *Fox of Grete*.

Francklin of Gonalston. "Eliz. Francklin m. Fred. Burnaby," his name being Thomas Frederick Burnaby-Atkins.



Gabbett of Caherline. "Frances Gabbett m. Major Francis Dalton, killed at the Alma," who under the Sleningsford pedigree is named Thomas Norcliffe Dalton.

Gurden-C. of Troup. (Arms) for "Gurden" read *Garden*.

Garrett of Kilgaran. For "Michell" read *Mitchell*.

Gason of Richmond. Who was the Hon. and Rev. Charles Douglas?

Gibbs of Aldenham. "Yates Browne," called in the 'Peerage' (under the article "Erskine B.") "Yeats Brown."

Gifford of Ballyeop. "Ravenscroft Gifford m. (first) 1793." His dau. d. 1727.

Goff of Hale Park. Joseph Goff m. Lady Adela H. L. H. Knox, who is named Adelaide in 'Peerage.'

Going of Traverston. "Marcus Patterson." Spelt Paterson in the Dunraven pedigree in the 'Peerage.'

Goodlake of Wadley. For "John Blagrave" read *Thomas*.

Gordon of Wardhouse. For "Lucy Anne Livingstone" read *Lady Anna*.

Gould of Frampton. For "Wm. Bonde of Bestrall" read *Wm. Bond of South Bestwall*.

Gould of Upwey. For "Godden of Over Comp-ton" read *Goodden*.

Gould of Lew Trenchard. For "Wm. Gould m. Maria, dau. of Capt. Leason," read *Maria Ann*, dau. of Major Joseph Leason.

Graham of Fintry. For "Lockleven" read *Lochleven*.

Graham of Gartmore. The marriage, &c., of Wm. Graham, who d. s. p. 1774, might be taken from Douglas, 'Peerage,' i. 639.

Elizabeth Buchanan, second wife of Robert Graham, m. secondly Robert Fairfoul.

Grant of Kilgraston. For "Spiers" (twice) read *Speirs*.

Gubbins of Kilfrush. Joseph Gubbins's second marriage omitted.

Hale of K. Walden. For "Sir Matthew Lambe" read *Lamb*.

C.-Halkett of Crumond. For "Susanna Judith C.-Halkett m. Cumin of Relugas" read *George Cumin*.

For "Margaret Maria C.-Halkett m. Col. Lindsay" read *Col. John Lindsay*, and was mother of General Sir Patrick Lindsay of Eagles-cairny, who succeeded in 1809 as eighth Earl of Lindsay, and d. in 1839.

Hardcastle of Headlands. Lady Herschell's name is given in the 'Peerage' as Anne Emma Haldane.

Hare of Hurstmonceaux. Anna Maria Hare m. Col. Bulkeley?

Hare of Docking. For "Mr. W. D. Chapman" read *William Daniel Chapman*.

Harman of Newcastle. "Hon. James Fitzmaurice of Killenhill." Spelt Killmihill in the 'Peerage.'

Harvey of Kyle. "Capt. Charles Randall." Add that his daughter m., 1858, J. R. T. H. Parker of Swannington.

Harvey of Ickwellbury. For "Graeme" read *Gream*.

Heber of Hodnet. Rev. Reginald Heber, b. 1729, m. first 1733.

Hornby of Dalton. For "Lucy Hornby m. Rev. H. W. Champneys" read Rev. *Henry William Champneys* (formerly Burt) of Oatenhanger, Kent, and Rector of Badsworth.

Hungerford of Cahirmore. "R. H. Boddam, governor of the bank." Which bank?

Hustler of Acklam. For "Ralph Lutton" read *Hutton*. Cf. 'Peerage.'

Ingleby of Lawkland. Anne Clapham (John Ingleby's first wife) was widow (1) of Mr. Thwaites and (2) of Robert Gale of Scruton.

Innes of Raemoir. For "Cameron Innes m. Col. P. A. Lantour" read *Col. Philip Augustus Lantour*.

Isherwood of Marple. It is doubtful if Henry Bradshaw's daughter was wife of Milton's father.

Johnstone of Annandale. For "Agnes, dau. of Col. Swanston," read *Swanson*.

Jones of Fonmon. "Clifford Chambers, co. Warwick." Query Gloucester. Cf. "Biscoe of Holton," *ante*.

—"Hon. Col. Maud." Who?

— Diana m. Thomas Mathews. Add reference to Mathew of Tresunger.

Kavanagh of Borris. After "Thomas butler of Kileash" add, and sister of the fifteenth (de jure) Earl of Ormonde.

Keane of Beech Park. "Dubourdreu"?

M.-King of Walford. "Elizabeth, dau. and coh. of John Ling." Query King.

King of Chadshunt. For "Hanleth" read *Hanlith*.

— Were there two John Kings Under-Secretaries of State?

— For "Hon. T. Stapleton" read *John*. He was brother of Lord Beaumont.

King of Staunton. For "Rev. J. Wolfe" read *Wolff*.

Knapp of Linford. John Cootes. Query Cookes.

— Mary Knapp's dau. became Lady Mary Russell.

Leader of Dromagh. "Marvella Chinnery." Called Marbella in the Chinnery pedigree.

— Elizabeth m. Sir G. R. W. Griffith, Bart. Called Eliza in the 'Peerage.'

Leigh of Rosegarland. "John Ly (query Leigh) d. 1712." His grandson m. 1662.

Leir of Jaggards. Cross reference to Marriott incorrect.

Lenthall of Bessels Leigh. For "Mary Blawell,"



relict of Sir John Stonhouse, Bart.," read *Sir James Stonhouse, Bart., of Amberden.*

Leslie of Warthill. For "John Leslie m. (1) Stuart, dau. of the Bishop of Moray," read *a dau. of Stuart, Bishop of Moray.*

— For "thirdly Forbes, dau. of the laird of Echt," read *a dau. of Forbes of Echt.*

L'Estrange of Hunstanton. For "Sir Wm. Fitzwilliams of Melton" read *Sir Wm. Fitzwilliam of Milton.*

Lewis of Ballfinagar. "Hull of Lemcon." Query *Leamon.*

Lockhart of Wichetshaw. Mary Jane Palliser, widow of Wm. Lockhart, rem., 1848, Hon. John Keane, now third Baron Keane.

Loveday of Williamsote. Martha, dau. of Thomas Loveday, m. 1774. Her brother m. 1739.

— Was not John Loveday's third wife Forbes, not Forrest?

Lowther of Shrigley. For "first Lord Lonsdale" read *first Viscount Lonsdale.*

Macdowall of Garthland. The name of Col. Wm. Macdowall's first wife was Mary Towie. Her mother m. secondly James Milliken of Milliken.

— Seat, Castle Semple, now called Garthland, near Lochwinnoch, is in Renfrewshire. The old castle of Garthland, in Wigtonshire, has been demolished.

Mansergh of Grenane. J. C. Mansergh m. dau. of Major John Campbell, grandson of Colin, third Duke of Argyle. The third duke was Archibald, and the statement is incorrect.

Mathias of Lamphay. In this pedigree the names Lawes, Laws, Bedwell Law, and Bidwell Law occur, and require examination.

Medlicott of Dunmurry. James Medlicott m. Sarah, dau. of Joshua Colles Meredith. His name was Joshua Paul Meredyth. Cf. 'Peerage.'

Moore of Rowallane. For "Maria C. Moore m. Wm. Humphreys" read *Humphrys.*

Moubray of Otterston. "Bruce of Minnesswood." Where?

— "Rev. John Minnaird." Who?

Neabett of Lesmore. "Albert Neabett m. 1729." His eldest brother was b. 1718.

Neville of Thorney. "Thomas Boswell of Edlington." Doubtful?

Pyke-Nott of Bydown. John Nott, b. 1662, d. s. p. His son was b. 1646.

Orpen of Ardtully. "Cherry Orpen m. James, son of Nathaniel Bland, of Derriquin." Not mentioned in the Derriquin pedigree.

Pack of Avisford. "Elizabeth Catherine Pack m. Sir J. W. H. Hanson, Bart." Is there any such title?

Palliser of Derryluskan. Juliana Hyde (Palliser) m. 1832, but her father seems to have been Thomas Palliser, b. 1661.

Pauncefote of Preston Court. Add that Wm.

Pauncefote d. 1710, and his widow rem. Rev. Wm. Bramston.

Peel of Aylermore. "Charlotte Peel m. James Formby of Formby." Who?

Pennefather of Lakesfield. "Jane Pennefather m. Wm. Palliser." Called Mary in the Derryluskan pedigree.

Phillimore of Kendalls. The sixth edition had Richard, b. 1615, and his son John d. 1680, aged ninety-one. The seventh edition makes Richard to have d. 1615; nearly as impossible as the other.

Pigott of Greywell. Lucy Pigott m. Rev. T. T. Vaughan, but in 'Peerage' (Halford, bart.) he is called Rev. John James Vaughan.

Pleydell of Whatcombe. For "Sophia Morton Pleydell m. John Dickens" read *Dickin.*

Plowden of Plowden. Edmund Plowden m. Lucy, dau. of Wm. Thomson, and granddaughter and coh. of Sir Berkeley Lucy, Bart. This is opposed to the Lucy pedigree in Burke's 'Extinct Baronetage,' but the existence of a second daughter of Sir Berkeley, Mrs. Thompson, is hinted at in Burke's 'History of the Commoners,' ii. 443, and Douglas, 'Peerage,' ii. 554. There is some mystery. Anyhow Thompson seems the proper spelling. SIGMA.

(To be continued.)

#### KING OF DENMARK'S MASQUERADE.

The following list, supplied by Mrs. Spilsbury, some court milliner with whose name time has not burdened itself, of those to whom she supplied dresses for the masquerade given by the King of Denmark at the Opera House October 11, 1768, seems not without interest, containing as it does a chronicle of the leaders of fashion considerably more than a century ago. It may also prove suggestive to the modern participator in fashionable frivolities. The descriptions of the costumes, not always too legible, are apparently by another hand. The list is given with its etymological eccentricities, and with a few descriptions not too easy of comprehension.

A List of Names Dressed by Mrs. Spilsbury for the Masquerade given by the King of Denmark at the Opera House Oct<sup>r</sup> 11th, 1768.

His Majesty of Denmark, Gold Domino trimmed with silver and Italian Flowers.

Count Hoelk, Turk.

Count Beulow, Domino.

Duke of Gloucester, Domino Crimson Taby (?) trimmed with gold and Silver.

Duke of Cumberland, Turk (?).

Dutchess of Ancaster, Turkish, purple silver.

Countess of Waldgrave, Statira.

Miss Banks.

Mrs. Williams, Poland Dress.

Mrs. Treves, Turkish.

Mrs. Campbell, Thetia.

Colo. Campbell, Domino.

Princess Amelia, white scarlet and gold.

Mr. Hervey, Domino pink silver.



Mrs. Jones, Diana.  
 Mrs. Allen, Pirditer.  
 Mrs. Garnier, sort of Cleopatra.  
 Ly. Mary Blair, Grecian.  
 Mrs. Pye, Antimesa.  
 Capt. Pye, Tancred.  
 Duke of Grafton, purple yellow and Domino.  
 Lord Egremont, Domino suit blue and silver.  
 Mrs. Guy Dickins, blue and silver Dancer.  
 Mrs. Selby, Medea.  
 Miss Mendle, Rubens Wife.  
 Hon. Miss Wrottesly, Abbess of Malta.  
 Dutcha, Northumberland, Lady Mayoress old dress.  
 Miss Tulte, Shepherdesa.  
 Mr. Gebly, white Domino.  
 Mrs. Panton, white gold d.  
 Master Faulconer, Crimson Vandyke.  
 Mrs. Boughton, white scarlet and gold Domino.  
 Ly. B. Procter, pink silver Domino.  
 Lord Mollineux, rose Domino, white santten (?) Vandyke under.  
 Mr. Stapleton, Shepherd.  
 Lady Erskine, Imoienda.  
 Dutcha, Marlborough, Spanish.  
 Duke Marlborough, Domino.  
 Mr. Northey, Domino.  
 Duke of Ancaaster, Domino.  
 Mrs. Schutz, pink silver Domino.  
 Lord Tyreconnel, Domino suit.  
 Ly. Amelia Carpenter, Grecian dress.  
 Lady Tyreconnel, Domino.  
 Miss Clifton, Domino pink silver.  
 Miss Anyard, Polanese.  
 Mrs. Coleman, Patmos.  
 Mrs. Price, Spanish.  
 Miss Earle, pink and silver Dancer.  
 Mrs. Bennet, Droidad.  
 Miss Burrell, Patmos.  
 Ly. Fitzwilliam, Country Woman of Nuremberg.  
 Lady Broughton, Tartarian Princess.  
 Miss Vernon, Queen of Poland.  
 Lady Ann Hamilton, Turkish.  
 Mr. Penn, Domino blue gold.  
 Miss Armstrong, Imoienda.  
 Lord Ossery, white Domino trimmed with Purple.  
 Mr. Sackville, Domino suit.  
 Mr. Fitzpatrick, Domino suit.  
 Lord Gower, Domino.  
 Mrs. W. Bootle, Turkish.  
 Mrs. Chetwynde, Domino.  
 Miss Stainforth, Patmos.  
 Mr. Hill, Turkish.  
 Mrs. Muiltman, Polanese.  
 Miss Bladen, Cordelia.  
 Lady Jane Scott, Domino.  
 Mr. Ayscough, Pink silver Domino.  
 Lady Grovesnour, Turkish.  
 Miss Vernon, Dancer.  
 Miss — Vernon, Dancer.  
 Lady Essex, Tartarian Princess.  
 Lady Gower, Turkish.  
 Miss Goldsworthy, Terolese.  
 Lady Griffen, Turkish.  
 Mr. Cotten, Domino.  
 Mr. J. Cotten, Tancred.  
 Mrs. Seawen, Domino.  
 Miss Molesworth, Domino trimmed with Pompadour and silver.  
 Lady Boston, Domino blue white and silver.  
 Mr. Weyland.  
 Mr. Cotten.  
 Miss Irby, Miranda.

Govr. Vantilligen, Domino Suit.  
 Mrs. Vantilligen, Domino, purple under pt, silver stuff trimmed with pearls and diamonds.  
 Miss Monk, fancy dress old.  
 Ly. Bell Monk, Da. of Richmond.  
 Mr. Bagot, Domino blue white.  
 Mr. Guy Dickens, Crimson domino.  
 Mr. Coniers, blue Domino.  
 Ly. Griffen.  
 Sr. Law. Dundas, blue domino trimmed silver.  
 Mrs. Mendes, Miranda.  
 Ly. B. Craven, Fairy Queen.  
 Mr. Craven, white Domino.  
 Ly. Crofts, Domino blue silver.  
 Mrs. Cotten, blue gold white Domino.  
 Mrs. A. Cotten, blue silver do.  
 Mrs. Chapman, blue silver do.  
 Miss Cotten, Sheperdress.  
 Mrs. Bland, Droidade.  
 Mrs. S. Hill, Imoienda.  
 Miss Crew, Lady in Comus.  
 Lady Mary Fox, kind of Turkish Dress  
 Sr. Wm. Mayne, blue white Domino.  
 Mrs. Baker, Miranda.  
 Ly. Ann Fitzwilliams, Patmos.  
 Mr. Probe, blue white Domino.  
 Mrs. Grovesnor, Patmos.  
 Mr. Swaile, Shepherd Pipe and Tabar |  
 Mr. J. Cotten, blue Domino.  
 Miss Wayland, blue silver Domino.  
 Mr. Prado, Domino.  
 Lord Spencer, blue Do. gold.  
 Mr. Strong, blue yellow Do.  
 Mr. — his friend.  
 Hon. Mrs. Yorke, Grecian.  
 Hon. Mrs. Yorke, Pompadour Silver.  
 Capt. Crews, Domino Suit.  
 Mr. Woodhouse, Domino.  
 Mr. Drummond, Domino blue.  
 Mr. Lloyd, Domino.  
 Mr. Nash, white Do. blue.  
 Mr. Shakespear, Domino.  
 Lord Rockingham, Domino white spotted with gold  
 Mr. Turner, black yellow.  
 Mr. Udney, Domino.  
 Mr. E. Bagot, Domino with silver.  
 Miss Chetwynd, white Do. flowers.  
 Mrs. Pradoc, Sultana.  
 Mrs. Williams, Domino.  
 Mrs. Strong, Patmos.  
 The Hon. Mr. Littleton, white and gold Domino.  
 Miss A. Colebrooke, Diana.  
 Mr. Blackwell, Domino.  
 Mr. T. Blackwell, Do.  
 Mr. Brickdale, Do.  
 Mr. Ashurst, Do.  
 Colo. Parker, Do.  
 Sr. R. Fletcher, Do.  
 Lord Carmarthen, Domino Suit.  
 Miss Stainforth, Patmos.  
 Mrs. Mendes, Miranda.  
 Sir Archer Croft, blue Domino.  
 Colo. Craggs, Do.  
 Major Kingston, Domino.  
 Capt. Walmsley, Do. white Crimson.  
 Capt. Williams, Domino.  
 Mr. Currie, Do.  
 Mr. Freeman, Do.  
 Ly. B. Lee, Reubens Wife.  
 Colo. Harcourt, Vandyke with Domino.  
 Lord Dunlace.  
 Mr. Window, Purple and wh. Domino.



Mr. Scott, Domino.  
Mr. Barnet.  
Dr. Fabricius, Rose Coloured Domino Suit.  
Sr. Wm. B. Procter, pea green Domino.  
Lord Grosvenor, Turk.  
Mr. Nugent, Tanned.  
Miss Colebrooke, Peasants.

Masks not dressed by Mrs. Spilsbury.

Miss — Wrottesley, Nun.  
Miss Elliot, Menerva.  
Mrs. Ross, Night.  
Miss Harrison, Eموinda.  
Mr. James Painter, Witch.  
Mrs. Rivet, Rubens Wife.  
Ly. Bell Stanhope, Pilgrim.  
Ly. — Stanhope, Do.  
Miss Murray, a sort of Turkish Dress.  
Lady Stanhope, Diana.  
Miss Finch, sort of Turkish dress.  
Miss — Finch, Dancer.  
Capt. Broderick, Sailor.  
Mr. Beauchere, Domino.  
Ly. D. Beauchere, Sultana.  
Genl. Conway, Domino afterwards old Woman.  
Mr. Cambridge 3 Miss Cambridges, The Indian Family.  
Miss Hawley, blue and silver Domino.  
Ly. Reade, Altamea.  
Miss Elliot, Minerva.  
Mr. Mendes, a Negro in the Character of Mengo.  
Ld. Delawar, Domino.  
Mr. Way, Do.  
Mr. Mosgrave, Do.  
Miss Moulton.

GEORGE ELLIS.

8, Bolton Road, St. John's Wood.

**LIBRARY ARRANGEMENT.**—Memoranda for preliminary rough-and-ready sorting of a confused mass of books for a small private library. The classes may be subdivided afterwards at leisure.

1. *Theologica*.—The Bible and relative works; religions; their history, and dogmatic and ethical doctrines; their practices and prayers.

\*2. *Musica*.—Classics (i.e., Greek and Latin); art; poetry; eloquence; drama; fiction.

3. *Historica*.—History; biography; correspondence.

4. *Palaeographica*.—Medieval MSS.; facsimiles; classical epigraphy.

5. *Archaica*.—Folk-lore; prehistoric and other antiquities; medals; genealogy; heraldry; rings; pious; gems; artificial curiosities.

6. *Physica*.—Natural science; mathematics; physical, mental, psychical, and doubtful phenomena; natural productions.

7. *Geographica*.—Geography; travels; topography.

8. *Technica*.—Logic; ontological and ethical systems and speculations; law; medicine; useful arts; trade; political economy; institutions; education.

9. *Glossologica*.—Dictionaries of languages; grammars; philology.

\* That is, things connected with the muses.

10. *Mixta*.—Dictionaries and indexes of mixed subjects; periodical and other miscellanies.

I drew up the above scheme hastily, and without consulting any catalogue or other help, on the occasion of removing part of my library from one house to another, and having to arrange on my shelves some two thousand books littered in parcels and heaps on the floor. It is not presented here as suitable to a public or systematically formed library. It serves, however, for my own collection, and possibly other readers of 'N. & Q.' may find in it something worth borrowing or modifying to suit their several cases; and I venture, despite its crudity, to lay it before them.

JOHN W. BONE, F.S.A.

**LORD MAYORS NOT PRIVY COUNCILLORS.**—The following cutting from a recent number of the *City Press* seems to me worth reprinting in 'N. & Q.,' as it corrects a popular error:—

"It is a popular error to describe the Lord Mayors of London as *ex-officio* Privy Councillors. They are not, nor ever have been so. The circumstance that appears to have given rise to this idea is this: Whenever the Crown of England has been vacant, the Lord Mayor of London has always been called to the Council as 'the chief officer' of the kingdom, and the only one whose commission (not being held directly from the sovereign) did not lapse with the death of the monarch. Thus, when James I. was invited to come and take the Crown of England, Sir Robert Lee, the Lord Mayor, subscribed the letter of invitation, before all the Ministers of State and the nobility. Again, in 1688, the invitation to the Prince of Orange was drawn up by the lords spiritual and temporal, sitting in conclave at the Guildhall, under the presidency, presumably, of the Lord Mayor."

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

'PETER SCHLEMIHL.'—It is well known that on the title-page of Sir John Bowring's translation of this book, illustrated by G. Cruikshank and published in 1824, the author is said to be La Mothe Fouqué, instead of Adelbert von Chamisso. A similar mistake was made by Théophile Gautier, who, in his strange story called 'Avatar,' says:—

"Les historiens fantastiques de Pierre Schlemil et de la Nuit de saint Sylvestre lui revinrent en mémoire; mais les personnages de Lamothe-Fouqué et d'Hoffmann n'avaient perdu, l'un que son ombre, l'autre que son reflet."

It would be curious to learn the origin of the popular notion that the shadowless man owed his existence to the creator of Undine. W. F. P.

**BANDALORE.**—The earliest quotation given by DR. MURRAY is dated 1824; but the date of the toy is about 1790. It is also defined by him as "containing a coiled spring," which must be a misprint for "string," as "string" occurs again in the next line but one. Besides, we know it had a string, not a spring.

In 'N. & Q.,' 5th S. i. 452, there is an extract



from Moore's 'Life,' i. 11, in which Moore says that his earliest verses were composed on the use of the toy "called in French a *bandalore*, and in English a *quiz*." Hence the verb *to quiz*, in the sense to play with a *bandalore*, and *quiz* in this sense is plainly nothing but *whizz*. As no one guesses at the etymology of *bandalore*, I suggest it is a made-up phrase—French *bande de l'aure*, string of the breeze, or whizz. See *aure* in Cotgrave.

WALTER W. SKRAT.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**BRABAZON FAMILY.**—I desire information concerning the family of Brabazon of Sibbertoft, co. Northampton, and Mowsley and Hothorp, parish of Theddingworth, co. Leicester. The parishes above named adjoin each other, and families named Brabazon were settled in each at an early date. They were, in all probability, descended from a common ancestor. I have quite recently collected the following notes relating to such families from various records, and I would be greatly obliged for any additional information, and more especially such as would show the connexion of the Hothorp branch with the families of Brabazon of Sibbertoft and Mowsley.

Roger Brabazon succeeded Nicholas le Archer in the manor of Sibbertoft, and in the 38 Edw. I. he obtained a grant to himself and heirs of a weekly market there on Saturdays. Formerly the Brabazon arms were in the east window of Sibbertoft Church, viz., Gules, on a bend three martlets sable. I visited this church a short time ago, and I regret to say that they are no longer visible. This church, like so many others of late years, has passed through the process of so-called restoration, by which all that was truly valuable and interesting as belonging to the past has given place to mere polish and smoothness and the usual commonplace trade work in ecclesiastical decoration.

Roger, son of Wm. Brabazon of Mowesley, April 4, 19 Edw. III., granted to John Oudeby, of Stokedrie, co. Rutland, the whole of his lordship in Mowesley, together with 12s. annual rent and the homages and services of the freemen for their lands held of him.

By Inq. p. m., 6 Edw. VI., October 28, Wm. Brabazon, miles, was found to be seized of lands in the manors of Eastwell, Mowesley, Harby, Elton, Wykham, and Wilnercote. He died June 2, Edwardus Brabazon being his only son and heir.

The name of Willa Brabazon appears in an almost illegible Theddingworth manor court roll, which is in the Public Record Office, of the time of Hen. VI.

Lay subsidy rolls for co. Leicester in the Record Office give the name as follows:—4 Ric. II., under "Theddingworth," Thomas Babason; 16 Hen. VIII., under "Hothorp," Thoma Brabson, Robto. Brabson; 34 & 35 Hen. VIII., under "Hoothorp," John Brobson, Wyllym Brobson; 7 Jac. I., under "Hoothorp," Edward Brabason; 8 Jac. I., under "Hoothorp," Edward Brabson; 3 & 4 Car. I., under "Hoothorp," Edward Brabson.

Elizabeth Brabsonne, of Hothorp, widow, died in 1579. In her will at Leicester she names Thos. Brabsonne, Willm. Brabsonne's sonne and "Twentye shillings which my husband dyd bequest him"; also Jane, her daughter, the wife of Gyles Cricke, of Hothorp, one of the witnesses being Robert Brabsonne.

Robert Brabson, of Hoothorp, died in 1583. His will is at Leicester, one of the witnesses being Richard Brabsonne, of Bowsworth, an adjacent parish.

Gyles Cricke, of Hoothorp, son of Maurice Cricke, of Kelmershe, co. Northampton, died in 1579. He married Jane, daughter of Elizabeth Brabazon, above named. One of the witnesses to his will at Leicester was Robert Brabson.

In particulars for grants, Public Record Office, temp. Edw. VI., the name of Edward Brabson, appears as a tenant of land in Hothorp, parcel of the possessions of the late monastery of Sulby, co. Northampton.

A transcript of Theddingworth register at Leicester, of date 1613, has:—

"Alice Brabsonne, d. of Edward Brabsonne, and Anne, his wife, bap. 6 days of Marche."

The Theddingworth parish register commences 1635, and has entries as follows:—

"1635. Thomas Buston, of Harborough, & Jeane Brabson, of Hothorp, married Feb. vij."

"1640. John Yakesley, Clarke, and Alice Brabson married March vi."

ROBERT EDWIN LYNK.

Royal Dublin Society, Kildare Street, Dublin.

[Replies may be sent direct.]

**SKINNER.**—Can any of the correspondents of 'N. & Q.' kindly inform me where a complete pedigree of the Skinners of Ledbury and Worcester is to be found for the period 1559-1660? I also wish to find the will of the father of "Anne Skinner," who was married early in the seventeenth century, I believe at Worcester. SP.

**ARMS OF SCOTT.**—Per pale, ar. and sa., a saltier counterchanged. Crest, an arm erect, couped at the elbow, habited gu., cuff erm., the hand ppr., holding a roll of paper ar., the arm environed with park pales or. Can any reader furnish me with the addresses of the families that bear these arms (or with slight variations)? Robson's 'Herald,' 1830, mentions Scott of Essex and Suffolk; Enfield, Middlesex; Rotherfield Park, Hants; and



Islington. Is there a Scott still at Rotherfield Park?

TABLE TALK.

'THE TREASURE OF PORE MEN.'—Who was the author of the following work?—"Here beginneth a good boke of medecines called the Treasure of pore men." It was published in London in the year 1539 by Robert Redman, and also in the same year by Thomas Petyt, and was reprinted in the following years: 1540, printer, Thos. Colwell; 1551; 1552, printer, W. Copland; 1556; 1562, printer, Thos. Colwell.

H. R. PLOMER.

A QUESTION OF GRAMMAR.—In the A.V., 2 Cor. xi. 20 stands thus: "For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you," &c., the verbs being in the subjunctive mood after the "if." In the R.V. all these verbs are written in the indicative mood, "bringeth," "devoureth," &c. Is not the A.V. correct, and the R.V. wrong? I am, of course, acquainted with the Greek.

E. LEATON BLENKINSOPP.

VAUGHAN FAMILY.—The Vaughans of Hergest were descended from the Vaughans of Bredwardine. See a tabular pedigree above a most interesting monument (date 1469) at Kington, Herefordshire, to Thomas Vaughan, of Hergest, son of Sir Roger Vaughan, of Bredwardine, by Gladys, daughter of Sir David Gam (knighted at Agincourt), and their arms were, Sable, a chevron arg. between three child's heads, their necks wreathed each with a serpent. The Vaughans of Courtfield (Monmouthshire pedigree in Burke's 'Landed Gentry') gives a descent from William ap Thomas, *alias* Herbert (by Gladys, widow of this Sir Roger Vaughan of Bredwardine), to the Herberts, Earls of Pembroke, Herberts of Mucross, and the Powells of Perthyr, and through the latter, still by male descent, to the Vaughans of Courtfield, whose immediate ancestor is there described as William Vaughan, of Llanrothal, in Herefordshire. If (as D. P., 7th S. i. 56, asserts) the arms of Vaughan of Courtfield are, "Three child's heads, each encircled with a serpent," when did they adopt these and cease to bear the Herbert arms ("Per pale, az. and gu., three lions rampant arg."), the change in name from Herbert to Vaughan being only such as occurs frequently in *Welsh* families? Is there a chevron between the child's heads, as there is in the arms above the Kington tomb of the son of Sir Roger Vaughan of Bredwardine? and is Llanrothal, in Herefordshire, identical with "Ryfel," named in the Visitation of Wales by Lewis Dwnn (date 1586, with addenda to 1590 inclusive) as follows, "Griffith Dwnn's wife was Saeg, dau. of Sir John Vaughan of Ryfel"? "Llan" merely meaning "church," it occurs to me that, considering the age of Lewis

Dwnn's book, Ryfel and Llan Rothal or Rothel may be the same place—the Anglicizing of Welsh names in the border counties being also considered; the probability is made greater as the Vaughans (afterwards of Courtfield), equally with the Dwnns, Donnes, or Dunnes, intermarried with the Scudamores. I shall also be glad to be told if there were a Sir John Vaughan of Llanrothal, and at what date. Griffith Dwnn's date can only be surmised from his son's attesting the pedigree in 1590.

C. COITMORE.

The Lodge, Yarpole, Leominster.

ANCIENT OR MODERN LATIN COUPLET.—There is some reason to suppose that the following lines are of recent date:—

Ecce, Deum genitor rutilas per nubila flammæ,  
Spargit et effusis æthera siccant aquis.

It will be a kindness if any of your readers conversant with classical Latin verse will be so good as to say if they remember to have met with this couplet, or anything like it; or if they see any reason for thinking it (as is thought) modern. A reference would be valuable; sent to me direct or otherwise. ALEX. FERGUSON, Lieut.-Col.

United Service Club, Edinburgh.

"PULPING" PUBLIC RECORDS.—In the 'Feudal History of the County of Derby,' 1886, now being edited by Mr. J. Pym Yeatman, it is stated on p. 457 that certain valuable documents have disappeared, probably because "some mediæval keeper of the records was afflicted with the deplorable disease now so common—the mania for pulping public records." A similar statement is made on another page, but I have lost the reference. May I ask if there is any foundation for these grave assertions? S. O. ADDY.

Sheffield.

WILLIAM NOBLE.—While engaged in putting our parish churchyard in order, I found three fragments of a headstone, the inscription on which I am anxious to complete. By the aid of the burial register and the fragments I read thus:—

Erected  
To the Memory of  
William Noble,  
Veterinary Surgeon, Son of  
William Noble of the King's Arms]  
Inn in Ay.....ire (?) Scot.....  
who [departed this life]  
the 9th of [April, 1819,  
Aged 23 years].

The distance between "Ay" and "ire" in the sixth line is too great for Ayrshire. Can any reader of 'N. & Q.' fill up this line?

J. M. COWPER.

Holy Cross, Canterbury.

JOHN CORBET, author of "An Historical Relation of the Military Government of Gloucester, pub<sup>d</sup> by authority 1645." This book became scarce,



and was reprinted in 1823 at Gloucester. John Corbet was incumbent of St. Mary de Crypt, Gloucester, in 1641. His character is given, I understand, in A'Wood's 'History and Antiquities of University of Oxford.' When did he die? If married, what was the maiden and Christian name of his wife? Of which family of Corbets was he? What was the maiden name of his mother?

C. COITMORE.

The Lodge, Yarpole, Leominster.

J. M. W. TURNER.—Where can I find the anecdote recorded giving the following question and answer?—"Pray, Mr. Turner, what do you mix your colours with?" "With brains, sir!"

J. A. H. MURRAY.

[Is not the story told of Reynolds, not Turner?]

CHARLES DANCE.—Where can I obtain biographical particulars concerning this dramatist, or a list of his plays?

URBAN.

PYECROFT'S 'OXFORD MEMORIES.'—In the above work γύψ (a vulture) is given as the original of *gyp*, the Cambridge term for the man-servant, called at Oxford a scout. This is not to be taken *au sérieux*; but what is the actual derivation? The same book also fathers upon some Oxford don (I forget who) a story about German theology finding its appropriate resting-place in the German Ocean, which at Cambridge I always heard attributed to the late Dr. Corrie, formerly Master of Jesus College. Which has the better title to authorship?

H. DELEVINGNE.

Ealing.

WARNER.—After the riots, 1780, when he was nearly burnt out, Dr. Warner wrote a letter to Geo. Selwyn describing the horror of that night. Where can I find it?

C. A. WARD.

Haverstock Hill.

ANTON'S 'PHILOSOPHERS SATIRES,' 1616.—Mr. Hazlitt's collation of this book gives forty-eight leaves. My copy, formerly Narcissus Luttrill's and afterwards Heber's, contains fifty-two leaves, and as it includes "A Dialogue betwixt Nature and Time," consisting of eight pages, the latter not being in Malone's copy, hence most probably arises the discrepancy. The signatures to this dialogue run from b 3 to b 6, and are placed between B 2 (misprinted C 2) and B 3. Collations of other copies are desirable.

J. O. HALLIWELL-PHILLIPS.

NAME OF PAINTER.—On a painting, front view of Longleat, the initials are H. B. S., 1823. Who was he?

HENRY SAXBY.

Lewes.

LIVES OF WHITE KENNETT.—An anonymous 'Life' of Dr. White Kennett, Bishop of Peterborough, was published in the year 1730—two

years after his death. Is the author of this 'Life' known? In his preface he tells us that the cause of his undertaking to write the 'Life' was to answer certain "libels" against the bishop, and doubly so on account of an advertisement attached to "The Conduct of the Rev. Dr. Kennett; printed for A. Dodd, &c., 1717," in the following words: "There is now preparing for the Press the Life of Dr. White Kennett. Those gentlemen who have any Memoirs by them, conducing to so useful a work, if they will be pleas'd to send them to A. Dodd at the *Peacock* without Temple Bar, the favour shall be gratefully acknowledg'd." I shall be glad to know if the 'Life' here alluded to was ever published; and, if so, who its author was. The anonymous author adds, "What life of any mortal is there that will bear an enemy's writing?" &c.

ALPHA.

ST. ERCONWALD.—Is anything known of the shrine and relics of St. Erconwald, which tradition tells us were preserved unsinged at the time of the fire of 1087, when the cathedral church of St. Paul's, London, was destroyed?

W. LOVELL.

### Replies.

#### IZAAK WALTON'S CLOCK.

(7th S. ii. 459, 475.)

It is not to be wondered at that so lively a relic of the "immortal angler" as his reputed "inlaid hall clock" should fetch a good price. But let us go a little into the known history of clockmaking, and see how far it bears out the statement that the clock in question belonged to the period in which Isaac Walton lived. It may perhaps be taken for granted, from the wording of the description, that a clock in a tall oak or walnut-wood case, inlaid with other woods, is what we have to deal with, for the case cannot be mahogany, since that material was not introduced into England until early in the eighteenth century.

As regards the history of clock-making, no clock had a pendulum before 1661; the power previous to that date escaped by the action of a balanced bar, weighted at the extremities. Clocks of this kind were usually made entirely of metal, and probably not half a dozen exist at the present day in their original condition. They were hung up on the wall, and had pendant weights. Such a clock Isaac Walton may very well have possessed, but the description "inlaid hall clock" does not apply to it.

In 1661 the short, or "bob," pendulum was introduced in London, in the place of the horizontal bar, by Abasuerus Fromantil, a Dutch clockmaker. We now have the brass "birdcage," or "sheepshead" clocks, with a large and fine-sounding bell arranged on the top like a dome.



Clocks of this sort were in common use all over England. They were, in fact, generally speaking, the only household clocks. They were hung on a hook on the wall by a loop, and had two steadying pins below the loop at the back of the clock, which were pressed into the wall plaster, and thus prevented the clock from being pulled on one side by the heavy single weight. These clocks, being ornamental objects, and very picturesque, were never originally fixed into wooden cases; but they have been ignorantly so arranged in modern times. Isaac Walton may have had one of these brass "birdcage" clocks in its integrity.

In 1680, two years before Isaac Walton died, at the age of ninety, W. Clement, a "great clock-maker," and brother of the Clockmakers' Company, improved the mechanism of clocks in certain ways, and was thus able to have a long pendulum, with a heavier "bob," vibrating with more regularity in a smaller arc. This change brought about the necessity for long cases to protect the pendulum. It is hardly likely, even supposing that John Roberts, of Ruabon, was a most pushing and energetic man (he was not a member of the Clockmakers' Company), that he would before 1683 have acquired such celebrity for "inlaid hall clocks," or any other clocks, as to have induced Isaac Walton to send to him for one; nor does it seem probable that a man nearly ninety years old would have troubled himself so much about the flight of time as to order the latest fashion of mechanism to mark it, or at any rate to send all the way to an obscure man, in an obscure town in Wales, for it when he could have got what he wanted much better nearer home.

All these facts and considerations bespeak so much improbability, that we are driven to the conclusion that the "inlaid hall clock" under notice could not, without a great stretch of imagination, have belonged to Isaac Walton.

ALBERT HARTSHORNE.

Bradbourne Hall, Wirksworth.

Pendulum clocks were first introduced and made in England by Abasuerus Fromant, a Dutch clockmaker in London, in 1661. The first had short, or "bob," pendulums; but in 1680 Mr. William Clement, a clockmaker of London, improved the mechanism of the escapement by introducing the "swing wheel" on a horizontal arbor, with the anchor pallets, by which he was enabled to have a longer pendulum and a heavier "bob," or weight, which beat more regularly in seconds, and vibrated in a smaller arc, and many old clocks were altered in consequence of these two inventions. Tall wooden clock-cases were introduced to protect the pendulum and weights from external interference, which would stop the clock. The early clocks were usually thirty-hour clocks; but eight-day clocks were then made, having a long cord wound round a barrel substituted for the

chain which passed over a shifting sheave, and was pulled, not wound, up every day.

I understand from private communication that the clock said to have belonged to Isaac Walton has a large square face with brass ornamented corners, and winds up in two places on the face, which shows the day of the month. Isaac Walton died in 1683, and I do not think that the large square-faced clocks were made so early as that date. If so, Isaac Walton must have bought that clock in the last year of his life, which is not very probable. He died at Winchester in 1683, at the age of ninety, and I doubt much whether those clocks had come into general use at that time. I am told that on the case is carved "I. W., 1641." That date is quite out of the question, as pendulum clocks were not then in use, or, indeed, known in England. A careful examination of the movement by an experienced person would soon show whether it is an original piece of work, or an old clock altered at some later time after the invention of the pendulum.

OCTAVIUS MORGAN.

THE ANGLO-ISRAEL MANIA (7th S. ii. 80; iii. 27).—The contention is that we English, being mainly Saxons—that is to say, Isaacsons—are descendants of the ten tribes. Now there is an argument on the subject which may be confidently recommended to Bishop Titcomb and his fellow-believers; and it is this: The Israelites were confessedly a rebellious and stiff-necked people; what they were told to do they would not do, and what they were told not to do they did. One of the things expressly forbidden to them was the eating of swine's flesh. And we English are, and always have been, especially given to swine's flesh. Bacon, ham, pork chops, roast pork, sausages, sucking pig—the very thought of these things makes our mouths water. Nay, in praise of sucking pig one Englishman (and his physiognomy was very Jewish) has even written an essay.

My argument, therefore, may be stated thus: The Israelites always did what they were told not to do; and they were told not to eat swine's flesh. *A priori*, then, we may be sure that they would eat it; and the English do eat it—it is their chief and chosen food. *Ergo*, the English are Israelites.

I do not say that this is perfect as a syllogism; but I do say that it is as good an argument as has yet been adduced in favour of the theory.

A. J. M.

[A contributor, the remainder of whose communication opens out questions outside our scope, says: "If Mr. SAWYER will write to No. 29, Paternoster Row, he will receive a catalogue of the bibliography relating to this 'mania.'"]

EARLDOM OF STRAFFORD (7th S. ii. 509).—The Barony of Strafford was conferred in 1835 (not 1830) on General Sir John Byng, son of George Byng (grandson of Admiral Sir George Byng, first



Viscount Torrington) by Anne Conolly, daughter of the Right Hon. William Conolly by Anne, daughter of Thomas Wentworth, Earl of Strafford,

the well-known diplomatist of Anne's reign, whose grandfather was brother to the Strafford of Charles I.'s reign.

Sir William Wentworth, Bart., d. 1614.

Thomas, Earl of Strafford,  
executed 1641.

Sir William, killed at  
Marston Moor.

Sir William.

Thomas, created Earl  
of Strafford.

Admiral Sir George Byng, created  
Viscount Torrington.

Anne—Rt. Hon. Wm. Conolly.

Robert.

Anne—George Byng.

Sir John (Field Marshal in the Army), created Baron Strafford 1835, Earl of Strafford 1847, d. 1860.

George, second Earl of Strafford, d. 1836.

ALFRED B. BEAVEN, M.A.

Preston.

[Much information to the same effect is thankfully acknowledged.]

PLOU = LLAN- (7th S. ii. 44, 138, 253, 333, 451).—It would appear that MR. KERSLAKE attaches too much importance to a mere coincidence. Let us take a case: the word *arhat* means "saint" in India, it may be allied to the Celtic *ard*, "high," but has no connexion whatever with the Latin *sanctus*. So, in the case before us, *plou-* is ascribed to the Latin *plebes* or *plebs*, as applied in the modern sense of commune, and similar in effect to *ham*, *ton*, *vill*, *by*, *thorpe*, but the genius of the Armorican tongue prefixes it like Bally-duff; but *bally* does not mean "saint." The 'Dictionnaire des Communes,' by De Mancy, localizes seventy-two names of places with the prefix *plou-*. All are not saints so called. Take one, viz., "Plou-nez, arrondissement Saint-Brieuc." This last place is a seaport, so *nez* is probably our "ness." Then Plou-gastel (castle), Plou-lech. It is true we have a Llanllechid in Carnarvonshire, but Butler has no record of him, and it may be alleged that the saint's name could arise from the place; not that there ever was a holy man so named, but that a local man of religion adopted the place-name.

Then as to *llan-*. Primarily it is a merely secular term for enclosure, garth, yard, as in *ydlan*, i.e., "cornyard," and, by transition, applied to the church and its dedicatee, or patron saint. There are many names of places in Cornwall which lead to the inference that primarily no sort of prefix was applied to personal names equivalent to saint in any form. Take Stow-Maries, Essex; Padetow, which might be Llanfair or Lampeter. We have also the prefix *llan-* without the pretence of any saintship; say Lanchester, which I equate with Plougastel; Lancant, the terminal as in Cantroedd, Cantreff; Llangloedmore, is it not "great wood"?

Bigwood is a patronymic. Then in France we find the prefix *lan-* very abundant. Take Lanloup, Lanmeur, Lanleff. It cannot be doubted that *lan-* is *llan-*, and the terminals are mere secularisms.

A. HALL.

FOLIFATE OR FOLIFOOT FAMILY, CO. YORK (7th S. i. 44, 115).—I hope the following notes may be new to J. W. C., and may help him to ascertain why the Fairfaxes of Walton and Denton quartered the Folifate arms after those of Etton. There can be no doubt that the latter came in through the marriage of Thomas Fairfax of Walton with Elizabeth or Margaret, daughter and coheiress of Ivo de Etton, Lord of Etton and Gilling. Drake ('Eboracum,' p. 395) says, "by this marriage Fairfax, though long after, got possession of Gilling Castle." In the Visitation of Yorkshire in 1564 (Hart. Society) the next generation is given as Richard, son of Thomas; but Harrison ('Hist. Yorks.,' p. 257) inserts two descents between these, and says that Thomas Fairfax of Walton purchased the manor of "Folefast" (Folifait) by fine 10 Ric. II. (1386). Now this was about the date when the Folifait heiress married John de Rawdon, ancestor of the Earls of Moira (see 'N. & Q.,' 7th S. i. 44), it may be that Fairfax and Rawdon married co-heiresses of this family. A reference to the fine might help to clear up this point. I add the following further notes on the family. In 1 Edw. I. (1272) David de Folyfayt had writ of novel disseisin against Henry Prior of Park, &c., touching a tenement in Wighill (Dep. K. Rep., 42, p. 688): In 1300 Alan de Folyfayt was surety (*manucaptor*) for Simon de Kyme, Knight of the Shire for the County of York, 28 Edw. I. ('Parl. Writs,' vol. I.



p. 84); in 1316 Alan de Folthwait is certified, pursuant to writ tested at Clipston March 5, as one of the lords of the township of "Folthwait," co. York, 9 Edw. II. ('Parl. Writs,' part ii. p. 412). By Letters Patent 33 Edw. III., at Westminster, Nov. 14, 1369, Alan de Folifayt, William Fairfax, and others, are appointed Commissioners of Array for the Ainsty ('Fœdera,' vol. iii. p. 455), and by Letters Patent 42 Edw. III., tested at Windsor Dec. 20, 1368, the Sheriff of York, John de Polyfayt, and others are ordered to raise archers to be sent to Ireland ('Fœdera,' vol. iii. p. 854).

H. D. E.

PICTURE OF PURITAN SOLDIERS (7th S. ii. 326, 358, 432).—The historical accuracy of the picture exhibited in the Paris Exhibition of 1855 is borne out by the following passages from "A True Copy of the Journal of the High Court of Justice for the Tryal of K. Charles I. as it was read in the House of Commons, and attested under the hand of Phelps, Clerk to that Infamous Court. Taken by J. Nalson, LL.D., Jan. 4, 1683." Lond., 1684, fol., p. 103:—

"His Majesty being taken away by the Guard, as he passed down the stairs, the insolent soldiers scoffed at him, casting the smoke of their tobacco (a thing very distasteful unto him) in his face, and throwing their pipes in his way.....Being brought first to Sir Robert Cotton's, and thence to Whitehall, the Soldiers continued their brutish Carriage toward him, abusing all that seemed to show any respect, or even Pity to him; not suffering him to rest in his Chamber, but thrusting in, and smoking their Tobacco, and disturbing his Privacy."

JOHN E. T. LOVEDAY.

A.M. AND P.M. (6th S. ix. 369, 431, 516; xi. 20, 77).—At the last of these references MR. SYKES calls attention to an early use of the latter of these abbreviations in the very first volume of the *Philosophical Transactions* (No. 14, p. 242, for July 2, 1666). It was, indeed, used earlier than the other abbreviation; yet (though MR. SYKES appears to have overlooked it) both are used in the *Phil. Trans.* for 1676 (No. 128, vol. xi. p. 687), where Flamsteed tabulates some observations of his own and of Halley's of spots on the sun in July and August of that year. Flamsteed usually reckons solar time from noon (as astronomers are still accustomed to do), even when the interval exceeds twelve hours; but in this particular case he seems to have thought it desirable to refer the spot observations to the day of ordinary reckoning. How illogically the expression A.M., or ante meridiem, is applied in this reckoning, I pointed out in a letter in the *Athenæum* for February 7, 1885. In effect 4<sup>h</sup> A.M. ought to mean four hours before noon, i. e., 8 o'clock in the morning; whereas it is used as meaning eight hours before noon, or four hours after the preceding midnight. It seems, indeed, to have been very soon noticed that "ante" and "post" could not properly be used as it afterwards became, and still

continues, customary to use them. In a letter from Cassini in the same volume of the *Phil. Trans.* (No. 135, p. 868) giving some observations of a comet, the abbreviation P.M.N. (for post mediam noctem) is used. This expression requires great care, lest it should seem to mean the midnight of the date set down, instead of the preceding midnight, to avoid which Cassini also writes "mane" (in the morning), which would seem to make the other unnecessary, since 3<sup>h</sup> 30<sup>m</sup> (for instance) on the morning of such a day can have no ambiguity, but must mean what we now generally but erroneously call 3<sup>h</sup> 30<sup>m</sup> A.M. (i. e., not three hours and a half before noon, but three hours and a half after the preceding midnight). Flamsteed also occasionally used the expression "post mediam noctem"; thus, in a paper in the *Phil. Trans.* for 1671 (No. 75, vol. vi. p. 2298), predicting certain occultations for the year following, he says, "Februar. 10. Post med. noctem sequentem, vel potius Feb. 11 mane," taking care to avoid any possible ambiguity as to the day to which the subsequent times were to be understood to apply. He was, however, so far as I am aware, the first to adopt the abbreviation A.M. as we now use it, in the paper referred to above, published about ten years after that in which (as is pointed out by MR. SYKES) P.M. is first known to have been used. It does not then seem to have been noticed that, as affixed to a time, the expression denoted by the latter abbreviation is accurate, whilst that by the former is not.

W. T. LYNN.

Blackheath.

HOTCHKISS FAMILY (7th S. ii. 408).—In the list of prisoners taken in Shropshire, February 22, 1644, by the Parliamentary army, occurs the name of "Moses Hotchkys."

"July 25, 1662. Richard Hotchkis, of Lee Brockhurst Co. Salop. Gent., Widr, about 37, and Susan Clarke, of St Botolph, Aldersgate, Sp<sup>r</sup>, abt 33, at own disposal; at Great St Bartholomew, London."

The above is in the marriage allegations in the registry of the Vicar-General (Canterbury), just published by the Harleian Society.

B. F. SCARLETT.

TWO-HAND SWORD v. TWO-HANDED SWORD (7th S. ii. 306, 437).—There can be no doubt of this weapon having been once in use about the fourteenth and fifteenth centuries, though not by those who fought on horseback. In 'The Fair Maid of Perth' the two-handed sword is mentioned as the weapon wielded in the terrible combat on the North Inch at Perth between the Clan Quhele and the Clan Chattan, circa 1402. In 'Anne of Geierstein' it is said to be, and no doubt was, the usual weapon of the Swiss, circa 1474. In the 'Abbot' Lord Lindsay is said to have presented himself before Mary, Queen of Scots, wearing the same kind of weapon, circa 1570, and he narrates



to the unfortunate queen at Lochleven Castle how, when wielded by the hand of Archibald Bell-the-Cat, "it sheared through the thigh of his opponent, and lopped the limb as easily as a shepherd's boy alices a twig from a sapling" (chapter xxi.).

At this moment a bronze cast, about fourteen inches in height, of Richard I. is on the mantel-piece of my dining-room, said to be after a statue of him by Baron Marochetti. His arms, represented as bared from the elbow, rest upon a large two-handed sword. He is habited in a coat of linked mail, and pendant from the left side is a battle-axe with a blade, or edge, on each side of the haft—a weapon which the Romans called "bipennis." His legs are encased in trows and stockings, all of one piece, and they are, as Malvolio's were, "cross-gartered." But if a licence, according to Horace, is to be granted to poets and painters of "quidlibet audendi," why not to sculptors also? This, however, certainly cannot be regarded as an example of the equipment of the twelfth century.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Your correspondent seems to have overlooked one passage in Sir Walter Scott's 'Antiquary': "The longest, the longest," cried Jenny Rintou, dragging in a two-handed sword of the twelfth century" ('The Antiquary,' Adam & Charles Black, Edinburgh, 1886), p. 411. I do not remember "two-hand" sword in any of the "Waverley Novels." Certainly the expression "two-handed" is, strictly speaking, indefensible from a grammatical point of view. I do not know whether there are any similar expressions in use. For instance, there are scissors made to be used by the left hand only; are these called "left-hand," or "left-handed," scissors? Perhaps the two-handed sword may have been so called partly with reference to the fact that the large sword to be used with two hands was double-edged. I am not at all sure that the passage quoted by Mr. BIRKBECK TERRY from Milton's 'Lycidas,'

But that two-handed engine at the door  
Stands ready to smite once, and smite no more,  
refers to the two-handed sword of the archangel Michael or to the fiery sword described in the following passage:—

High in front advanc'd,  
The brandish'd sword of God before them blaz'd,  
Fierce as a comet.—'Paradise Lost,' bk. xii.

The second passage quoted by Mr. BIRKBECK TERRY undoubtedly refers to the sword of Michael. I seem to remember having seen somewhere an old picture of an angel, with a sword in either hand, standing at the gate of Paradise. If Milton had ever seen such a picture, perhaps his allusion in the passage in 'Lycidas' (which is altogether rather obscure) might be to that. F. A. MARSHALL.  
8, Bloomsbury Square.

Besides the examples from the "Waverley Novels" of "two-handed" sword quoted by myself and other correspondents, I find in 'Marmion,' canto v. stanza ii.,

Long pikes they had for standing fight,  
Two-handed swords they wore.

This, as in the passages cited from Milton, is conclusive against the theory of "two-handed" being an editorial alteration, because "two-hand" would not scan. JONATHAN BOUCHIER.

POEMS ATTRIBUTED TO LORD BYRON: MISS FANSHAWE'S ENIGMA (7th S. ii. 183, 253, 298, 389, 457; iii. 33).—It is a shock to learn, as ignorant persons like myself now learn for the first time, that she who wrote the best and most graceful of all poetic enigmas was capable of disfiguring its very first line by using the prosaic and ineffective word *pronounced*, and by inserting a weak and superfluous conjunction. It is also unpleasant, though in a more tolerable degree, to find that one correspondent of 'N. & Q.' objects to the word *utter'd*, and another to James Montgomery's inspired suggestion of *whisper'd* for *pronounced*. "*Mutter'd* in hell" is precisely right, for the reasons given by R. R.; and for similar reasons, "*whisper'd* in heaven" is also precisely right. *Whispering* has here nothing to do with gossip and tattle, as R. R. supposes: it is used in its higher literary sense—a sense pervading, so far as I know, all classic phrase—of softness, mystery, awe. And where could the soft mystery of an awful whisper be more appropriate than in the very presence of the Most Highest? On the other hand, *muttering*, as R. R. well says, gives just the sense of sullen rebelliousness that might be expected in hell. So that these two words, *whisper* and *mutter*, convey exactly the antithesis that is wanted—an antithesis which is weakened by diluting the line with a central *and*. As for the word *pronounced*, it conveys no antithesis at all; for a word or a letter that is muttered is also pronounced, however indistinctly. I have not seen either B. M. Pickering's reprint or the original edition; but I confidently hazard a conjecture that Miss Fanshawe did not, like the versewriters of "to-day," write *muttered*, a word of three syllables, in full, when she meant it to be used as of two syllables only. A. J. M.

As regards the question raised by your correspondent Mr. DIXON, as to whether the word *muttered* in Miss Fanshawe's well-known enigma was really written *uttered*, I have at home a letter written by one of her sisters to my father, sending him a copy of the enigma, and complaining that somebody had spoiled the first line, which she wrote thus:—

'Twas in Heaven pronounced and 'twas muttered in Hell.  
*Uttered* instead of *muttered* would not change the



defect of two different words being used in reference to the same sound.

Mr. Fanshawe was the squire of my father's parish, Chipstead, Surrey, during the early period of his fifty-two years' incumbency. In the churchyard there is a tombstone inscribed with some lines, also written by Miss Fanshawe, to the memory of a farmer there. They were about the first I ever learnt by heart, and I can transcribe them now, in this distant land. Whether Mr. Vernon was as good as the poetry I am not old enough to remember. His son was not.

Here Vernon lies, who living taught the way  
How best to spend Man's short important day.  
To virtuous toil his morn of life was given,  
And vigorous noon : his evening hours to Heaven.  
Long ere his night approached his task was done,  
And mildly cheerful shone his setting sun.  
Nor pain, nor sickness could such peace destroy,  
His Faith was certainty, his Hope was joy.  
Good, wise and tranquil, eminently blest,  
Content he lived, and joyful sank to rest.

J. J. AUBERTIN.

Washington, D.C.

BISHOP JOHN LEYBURN (7th S. ii. 508).—This prelate was secretary to Cardinal Howard at Rome. He was consecrated Bishop of Adrametum on Sept. 9th, 1685. He was the first Catholic bishop resident in this country since the death of Charles I. He was committed to the Tower in 1688. He died June 9th, 1702. His publications are a translation of Digby's 'Treatise of Bodies and of the Immortality of the Soul,' and a 'Pastoral Letter to the Catholics of England, 1688. WALTER LOVELL.

See Thompson Cooper's 'Biographical Dictionary,' always useful in its references to Roman Catholic biographies.

EDWARD H. MARSHALL, M.A.

PRECEDENCE IN CHURCH (7th S. ii. 361, 495).—In parishes in Scotland partly burghal and partly landward, churches are erected at the expense of the heritors and feuars of such parishes, according to their *real* rents, as appearing in the Valuation Roll for the county. For example : the parish church of Crieff was divided, on April 25, 1828, by Charles Husband, of Glenearn, Sheriff Substitute of Perthshire, in terms of a Summons of Division raised at the instance of the heritors and feuars, for its division in terms of their several rights therein. The patroness of the parish—the late Lady Willoughby de Eresby—had the right to select the best pew for her own use, and the remaining pews in the church were divided amongst the heritors and feuars. One pew, of twelve feet in length, was apportioned between the freemasons of Crieff, in respect of their lodge, and a slater, in respect of his dwelling-house. The slater, however, closed up his part of the seat, in order to exclude the masons from its use. The masons were indignant at such treatment, and

applied to the sheriff of the county for warrant to compel the slater to restore the pew. The following is Mr. Husband's judgment, of date September 5, 1828 :—

" Finds that the parties having each made choice of certain sittings in the seat in question, then a whole, they must enjoy the same as such, by taking their stations as they happen to enter the church, and neither of them is entitled to appropriate a certain portion thereof, and to put up boards to the exclusion of the other from that portion ; Ordains the defender to remove the erection complained of, and to restore the seat to the condition in which it was at the time the choice was made."

Mr. Husband was esteemed an excellent judge and of great practical experience, and his rule of law has since prevailed in Perthshire.

T. S.

Crieff.

Full information on this subject is to be found in 'The History and Law of Church Seats, or Pews,' by Alfred Heales, F.S.A., proctor in Doctors' Commons, 1872, Butterworths, 7, Fleet Street. The following extract from vol. i., p. 110, may be interesting :—

"The earliest mention we have met with of seating the parishioners according to their degree, under any show of authority (unless we except the remarks by the Judge of the Common-law Court in 1493, as to what he supposed the ordinary might do, and in which he probably only meant to distinguish the two or three great men from the rest of the parishioners), occurs in the year 1577, but it seems to stand alone for a considerable time. It happened at the union of the parishes of All Saints and St. Peter, Maldon, Essex, when (as it will be seen), with the consent of the churchwardens, the Court, held at Prittlewell, 'did order and decree, that the Churchwardens of St. Peter's should cause and procure the parishners there to repaire orderly to the parishe church of All Saintes, one Sondaines and hollidaies, as the parishners of All Saintes ; and that the Churchwardens of either parishe, should joyne together in all matters and cause whatsoever, and everie parishner to be placed according to his degree ; the Churchwardens of either parishe agreed to the order.'"

At paragraph 190, vol. ii., Mr. Heales says, on the legal aspect of the case :—

"Various decisions, probably for the sake of satisfying those who were most likely to be exigent (since the doctrine is not impressed with the stamp of high antiquity, and it appears to want any original legal basis), direct that though all are entitled to seats, yet a preference should be shown for persons of the higher social standing in the parish ; but still the rights of all are maintained, though not their equal rights, which the early decisions emphatically uphold."

It is to be hoped that the question will be settled shortly, and in accordance with the "early decisions." The issue is of vital importance to the Church.

G. H. THOMPSON.

Alwrick.

"A SLEEVELESS ERRAND" (1st S. i. 439 ; v. 473 ; xii. 58, 481, 520 ; 7th S. iii. 6).—The statement that "sleeveless errand" is the original phrase has yet to be proved. I have already shown, in



the Supplement to my 'Dictionary,' that "sleeveless words" is a phrase occurring soon after A.D. 1400; and that "sleeveless reason" occurs before 1500. These are facts. The explanation in my 'Dictionary' is a guess, but accords with these facts.

WALTER W. SKEAT.

Cambridge.

'PICKWICK,' FIRST EDITION (7th S. ii. 508).—F. W. D. may readily distinguish a genuine first edition by certain peculiarities on the title and frontispiece. A genuine edition has on title "Phiz fecit," and over the doorway "Tony Weller, licensed to sell beer, spirits, tobacco," which can be read distinctly. The frontispiece has "Phiz fecit" on the left hand of the shield at the bottom. There is no doubt after six or seven numbers had emanated from the press the demand increased enormously, and by the time Nos. xix. and xx. had been issued in the green covers a reissue had to be made, requiring new engraved title and frontispiece. The reissue has on title "Phiz" larger, and "fecit" in full, and only the name over the door "Tony Weller" can be read; on the frontispiece the signature "Phiz" is on one side of the shield and "fecit" on the other. There are also several other minor deviations.

JAS. B. MORRIS.

Eastbourne.

I have compared the engravings of two first editions, and find that only five out of forty-three are identical. In some cases the design is quite different, as at pages 89, 117, 132, all by Phiz; in others the difference is small, as, for instance, at page 154 the bird-cage in one is placed in the middle of a tree, and in the other it is hanging from the lowest branch, at page 197 a second donkey is, in one copy, shown in the pound.

I should say that the title-page with "Phiz fecit" is the older, as the H of "Hall" is in a different style from the rest, a mistake which is corrected in the other.

C. E.

Your correspondent has not necessarily been deceived in his purchases of 'Pickwick,' if the plates in the books are "unlettered," which is the proof of the first edition. There is an edition, either of the same year or the following one, which has lettered plates, which condemn it at once. It is well known that the actual first issue or edition of the first number of 'Pickwick' was only 500 copies. The "Pickwick Advertiser," in the fifteenth or sixteenth number, I think, first mentions the then issue, but in the eighteenth number, "October 2nd, 1837," which I copy, the notice to advertisers runs thus:—"The impression of the advertising sheet is limited to 20,000, but the circulation of the work being 20,000, that number of Bills is required." The vast proportion of the early numbers are, therefore, reprints, in the strict

sense of the word, and H. K. B. supplied duplicate plates for each engraving. A few plates signed "Nemo," and some not signed at all, are his first productions, and then he always signs "Phiz." The two cancelled plates of "Buss" are, of course, older than their substitutes, and most collectors would not buy a 'Pickwick' without them, assuming them, ugly as they are, to be the great test of perfection and genuineness. "Mr. Pickwick in the Pound" is a plate in which there is considerable variation—two donkeys in place of one. The early plates in 'Nicholas Nickleby' also vary; but in the later novels the variations are at least not so conspicuous. I do not remember how the Seymour plates are managed, but they, of course, are essential.

JONATHAN DIPPS.

Liverpool.

"THE SELE OF THE MORNING" (7th S. iii. 28).—*Sele*, better *seel*, was once a very common word. It is the A.-S. *seol*, M.E. *seel*, time, season. "The sele of the morning" is simply "the time of day." The mod. E. *silly* is the derived adjective. *Hay-sele*, hay time, is common in East Anglia. All this has been explained over and over again. See "Silly," in my 'Dictionary.'

WALTER W. SKEAT.

'ELIANA' (7th S. ii. 448, 498).—E. S. N. says: "Almost all the 'Essays of Elia' first appeared in the *London Magazine*." I have a copy of the *Saturday Magazine* for July 6, 1839, which contains Lamb's 'Confessions of a Drunkard.' I always had an idea that it was published during Lamb's lifetime, and shall be glad to know whether or not this is a reprint. It is given beneath a rude drawing of Correggio's picture of 'Man, the Slave of Licentiousness,' and is signed "Charles Lamb."

JOHN T. PAGE.

Holmby House, Forest Gate.

'ELISABETH REINE D'ALBION' (7th S. ii. 488).—James Frederick, Baron de Bielfeld, was born at Hamburgh, 1717, and died at Treban, 1770. He was for a time Secretary to the Prussian Legation in London, and afterwards was tutor to Frederick II.'s brother, Augustus Ferdinand. For a memoir and list of Bielfeld's works, see Chalmers's 'Biographical Dictionary,' where the poem in question is not mentioned.

EDWARD H. MARSHALL, M.A.

Hastings.

'THE BERKSHIRE LADY'S GARLAND' (7th S. ii. 507).—The 'Berkshire Lady' is not new to 'N. & Q.' All that probably can be learned of the subject of the 'Garland' appeared in a communication of W. B., 5th S. vii. 262-4. It appears that her coffin was discovered in 1820 in St. Mary's Church, Reading, with this inscription:—"Frances Child, wife of Benjamin Child of Calcot



first daughter of Sir W. Kendrick, died 1722, aged thirty-five." Her husband was the survivor by many years, as his coffin has the date of 1767. There is reference to the *Quarterly Review*, vol. cvi. pp. 205-245, 1859, and Fletcher's 'Guide.'

ED. MARSHALL.

ARMS OF THE DUCHY OF CORNWALL (7th S. iii. 29).—In Appendix B. to Lower's 'Curiosities of Heraldry' we learn that the arms of the county of Cornwall are, Sable, fifteen bezants, five, four, three, two, and one, with two lions as supporters, and the motto "One and all." This coat is said to be derived from Cadoc, or Cradock, Earl or Duke of Cornwall in the fifth century. In the arms of the Prince of Wales the quartering for the Duchy of Cornwall is charged with ten bezants. I refer to the engraving in Boutell's larger work on heraldry. Lower (himself descended from a very old Cornish family, I believe) has gone so thoroughly into this question that we may look with some confidence to his rendering being the correct one. The 'Oxford Glossary of Terms used in British Heraldry' (1847) also gives the same number of bezants as Lower, but whether copied from him I cannot say.

J. BAGNALL.

Water Orton.

The arms used at present in the county have fifteen bezants, five, four, three, two, and one. But is it possible that the arms of the county and of the duchy have different numbers?

O. F. S. WARREN, M.A.

I beg to state that on the lease of my farm, which I rent under the duchy, the arms are Sable, fifteen bezants.

THOMAS HENRY BAKER.

Mere Down, Mere, Wilts.

ANCIENT BURIAL-PLACE AT DUNBAR (7th S. iii. 9).—The following passage from the account of Haddingtonshire in the 'New Statistical Account of Scotland' (1845), vol. ii. p. 89, will be of interest to Mr. BOOTH:—

"It appears that the church [of Dunbar] was named St. Bae's, after its founder, according to a traditionary rhyme regarding three female saints, who strove to build a church nearest to the sea. We find that in a charter by King James IV. it is called Ecclesia Collegiata Sancti Bae de Dunbar."

The traditionary rhyme is given in a note, and as it differs slightly from that given by Mr. BOOTH, I transcribe it for his benefit. It runs thus:—

St. Abb's upon the Nab,  
St. Helen's upon the Lea,  
St. Bae's upon Dunbar sands  
Stands nearest to the sea.

G. F. R. B.

BRASH (7th S. ii. 446).—*Water-brash* is a Yorkshire phrase, but it is also Scottish, and, if I may trust my experience, has a still wider range.

Neither does it denote "acidity in the mouth" or stomach, for the water *brashed* up may be tasteless, acid, or, as in the quotation given, bitter from a flavouring of bile. Nor, as I have intimated, does *brash* denote any of these qualities. In Jamieson we find: 1. "To *brash*, to assault, to attack." 2. "*Brash*, a., an effort, an attack," &c. 3. "*Brash*, a., a short turn of work, as in churning." 4. "*Brash*, a., a transient attack of sickness; thus when weaned children may have the *speaning-brash*; when teething, a *brash of the teeth*." So under "Water-brash" he gives, "copious eruptions of aqueous humour," and quotes from Mac-taggart's 'Gall. Cyc.,' "Water-brash, an eruption in the stomach." It is queried whether these four or five uses of *brash* be variants, or some of them of a wholly different root; to me they seem only variants. But it matters not; the result is that *water-brash* and *brash* are equivalent to an eruption, irruption, eruption, or rush, but not to an eruption on the skin, or rash. Miss M. A. Courtney, in her 'Glossary of West Cornwall' (E.D.S.) has "*Brash*, an eruption, a rash"; but what connexion this has with the Rev. T. L. O. Davies's 'Supp. Eng. Glossary' I know not. In Nodal and Milner's 'Lancashire Dialect' (E.D.S.) it is ambiguously said to be "an eruption," but I rather gather that an up-throwing was meant.

BR. NICHOLSON.

*Water-brash*, meaning watery acidity rising from the stomach, I remember being commonly used in Ayrshire forty years ago. A medical friend tells me that "*water-springs*" is the word used here, but that *water-brash* is sometimes used in the hospital by natives of the midland and northern counties. Emerson's use of the word as quoted in 'Two Years Ago' seems to me the same. I find it in the following publications of the English Dialect Society:—

1. Peacock, 'Glossary of Manley and Corringham, Lincolnshire': *Water-brash* = water-springs, p. 269.

2. Dickinson, 'Glossary of Cumberland': *Water-brash* = a gushing overflow of saliva, p. 110.

3. Patterson, 'Glossary of Antrim and Down': *Water-brash* = a sensation of water coming up the throat into the mouth, p. 112; also *brash* = an attack of illness, p. 12.

4. Dr. R. Willan, 'Glossary of West Riding': 1811; reprinted Glossaries vii., ed. Skent: *Brash* = a sudden sickness, with acid rising into the mouth (as in heartburn), p. 84.

ROBERT BOWES.

Cambridge.

*Brash* appears to be a genuine North Country word, of Scotland as well as Yorkshire. Jamieson has *water-brash* in the sense quoted, and Hoblyn writes, "Pyrosis is called *water-brash* in Scotland." Further, Jamieson explains *brash* as "to assault, to



attack." Now pyrosis is an eructation—*eructare*, "to belch out," and seems to justify Emerson's term, "a *brash* of bitter water," i. e., an eruption. We should not hastily question the expressions used by any great writer. A. H.

In co. Antrim this word is in general use in a different sense from either of the explanations quoted by Mr. BIRKBECK TERRY. The Ulster peasantry speak of any attack of illness as a *brash*, and a bad cold is almost always described by them as "a severe *brash* of the cold." M. DAMANT.

TOGETHER (7th S. ii. 347).—In answer to VILTONIUS's query, I beg leave to inform him that *together* is used in Suffolk in the sense he alludes to. An old gamekeeper used to say to the beaters at a battue, "Distribute yourselves *together*," or rather *together*, which is the way the people here pronounce it. The Suffolk dialect is very curious, and many of the words and expressions are, I believe, quite peculiar to this county, especially the use of the word *do*, and the way in which they address their superiors, both verbally and by letter, in the third person.

CHARLOTTE G. DEANE.

Hintlesham Rectory, Ipswich.

BURCELL: BUSSELL (7th S. i. 467; ii. 136).—MR. PEACOCK having given no examples of the occurrence of either of these, but merely stated that they were often found in connexion with hedges, I would conjecture that they are Anglicisations of the French "*Bersault*," Cane-withie with the yellowish bark" (Cotgrave). That is, a species of willow.

BR. NICHOLSON.

WM. HENRY, D.D. OF DUBLIN (7th S. ii. 126).—His "Entrance" or "B.A." not being recorded, his father's name will not appear on the Trinity Coll., Dublin, register. The wills and other documents at the Record Office might throw light on his parentage. In a paper written for the Royal Society, 1739, he describes his church benefice as Killesher, co. Cavan. The day of his death appears from *Faulkner's Journal* to have been Feb. 13, 1768.

C. S. K.

Corrard, Lisbellaw.

CARDINAL QUIGNON'S BREVIARY (7th S. ii. 464).—Allow me to point out that a comparison in tabular form of Quignon's breviary with our English matins and evensong is given in Mr. Procter's 'History of the Book of Common Prayer.'

EDWARD H. MARSHALL, M.A.

Hastings.

That "the Book of Common Prayer is derived directly from.....the breviary of Cardinal Quignon," as Mr. EVERARD GREEN, by quoting the above, seems to think, is a statement so contrary to fact that no churchman who knows anything of his liturgy can allow it to pass un-

contradicted. Being a question of history, and not of theology, the subject is not foreign to the pages of 'N. & Q.'

The fact is that the Book of Common Prayer is partly original and partly compiled from sources so many and various that it cannot with truth be said to be "derived directly" from any one of them. Of these sources the most important are: Firstly, the various uses of York, Sarum, Hereford, Bangor, Lincoln, &c., afterwards incorporated into missals, of which the first two were the best known. Then the three breviaries of Gregory VII., Quignonius, and Pius V. And lastly, less influential works, as the 'Sarum Manual,' containing the occasional offices; the Pontifical or Ordination Services; and Henry VIII.'s three Primers.

Two compilations of the reformed continental churches also left a deep impress on our liturgy. They are (1) the 'Simplex et pia Deliberatio,' drawn up for Hermann, Archbishop of Cologne, by Melancthon and Bucer, from which are taken parts of the communion office and nearly all the baptismal service; and (2) Calvin's 'French Liturgy,' whose influence may be traced in the daily morning and evening service and elsewhere. Of course a subject like this may be pursued to almost any amount of detail; but I think enough has been said to show that no liturgical work, whether Patristic, Roman Catholic, or Reformed, can fairly be claimed as "the direct" source of our Book of Common Prayer.

H. DELEVINGNE.

Ealing.

THE KING'S COURT OF REDLEVET (7th S. ii. 448).—Can MR. RULE make anything of Redleaf, an old seat in Kent? It appears to be in Penshurst parish, a locality in every respect suitable, since it dates before the Conquest.

A. H.

BELLE CHILDREN (6th S. ii. 107, 234).—The following, which appears to settle the meaning of this expression, appears in the *East Anglian*:—

"I have just come across the following in a will of 1564, which seems to determine that it was an equivalent for grandchildren:—'To Thomas Doubledaye and Katherine his wife, my daughter, a cowe. To their children, my *belchildren*,' &c. ARTHUR FOLKARD."

EVERARD HOME COLEMAN.

71, Brecknock Road.

RAREE SHOW (7th S. ii. 267, 337, 459).—I find an example of this phrase in Carlyle's 'Diary,' under date January 21, 1832, which is worth quoting, both as illustrating the use of the phrase and as a criticism on a well-known character:—

"Hogg is a little red-skinned stiff sack of a body, with quite the common air of an Ettrick shepherd, except that he has a highish though sloping brow (among his yellow grizzled hair), and two little beads of blue or grey eyes that sparkle, if not with thought, yet with animation."



Behaves himself quite easily and well; speaks Scotch, and most narrative absurdity (or even obscenity) therewith. Appears in the mingled character of Zany or *raree shone*."—Froude's *Life of Carlyle*, 1795-1835, vol. ii, p. 233.

ROBERT F. GARDINER.

GARNET AS A CHRISTIAN NAME (7th S. iii. 10).—Garnet is a patronymic or family name, not strictly a Christian or personal name; but it certainly is as good as Margaret or Pearl if popularized; but it is not common. Perhaps the associations connected with Dr. Henry Garnet, known as Father Whalley, may be a deterrent. He was superior of the Jesuits in England, and hanged in May, 1606, for complicity in the Gunpowder Plot.

In answer to PHILADELPHUS, the connexion runs thus: Sir Thomas Molyneux, Bart., 1661-1733, married Miss Catherine Howard, leaving, with other issue, two daughters. One of these ladies married Sir Richard Wolseley, Bart., of Mount Wolseley, from whom the viscount is descended. The other Miss Molyneux married the Right Rev. Dr. John Garnet, Bishop of Clogher, *circa* 1744-1800. It thus appears that General the Lord Viscount Wolseley bears the name of Garnet from his great-grand-uncle so named.

Garnet, in any form, is a variant of *granum*, seed, as in garner, grenade, and pomegranate.

A. HALL.

PHILADELPHUS's reference to Sir Garnet Wolseley's Christian name will not stand alone at about the time he would have been christened, as I know a countryprinter who named his children, at about the same time, all after precious stones; but then his reason was more technical, as, besides being the names of stones, they were also those of the type he employed in his business, viz., Ruby, Pearl, Diamond, &c., the first-named having been a practical manager of printing offices in London for many years. The name of Richardyne, also, given by REV. J. M. COWPER (7th S. iii. 8), is quite equalled for singularity by several names found in Col. Chester's *'Marriage Licences,'* vol. i., just issued by the Harleian Society, for on a perusal we find such surnames as Nosebill, Sliger, Skore, Redcan, Saveacre, Billie, Pluckrose, Whitrents, Eviseede, Smithyman, Whale, Printupp, Sermon, Batailhey, Readtithanah, Eightshillings, Penhalwicke, Heshtator, &c., and Christian names such as Faith, Marcy, Comfort, Humiliation, Discipline, Experientia, Mickapher, Euclid, Moregift, Huttofte, Emolian, Phalatias, Ullrisia, Meinhardus, Thankful, &c. Whether Mr. Jeremiah Eightshillings, when he married in 1666 in Shoreditch, got on in the world and rose to a pound we have no means of knowing. That circumstances created names is proved by several children being named Dionis and Peter, when found deserted in the City districts of St. Peter's, Cornhill, and St. Dionis,

Backchurch, and persons who "run and read" may see the same exemplified in the well-known name of Benetfink. ESSINGTON.

The explanation, so far as Viscount Wolseley is concerned, is very simple. His father was Major Garnet Joseph Wolseley, and his grandfather, William Wolseley, for some years a captain in the 8th Hussars and subsequently in holy orders, was Rector of Tullycorbet, in the diocese of Clogher, "of which see his mother's brother-in-law, Dr. Garnet, was bishop" (Burke's *'Peerage and Baronetage,'* 1880, p. 1315). ABHBA.

Bristol.

JEWISH INTERMARRIAGES (7th S. iii. 27).—Your correspondent is right in stating that marriages between Jews and non-Jews were frequent in Bible times; but they became very infrequent after the return from the Babylonian exile and the well-known reform of Ezra. In mediæval times mixed marriages were prohibited as well by the Jewish (Talmudic) law as by the constitutions of the Christian emperors. See the constitution of Valentinian and Theodore, *'Codex Justinianus,'* i. 9, 6:—"Ne quis Christianam mulierem in matrimonium Judæus accipiat, neque Judæus Christianam conjugium sortiatur." The pain was the same as for adultery. This prohibition was frequently repeated by the popes and councils during the Middle Ages, but during the earlier centuries the practice of intermarriage seems to have been rather common, especially in France and Spain. That the Jewish race incorporated foreign elements even after the Christian era cannot be contested: the Khazars, a Turkish tribe, became wholly or partly converts to Judaism, and among the thousands of Spanish or Portuguese Jews baptized by force in the fifteenth century, who returned afterwards to the religion of their ancestors, it is not unlikely that several may have married Christian women of non-Semitic origin. Your correspondent may consult on this subject a lecture of M. Renan, *'Le Judaïsme comme Race et comme Religion'* (Paris, C. Lévy, 1883), and my own criticism of that paper in the *Revue des Études Juives*, vi. 141. THÉODORE REINACH.  
Paris.

MR. JAMES D. BUTLER is referred for the subject to the *Journal* of the Anthropological Institute of Great Britain and Ireland, August, 1885, for the articles entitled, *'Notes on the Race-types of the Jews,'* by myself; *'On the Racial Characteristics,'* by Mr. Joseph Jacobs; and the discussions by Dr. H. Adler and others.

A. NEUBAUER.

Oxford.

JORDELOO (7th S. iii. 26).—The derivation suggested by your correspondent MR. GIBSON is so euphemistic, and even elegant, that I am unwilling



to disturb it; but there are two great difficulties in its acceptance, first *J* changed into *G*, and next the French phrase. I acknowledge that Scotch is very Frenchified, but I do not think the chambermaids and scullions ever spoke French. When I was a boy (at the beginning of this century) we always called the Matula "the Jordan," and into this receptacle all the bedroom slops were emptied. When the chambermaid threw them into the streets, she was obliged to give notice to the passers-by, and cried out "Jordan lo!" shortened into *Jorda' lo!* This is more in accordance with the "uncouth plain speaking" of the early part of this century than the elegant and fastidious "Gardez l'eau," which ignorant maid-servants would never say, and which would never corrupt into *Jorde-loo*. E. COBHAM BREWER.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Ireland and the Celtic Church.* A History of Ireland from St. Patrick to the English Conquest in 1172. By G. T. Stokes, D.D. (Hodder & Stoughton.)

THE early history of every country and nation, whether political, civil, or ecclesiastical, is necessarily involved in a certain amount of obscurity; but there is no country of which this remark is more true than Ireland. These three aspects of national life are not easily disentangled even now. They were almost inextricably intertwined in days when bishops were sometimes kings, sometimes statesmen, sometimes judges; and when the great influences in curbing factions and moulding policies were men or women whose claim to regard lay not in their secular pre-eminence, but in their pre-eminent sanctity, as in the case of St. Patrick, St. Bridget, St. Columba, and other saints. Early Irish history centres round such names as these; and the history of Ireland from the introduction of Christianity to the English conquest, from the fifth to the twelfth century, must under any form of treatment partake largely of the nature of an ecclesiastical history.

There are two elements or causes which make such early history distasteful to the ordinary reader. Firstly, the partisan spirit in which it is usually written. The period in question is the battle-ground of Papists and Protestants. Histories are frequently written in order to prove either that the Ultramontane views of the Romanism of the present day, or that the peculiar tenets of some modern Protestant sect were held by the followers of St. Patrick or the contemporaries of St. Columba. Prof. Stokes avoids the pitfall. He aims at being—and, what is higher praise, succeeds in being—impartial. We may illustrate this by his fair treatment of the subject of early Irish monasticism. He has the courage and honesty, which are characteristics rather of the historian than of the controversialist, to pen the following sentence: "With many it is a favourite idea that St. Patrick, St. Columba, and the other worthies who adorned the early days of Irish Christianity were Protestants of the most approved modern fashion, while with others these Irish saints were Roman Catholics of the most devout and obedient kind. Now, in my opinion, these early Irish Christians were neither Protestants nor Roman Catholics. Many of their practices and doctrines would horrify an ordinary Protestant; others of them would scandalize the ordinary Roman Catholic" (p. 166).

The other element to which we referred in the un-

certain or fabulous character of much of the material out of which Irish history has to be constructed. It is extremely distasteful to any one, except the pious and illiterate monk, to have to wade through voluminous biographies of such persons as St. Bridget and St. Patrick, and to read how the former used to hang her clothes on the sunbeams to dry, and how the latter banished all the snakes from Ireland, together with multitudes of similar prodigies, in order to pick out the grains of truth which may underlie them. Yet this has to be done if anything resembling life is to be thrown into the skeleton information contained in Irish annals, or early architectural remains, or stone monuments with their Ogham or other inscriptions, or local nomenclature. There are two other sources of information, neither of them coming down to us in their primitive form, nor free from mediæval additions, viz., the Brehon law as contained in the 'Senchus Mor,' and the ecclesiastical law as contained in the early collection of canons known as the 'Hibernensis.' Both of these have been laid under contribution by Dr. Stokes. He is widely read in all the authorities available for Irish history, and makes a judicious use of them, carefully dating and distinguishing them, so far as date and distinction are possible. This might be illustrated by reference to any of the seventeen lectures printed in this volume. They form a trustworthy and valuable manual of early Irish history, which should find its place on the shelves of every one interested in that subject. Without professing to exhibit original research in minute points, and without claiming to be an exhaustive history, it is a most convenient summary up to date of all the latest discoveries of specialists, and a gathering together into one focus of the many new side-lights thrown recently from different quarters on Irish history.

*Die Geschichte der Deutschen in England.* Von Karl Heinrich Schaible, M. und Ph.D. (Strasburg, Trübner.)

DR. SCHAIBLE, a late professor at the Royal Military Academy, Woolwich, has utilized some of his leisure hours in compiling this history of his countrymen in England. Although it only extends to the end of the last century, the list of Germans who have found a career and become distinguished in this country is surprising, both as regards quantity and quality. Dr. Schaible shows that from the very earliest times the relations between Germans and English have always been of the most friendly character, and that ever since the days when the Cantii first occupied Kent the stream of migration has steadily flowed from the eastward to the British shores. The care and trouble taken by the author to follow its historical sequence and to trace out the life-history of those of his compatriots who have made a name for themselves here is worthy of all praise, and the more so that this labour of love must at times have been one of considerable difficulty. The careers of such men as Strype, Mercator, and Herschel in science; Kneller, Lely, Angelica Kaufmann, and Hollar in art; of Handel, Haydn, the younger Bach, and Dussek in music—all these belong so much to English history that the incidents of their lives were no doubt easily found and investigated. When, however, it came to the crowd of less-known, but still not undistinguished scholars, divines, soldiers, and commercial magnates who chose England as the country of their adoption, the search for materials must have been somewhat arduous. In fact, on reading over the book one is puzzled to imagine from what sources Dr. Schaible can have derived his facts, and proportionately impressed with the sense of his industry and patience. There is one thing, also, which to an English reader is ver-



sant to observe, and that is the intense feeling of goodwill on the part of the writer towards the country where he passed so many years. In a spirited and eloquent essay on the national characteristics of the English people, which forms the concluding portion of the volume, the author smites the small but noisy band of German Anglophobists with some weighty and effective blows. "Do you really suppose," he asks them, "that any victories gained by despotic Russia over free England and the consequent aggrandizement and material strengthening of the former power would be for the advantage of Germany? Who, on the contrary, can for a moment doubt the fatal consequences which such an event would have for us? Let us look back to the past. What power stood by us when Germany lay prostrate at the feet of Louis XIV. and Napoleon? And if, in the future, France should ever be able to carry out her scheme of giving the hand to Russia, would, under these circumstances, a weak and impotent England be good for us? It is true that a strong and united Germany may be in a position to defy all dangers from outside; but even the strongest man should never despise the friendship of a powerful brother, for he knows that it makes him all the stronger." Let us hope that Dr. Schaible's words may make an impression upon some of his countrymen.

*A Genealogical and Heraldic Dictionary of the Peerage and Baronage, together with Memoirs of the Privy Council and Knights.* By Sir Bernard Burke, C.B., LL.D., Ulster King of Arms. Forty-ninth Edition. (Harrison & Sons.)

As becomes a species of state chronicler, Sir Bernard Burke will bring out his jubilee edition of his 'Peerage' in the jubilee year of Her Majesty's reign. The present edition is but the forty-ninth. As the issue, however, is annual, the next will assumably take place before the fiftieth year of Her Majesty's reign expires. Half a century is a long period in the life of a periodical, and the 'Peerage' has undergone in the course of its existence very considerable modifications. It is now too well known to need description, since it is in the hands not only of the titled classes whose descent it chronicles, but of all engaged in heraldic pursuits. During the past year three peerages have become extinct, and twelve new creations have been made. Other facts of interest which may be gleaned from the volume are tabulated in the interesting prefatory note, in which Sir Bernard owns his indebtedness to his son, Rouge Croix, and other members of the College of Arms.

*A Garland of Orange Blossoms*, edited by Kate A. Wright (Stock), offers a novelty in the form of a quasi-album. It is not a birthday, but a wedding day book. It has, it is gratifying to find, no column for divorce. A further novelty would be a betrothal book, which might, however, open out too dark a chapter of human inconsistency.

*Le Livre* for Jan. 10 remains constant in the affection it has recently shown for English literature. Its longest essay, 'Les Tribulations d'un Chef-d'œuvre,' consists of episodes of the life of Oliver Goldsmith. This is illustrated by vignettes and a plate of a London club of the time of Goldsmith, reproduced after Dickinson. Another paper of interest is 'Flaneries à travers nos Souvenirs et les Rayons de ma Bibliothèque,' by M. Lemerrier de Neuville.

In *Le Moniteur International de la Librairie* (Paris, E. Bernard, 71, Rue Lacondamine), we have a new bibliographical weekly, which promises to be a useful addition to our means of information on contemporary Continental literature.

*The Antiquary*, Vol. XIV. (Stock), includes among many interesting and valuable papers the continuation of 'Quaint Conceits in Pottery,' by the late Llewellyn Jewitt, and those of Mr. Fairman Ordish's important account of the London theatres, the earliest, of course; Mr. W. H. K. Wright's 'Historic Streets of Plymouth'; and Mr. R. S. Ferguson's 'Municipal Offices.' Mr. John Alt Porter writes on 'Garter Brasses.' Some good engravings are supplied, and there is some interesting and suggestive correspondence.

We regret to announce the death of Stephen I. Tucker, Somerset Herald, who died at his residence in the Albany on Jan. 6 last, in his fifty-second year. He was son of Edward Tucker, of King's Nympton, and grandson of William Tucker, banker, of Exeter, the representatives of an old Devonian family, which in its several branches produced some men of eminence. Mr. Tucker graduated at Cambridge, unsuccessfully contested the borough of Reading in 1863, was a member of the Royal Irish Academy, vice-president of several archaeological societies, and a frequent contributor to their journals. He was appointed Rouge Croix in 1872, and Somerset Herald in 1880. He had the reputation of great accuracy in his genealogical investigations. He recently restored to the Hereford Cathedral the brasses which were removed from there many years ago; also a remarkable episcopal brass to the church of St. James, Clerkenwell, and others to the Chapel Royal, Windsor. Mr. Tucker's library was large and important, containing many valuable manuscripts, his collection of engraved portraits was well known. He will long be remembered by a large circle of friends as a man of refined taste and genial disposition. Mr. Tucker was an occasional contributor to 'N. & Q.'

MANY offers of assistance have reached the new Spalding Club, and the following works are recommended as the first issues: 'The Chartulary of the Collegiate Church of St. Nicholas,' to be edited by the Rev. James Cooper; 'A History of the Family of Skene,' by Dr. Skene, Historiographer Royal for Scotland; 'Selections from the Records of Marischal College and University,' by Mr. F. J. Anderson, secretary to the Club; and 'Collections for the History of Angus and the Mearns,' by the Rev. James Gammack.

#### Notices to Correspondents.

*We must call special attention to the following notices:*

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. J. FAHIE ("Early Forms of Telegraphs").—The notices will be acceptable, if they do not occupy too much space.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JANUARY 29, 1887.

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## Notes.

## SOME TEXTUAL REMARKS ON THE PLAY OF 'GEORGE A GREENE.'

The first, or 1599 edition of this play is, so far as the compositor is concerned, a fairly creditable performance; but the MS. from which he set it up was most confusingly incorrect; verse and prose interchanged, verse wrongly divided into lines of no metre and any length, and the words garbled and altered. Dodsley, Reed, Collier, Dyce, and Grosart have each improved it and tried to improve it, but certain tolerably visible errors and difficulties have been left or made, which, besides some suggestions of my own, I would endeavour to correct and explain.

1. In the scene, ll. 1015-6, ed. Grosart, where Jenkin, the under-pinner of Wakefield enters, and a shoemaker is sitting at work, the latter is made to say, "This is the merry town of Wakefield." Nor has any editor seen the absurdity of making Jenkin unaware of where in his own town a good glass of ale was to be got, nor the, if possible, greater absurdity of his not knowing that the shoemakers had the custom of making every incomer vail his walking, that is, his quarter staff, on penalty of a bout with one skilled in its use. Neither have they seen the third absurdity of a shoemaker of the town taking Jenkin for a stranger; nor this fourth, that Jenkin, instead of taking the indirect means

he does for getting out of this, to him, new hobble, should not have simply said, "How now, Goodman Cobble, are your eyes so dimmed by your work that you cannot see me, the town under-pinner?" Again, from l. 1151 it appears that Jenkin might well express his surprise at being told to "down with his staff," since it was the shoemakers of Bradford, and not those of Wakefield, that claimed and enforced this mark of deference. Lastly, all is explained by l. 829, for there George has told his man to "goe to Bradford" and release his lad Willy, and it is after his walk thither that Jenkin is thirsty and seeks for a companion to drink with, and at the same time give him the needful information as to Grime's house, his character, habits, &c., and it is here that he, ignorant of Bradford custom, would, as usual, carry his bat "upon his neck," instead of, like a passer through, trail it on the ground. Some stupid transcriber had, wilfully or otherwise, written "Wakefield" for "Bradford." I must add that my acute friend P. A. Daniel had, like myself, made the necessary alteration in his Dyce.

2. Through this error Dyce has altered "a" to "the" when in l. 1046 Jenkin says to the bellicose shoemaker, "I am under-pinner of a towne," while Grosart, retaining the "a," gives a wrong explanation. Mr. Daniel had marked this also, though I had overlooked it.

3. In the same scene, ll. 1067-8, Jenkin and his opponent having become friends, the former is made to go off, saying to the latter, "Well content, goe thy wayes and say thy prayers; thou escapst my hands to day." But it is ridiculous to suppose that the clown, having by his crafty nonsense and the shoemaker's good humour just escaped by a hair's breadth a sound drubbing, should have attempted to say this before him. An "aside" is wanted after "content." The shoemaker citizen leads the way to the alehouse and goes off the stage, Jenkin, the stranger and clown, stops a moment after the word "content," and, as was frequently the custom, addresses the rest to himself and to the audience, that he may ensure a laugh.

4. Now I will take the different passages more in accordance with their succession in the play. L. 301 begins erroneously with, "Not but her selfe," and the "Not" had been changed to "None." But I think that the true word was "Nought," and that the transcriber or other was misled by the sound and by his memory.

5. L. 537, "Geo. King Edwards better[s]," the editors adding the [s]. But why should George repeat the earl's words verbatim? He certainly hears a vassal say, "We are men that will be King Edwards better," but he specially and ironically addresses himself to this vassal, as shown by the words immediately following, "Rebell thou liest"; nor does he merely thus answer him, but strikes him. Hence it is to me more natural that



he should retort his words on himself, as does the original, "King Edwards better! rebell thou liest." At the very least there is no necessity for the change.

6. L. 557. Kendal, after the stroke just spoken of, says, "Why doest thou strike me then?" But Collier, followed by the rest, with would-be accuracy, alters "doest" to "didst." When, however, one angrily remonstrates with another for striking him, is it not as colloquial—nay, more colloquial—to say, "Why, then, do you strike me?" Must our present tense be confined to the present instant of time when the words are spoken, and not be extended to an action which has just occurred, and to which the remonstrance is directed? Here there has intervened one minute's conversation as to George's capture consequent on his blow, and, allowing half a minute for the ambush to appear, we only get a minute and a half between the stroke and this remonstrance, which is itself brought out by George's expostulating words.

7. L. 615, "But good my Lords." Dyce and Grosart change this to "Lord." But I prefer the plural, because it is George's end to seem most anxious that he should be rightly informed of the wise man's prophecy, and thus the more impose his story on his auditors and the more impress his belief in the wizard's truth-telling on those who had been in great part led to rebel by an ambiguous but seemingly direct prophecy. It is for these causes that he addresses them collectively, and puts each, as it were, on his honour.

8. L. 699, "Say on my sonnes." Why, again, should we with Dyce read "sonne" merely because it is the earl who has spoken. He has said, "Heere is three poore men come to question thee."

9. L. 740, "Give your man leave to fetch me my staffe." This wants a syllable. Read, "fetch me [out]." i. e., "from my hut."

10. L. 765, "Even as Lord Bonfild wist" = knew. This, though accepted by all the editors, seems to me "exceeding good senceless." Surely a letter was dropped, and George, referring to L. 761, really said "wis[h]t." This gives good sense, and that touch of ironical courtesy which is in character with the delineation of George.

11. L. 890, "Cuddie." Greene was certainly a quick and sometimes hasty writer, and not unfrequently, I suspect, one stimulated by Bacchus; but we never, I think, find in his writings such a marked and glaring error. Had he done so the play must have been corrected during the performance, for while here Cuddie is made to give his account of what passed and of what George had asked him, thirty lines before he had said that he had never seen George. In accord with this last statement we know that Cuddie had been fighting James near Sir John a Barley's castle, while George had taken Kendal and Bonfild prisoners at Wakefield. Also, in accordance with this, the earl is

made to enter as a prisoner, wholly independent of Cuddie. Hence it seems to me most probable that (from want of funds or of players) the company were fewer in number when this transcription of the play was used, and that some other than Cuddie was originally the speaker of this portion of the dialogue. The next shows, I think, that there was another doubling of characters.

12. L. 889. George had distinctly said, l. 766, that as L. Bonfild had appealed to the king, to the king both he and the earl should go. Now, for all that we see, only the earl went, though it is odd that the two chief conspirators, who were taken together, should not have been presented before the king together. I believe, however, that in the original play they were presented together, but that in the 1599 copy Bonfild was obliged to double his part with either Scarlet or Much, or even with Robin Hood, as all three immediately come on. There would be the more reason for this, inasmuch as in this scene he seems to have been a *persona muta*, or nearly so. Besides what I have said, I would give the following reasons for my belief. Had he been present l. 923 might have been a full one—

Live Kendal | [and Bon | field] but | as pri | soner[s]—  
for Greene has every now and then a trisyllabic first foot, and within two lines we have

My lord | of Kendal | you are [=you 're] wel | come to |  
the Court.

Possibly, indeed, the feet in which *Kendall* here occurs are quasi-bisyllabic, the word being treated as quasi-monosyllabic, as sometimes were words in *al* or *le*. Secondly, Cuddie, or the person whom he represented, says, l. 913, while the only person now mentioned or present is the earl, "This at their parting"; and again, ll. 918-9:—

It is his [=George's] will your grace would pardon *them*  
And let *them* live although *they* have offended,

for here the "them," &c., must refer to the earl and Bonfild, for they are the only prisoners.

BR. NICHOLSON.

(To be continued.)

#### ENGLISH OFFICERS DRAWING LOTS FOR THEIR LIVES.

I should be glad to know whether any of your readers could supply additional details to the enclosed narrative of an incident at the capitulation of York town, in which thirteen British officers were ordered by Washington to draw lots for their lives, in order that one might be selected for execution. This narrative is extracted from a memoir of Sir Thomas Saumarez (one of the officers in question), published in Ross's 'Life of Lord de Saumarez,' addenda to vol. ii. p. 342; also from Burke's 'Extinct Baronetages,' under Sir C. Asgill, the officer upon whom the lot fell to be executed, but who was subsequently reprieved.



On June 2, 1782, thirteen British officers, who had been taken prisoners with the army under Earl Cornwallis in the preceding month of October, were ordered by General Washington to draw lots that one might be selected to suffer death in retaliation for the execution of a rebel captain by a Royalist officer. The place appointed for the British officers to assemble was Lancaster, Pennsylvania. The names of the thirteen captains were placed in a hat, and in another hat twelve blank pieces of paper and one on which was inscribed the word "unfortunate."

The lot fell on Capt. Asgill, of the Guards, who was in consequence conveyed under a strong escort to the American army, stationed in the Jerseys. Here he remained in prison for six months, enduring the greatest hardships and expecting daily that his execution would take place. Major Gordon, of the 80th Regiment, the senior officer of the British troops, prisoners of war, had obtained permission to accompany Capt. Asgill on his journey from Lancaster, and whilst at Philadelphia, where the Congress was then assembled, he addressed himself to the French ambassador, and claimed in the most impressive way his excellency's interference with the Congress to prevent Capt. Asgill's execution. It is supposed that the remonstrances of the ambassador together with the strong representations made by the British captains to Count de Rochambeau, the general who had commanded the French troops at the siege of York town, had the effect of suspending the execution until the French Government could interfere in Capt. Asgill's behalf.

In Burke's 'Extinct Baronetage' it is stated that Capt. Asgill was unexpectedly released from his confinement by an Act of Congress passed at the intercession of the Queen of France, Marie Antoinette, who, deeply affected by a most eloquent and pathetic appeal from his mother, Lady Asgill, humanely interfered, and obtained his release. Capt. Asgill returned to England on parole, and shortly afterwards went to Paris to make his acknowledgments to the queen.

The reason alleged for this extraordinary transaction was that a rebel captain named Huddy had captured, whilst patrolling at night, an officer in command of a British patrol, Capt. Lippincott, and for no other cause but that the latter was a Loyalist and had attached himself to the British forces, Huddy hanged him without trial. Lippincott's brother, shortly after this occurrence, took Huddy prisoner, and in retaliation for his brother's murder he executed Huddy. This was the story told to the thirteen captains when they were on parole; and they were also informed that General Washington had declared that of the two events of his life which grieved him most, one was his not having done his utmost to prevent the thirteen captains taken by capitulation drawing lots.

The names of the British officers who had to draw lots on the above occasion were as follows: Earl Ludlow, Sir Charles Morgan, Captains Eld, Greville, Asgill, Perrin, Brigade of Guards; Saumarez, 23rd Regiment; Coote, 37th Regiment; Graham, 76th Regiment; Barclay, 76th Regiment; Arbuthnot, 80th Regiment; Hathorn, 80th Regiment; and one other officer whose name is not recorded. J. S.

#### ORIGIN AND PROGRESS OF BARNARD'S INN.

##### CHAPTER X.

So much has been said of the Inn, its origin and constitution, that any account of the studies pursued by its members seems to come somewhat late. It is much to be regretted that the chroniclers of the Society should have dwelt at so great length on uninteresting matters of petty detail, and omitted altogether any account of the object and purposes for which a large body of the students of the law were congregated together, and neglected to explain how the science and practice of the law was advanced by their thus assembling. Assuming, as I have endeavoured to show, that the first employment of the members of the Inns of Chancery was the concocting and preparation of the original and judicial writs, and that as the equitable jurisdiction of the Great Seal took a wider range the writs became more elaborate and complicated in their structure, it may easily be perceived how important it became to have established a body under the control of the Chancellor who would make the study of these processes a part of their exercise. The skill that was necessary in the concoction of the writs must have afforded to the students of the laboratory in which they were manufactured valuable practice, and those desirous of acquiring legal knowledge would naturally be attracted to a body possessing so many opportunities of imparting the science. I imagine the Inns of Chancery formerly to have been what the Six Clerks became in our days. Whatever the information to be acquired at these seminaries might be, however, the method of imparting it was of a character singularly formal, and somewhat grotesque.

The mode of conveying knowledge of the law after the Inns of Chancery became attached to the Inns of Court was through a reader, sent from the mother Society to deliver lectures to the students. The readers in the Inns of Court appear to have been grave professors of the law, often enjoying the dignity of the cof, and selected for their learning and legal acquirements. The office was one of considerable importance, and formerly attended with great cost. Sir Edward Coke says:—

"During the time of reading, which continued three weeks and three days, the reader keeps a constant and splendid table, feasting the nobility, judges, bishops,



principal officers of state, the chief gentry, and sometimes even the king himself, insomuch that it hath cost a reader above £1,000."

It is to be hoped that the emoluments derived from the office were sufficient to meet so vast an expenditure. The readers sent to the Inns of Chancery, however, were not of this high character, though men of great learning have not felt humiliated at holding such an office—Sir Edward Coke himself was reader to the Society of Lyon's Inn.

I have already mentioned the ceremony with which the reader from Gray's Inn was ushered into our hall, and the respect paid to him. No reader could perform the duties of the office by deputy. The readings in the Inns of Chancery were to be held at the same times as those in the mother Society. Previous intimation was given of the subject to be discussed, and different days were appointed for different subjects, as: Monday, jurisdiction; Tuesday, person; Wednesday, count; Thursday, writ; Friday, action; Saturday, plea.

The course seems to be that the reader, on entering the hall, recites certain doubts and questions which he hath previously devised upon the subject for the day's discussion, after which a student, by way of argument, doth labour to prove the reader's opinion to be against law. And then the seniors declare their opinions and judgments in the same, one after another. Then the reader who did put the case endeavours to confute the opinions laid against him, and to confirm his own opinion. Afterwards the youngest member rehearseth another case, which is prosecuted in the same way, and this exercise continueth three or four times.

Another mode of conveying instruction was by moots and boulds, which were usually propounded in the hall after supper. A member ordinarily proposed some knotty point in Norman, arising out of a supposed action, which he argued, being considered as retained for the plaintiff, and was answered by another student, on the part of the defendant, and after argument the seniors declare their opinion as how they take the law to be. To these exercises, quaint as they appear in the present day, Lord Keeper Guildford was a great friend. He used to say that no man could be a good lawyer who was not a good "put-case," and Coke says, "these readings and exercises are most behoofull for attaining to the knowledge of the law."

These practices have long been discontinued, and even the name of reader is scarcely known in the Inns of Court as a law lecturer. In Lincoln's Inn he has become an ecclesiastic, occupying a subordinate place to the preacher, standing in the relation to him of curate to rector. In Clement's Inn the form of reading is still preserved, the Temple sending a reader one day in every year,

who is courteously received, and invited to dine with the Society, but delivers no lecture. Sir George Rose tells me he was employed as reader to Clifford's Inn, and had to deliver a lecture each term.

There seems to be a disposition to revive the ancient method of conveying instruction, and to make the Inns of Court and Chancery, as formerly, colleges for the diffusion of legal knowledge by means of lectures. The Temple and Gray's Inn have lately established lectures, and moots and boulds may again be propounded and argued in these venerable buildings.

AN ANTIEN'T OF THE SOCIETY.

(To be continued.)

CARLYLE'S DEFINITION OF GENIUS.—There is a risk that Carlyle may get less than justice on the question as to what it is that constitutes genius. In his article on Dekker, for example, in the January number of the *Nineteenth Century*, Mr. Swinburne quotes the "infinite capacity for taking pains" as what "Carlyle professed to regard as the synonym of genius," and leaves the matter there for the consideration of his readers. Now, as was pointed out in 'N. & Q.' 5th S. xii. 97 and 6th S. xi. 191, something like this appears in a parenthetical passage in the first volume of 'Frederick the Great,' but it is not the case that the words used amount to a formal and exhaustive definition. The entire sentence, of which the parenthesis forms part, occurs in vol. i. p. 288 of the Popular Edition, and is as follows:—

"The good plan itself, this comes not of its own accord; it is the fruit of 'genius' (which means transcendent capacity of taking trouble, first of all); given a huge stack of tumbled thrums, it is not in your sleep that you will find the vital centre of it, or get the first thrum by the end!"

The expressive qualification "first of all" and the subsequent forcible illustration are indispensable to a correct notion of Carlyle's meaning. A man of genius has his wits about him, and if he is supreme of his kind he will write 'Hamlet' and earn a competency. This "transcendent capacity" is in itself a qualification still undefined, and Carlyle's view of it may be further exemplified from other passages of his writings. In the same first volume of 'Frederick,' p. 20, he says:—

"Man of genius, that is to say, man of originality and veracity: capable of seeing with his eyes, and incapable of not believing what he sees."

While he further dwells on the same idea of sharp and decisive perception as he reflects (p. 291):—

"Men of genius have a hard time, I perceive, whether born on the throne or off it; and must expect contradictions next to unendurable,—the plurality of blockheads being so extreme!"

There are two brilliant passages in 'Past and Present,' either of which better represents Carlyle's



notion of genius than the fragmentary expression used by Mr. Swinburne. In the popular edition of the works these will be found at pp. 75 and 250. The former is as follows, and should always be taken as Carlyle's best formulated deliverance on the subject:—

"Genius, Poet: Do we know what these words mean? An inspired Soul once more vouchsafed us, direct from Nature's own great fire-heart, to see the Truth, and speak it, and do it: Nature's own sacred voice heard once more athwart the dreary boundless element of hear-saying and canting, of twaddle and poltroonery, in which the bewildered Earth, nigh perishing, has lost its way."

THOMAS BAYNE.

Helensburgh, N.B.

PORTS WHO HAVE BEEN PERSONALLY ENGAGED IN BATTLE.—I shall be glad if readers of 'N. & Q.' who may feel interested in the subject, kindly add to the following list, and also correct any errors into which I may have fallen.

Alcibiades.—In the war between Athens and Mitylene (B.C. 406), in which I believe he did not distinguish himself.

Æschylus.—At Marathon, Artemisium, Salamis, and Plataea. Æschylus is said, I do not know how truly, to have been more proud of his warlike achievements than of his poetry.

Sophocles.—In an expedition against Samos, in which he was one of the ten generals in command.

Horace.—At Philippi: "Relictâ non bene parmulâ."

Dante.—At Campaldino (1289); and I think in another battle, the name of which I do not remember.

Chaucer.—Taken prisoner in France. Qy. where? Garcilaso de la Vega.—"Fell sword in hand at the head of a storming party" (Macaulay).

Boscan.—"Bore arms with high reputation" (Macaulay).

Alonso de Ercilla.—"Bore a conspicuous part in that war of Arauco which he afterwards celebrated in one of the best heroic poems that Spain has produced" (Macaulay).

Sir Philip Sidney.—Killed at Zutphen.

Lope de Vega.—In the Spanish Armada.

Ben Jonson.—In an action in Flanders, where, "as he told Drummond, he encountered and killed an enemy, whose spoils he carried off, in the sight of both armies" (memoir by Gifford).

Colonel Lovelace, the Cavalier Poet.—Qy. in what battle or battles?

Goethe.—At Valmy, as a non-combatant, in attendance on the Duke of Weimar.

Körner.—Killed at Dresden, very shortly after writing or finishing his famous sword song.

The author of 'Don Quixote,' the most famous prose fiction, I suppose, in the world's literature, may well be added to this list. Cervantes fought at Lepanto, where he lost his left hand.

Was not Young, of the 'Night Thoughts,' a

military chaplain at one time of his life; and is there not a story of his "mooning" about on the eve of a battle until he mooned into the French lines, thereby standing a very fair chance of being shot as a spy?

JONATHAN BOUCHIER.

Ropley, Alresford.

LAMBETH DEGREES CONFERRED BY THE ARCHBISHOP OF CANTERBURY IN 1886.—

\*M.A. W. David, priest Vicar of Exeter and Rector of St. Petrock with St. Kerrian, Exeter.

\*M.A. E. Doveton, Curate of St. David's, West Holloway.

\*M.A. Oscar Hewitt, Chaplain of the City of London Asylum, Stone, Kent.

Mus. Doc. C. E. Warwick Jordan, Mus. Bac., Oxon, 1869; organist of St. Stephen's, Lewisham. On the recommendation of Earl Beauchamp, Canon Sir Fred. G. Ouseley, Bart., and others.

LL.D. A. C. Ainslie, Prebendary of Wells, Vicar of Langport, Somerset, on the recommendation of Sir E. A. Cross, M.P., the Bishop of Chester, and others, for services on the Royal Commission on Ecclesiastical Courts and to both Houses of Convocation.

B.D. Wm. Crisp, Canon and Chancellor of Blomfontein Cathedral. Translator of New Testament into the Serolong dialect of the Sechuana language, and author of a 'Sechuana Grammar.'

\*M.A. W. Williams, Curate of Aberdare, Glamorganshire.

M.A. Oxon.

QUEEN ANNE'S FARTHING.—As the index to 'N. & Q.' is continually being referred to, it is of interest to record the following. At a sale in Birmingham, in December, 1886, by Messrs. Ludlow, Roberts & Weller, a Queen Anne farthing sold for 19l. 17s. 6d. This is considered a high price, and the specimen in question is called the rarest type, viz., "Peace standing." A. H.

THE DUKE OF BUCKINGHAM AND THE ISLE OF RHÉ. (See 7th S. ii. 488.)—The Duke of Buckingham, as commander-in-chief of the expedition sent to the Isle of Rhé in 1627, conducted the operations from the landing of the troops till their final discomfiture in November following. The fleet sailed from Stokes Bay on June 27th, and arrived at its destination by July 12th. After an obstinate resistance by the French, a successful landing was effected. The army advanced inland. The small fort of St. Marie and the town of La Flèche were rendered to them. On the 17th the army took possession of the town of St. Martin, the inhabitants having fled into the citadel. The approach. Buckingham now blockaded the town, but here his successes ended. The siege continued until Nov. 6th, when a general assault was made, but without success. The



fore, after a "desperate effort desperately continued," were obliged to retire with great loss, and, as the enemy were continually being reinforced with fresh troops from the French fleet, the Duke determined to raise the siege and re-embark for England. Early in the morning of the 8th, "by beat of drum," the army began its disastrous retreat, the like of which had no parallel in the records of the British army; the miserable few that survived the dreadful slaughter got on board the ships the same day, and on the 11th arrived at Plymouth, where the Duke of Buckingham landed.

JAMES HORSEY.

Quarr, I. W.

THE "LAKE HORSE" OF LOCH ARKAIG.—Lord Malmesbury, in his 'Memoirs,' under date Oct. 3, 1857, gives an account of a "mysterious creature," said to exist in Loch Arkaig. His lordship states that his stalker, John Stuart, has seen it twice, and that he himself is "nearly persuaded" of the truth of the creature's existence. There appear to have been other stories of the existence of such an animal in other Highland lochs about the same time, notably in Loch Assynt. Probably during the lapse of thirty years this "mysterious creature" has been duly accounted for; if so, I should like to know. My own view is that the "lake horse" is a *seal*, for Lord Malmesbury concludes his remarks on the appearance of the creature by stating that "it would be quite possible, though difficult, for a seal to work up the river Lochy into Loch Arkaig."

J. STANDISH HALY.

THE BINDING OF MAGAZINES.—In referring to the Leech caricature of the Mulready envelope that appeared in *Punch* in 1844, a correspondent of 'N. & Q.' (MR. ALGERNON GRAVES) says the reason it is not to be found in bound copies of *Punch* is that the cut was inserted amongst the advertisements on the inside of the cover. This gives me an opportunity of again insisting on the desirability of binding the wrappers and advertisements just as issued with periodical literature worthy of preservation. For those who delve in the annals of the past, absolutely complete sets of old magazines would be mines of wealth indeed: we may at least leave such wealth for those who come after us.

The practice of the British Museum is to bind with the text the first and last covers of the year or volume, advertisements (social history is largely written in advertisements) being included when they appear to be of importance. The wisdom of the wisest would be impossible taxed in forecasting what will be of importance to the unborn.

ANDREW W. TUCKER.

ATONE.—Dr. Murray shows that this verb arose from the use of such phrases as "to be at one," or

"to bring, make, or set at one." I wish to point out that I believe I have discovered that such phrases arose out of a translation from similar French phrases, so that it is really of French origin, as doubtless many of our English phrases are. In 'Le Livre de Reis de Engleterre,' ed. Glover, p. 220, we find that a reconciliation was attempted between Henry II. and the Archbishop Saint Thomas, but they could not be at one; or, in the Anglo-French original, "il ne peusent mie estre a un"; i.e., they could not be reconciled, or, as Shakespeare would have said, they could not "atone together."

WALTER W. SKRAT.

'B. B.' A FARCE.—Mr. G. A. Sala, when writing ('Echoes of the Week,' Dec. 25, 1886) of the appointment of Mr. Montagu Williams to the office of a stipendiary police magistrate, says of him, "He has not, I believe, written any books; but he made some essays, I believe, many years ago, in the poetic art." Although the share of writing a farce may not be looked upon as the production of a "book," yet I may remind the many admirers of the popular new stipendiary, that in March, 1860, he and his fellow Etonian barrister Mr. F. C. Burnand, the present editor of *Punch*, jointly wrote the farce 'B. B.,' in which Robson scored a great hit by his personation of Mr. Benjamin Bobbin, a very timid man, who, from the initials on his portmanteau, is taken for "the Benicia Boy," Heenan, the American prize-fighter, and is thereby placed by his admirers in some ludicrous situations. CUTHBERT BEDE.

'MONITEUR UNIVERSEL.'—It is known to some that the reprint of the *Moniteur* from 1789 includes much news as to French plans in Ireland, correspondence from Napper Tandy and other rebels, &c. The chief foreign news was from England and from the *Times*, *Morning Chronicle*, *Morning Post*, &c., not forgetting movements of English cruisers. Debates in the House of Commons are sometimes given at greater length than those of the French legislature. The reprints from the English papers appeared about eleven days after in the *Moniteur*. The value of this repertory of facts and lies is well known.

HYDE CLARKE.

A CAXTON FOR FIVE SHILLINGS.—In the auction catalogue of the libraries of Dr. John Godolphin and Mr. Owen Phillips, sold by Wm. Cooper at "Westmorland-Court in St. Bartholomews Close," Nov. 11, 1678, No. 101 of the "Philology in Folio," "Geffry Chancers Translation of Boetius de Consolatione Philosophic, in English, and Printed by William Caxton," sold for "0-5-0" (p. 25 of the Catalogue in the volume 821, i. 1, in the British Museum). These old catalogues (I have been looking through them, as Mr. F. A. Lyons did, for Shakspeare entries) do



make one's mouth water. A copy of the second folio of Shakspeare fetched only 16s. in 1678.

F. J. F.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**FAMILY OF RAOUL OF CONSTANTINOPLE.**—The head of this family was the Norman knight Raoul, a follower of Robert Guiscard, Duke of Apulia. He was sent by his chief on a mission to the Byzantine court, in which he failed, and in excuse offered explanations and advice, which so enraged Guiscard that he forthwith dismissed Raoul from his service. The story is related by Anna Comnena ('Alexiad,' l. i. § 15, pp. 71-73, Bonnæ, 1839). Raoul then returned to Constantinople and settled there, and his descendants filled high offices at the imperial court until the city was taken by the Turks in 1453. After that the name of Raoul rarely appears in history, and occasionally seems to have been confounded with that of an ancient Byzantine family, viz., that of Rali (or Ralli, as it was frequently spelt by the Italians). In proof of this I will give two instances:—

1. In A.D. 1466 the Venetians, under Victor Capellus, took old Patras, and Phranzes says ('Chron,' bk. iv. c. xxii. p. 426): ἐπιδραμόντος οὖν τοῦ Ἀμάρη εἰς βοήθειαν τῆς χώρας ὁ πρόμηθεὺς τοῦ τῶν Ἑνεῶν στόλου η ναυαρχος καὶ ὁ Ράουλ Μιχαήλ ὁ Ἰσῆς μετὰ πολλῶν καὶ καλῶν στρατιωτῶν ἐτρέψεν αὐτὸν κατὰ κράτους, &c. Further on he says: καὶ αὐτὸν δὲ τὸν Ράουλ Μιχαήλ ἀλώσαντες τοῦ ἵππου ἐκπεσόντα ἐκάθισαν αὐτὸν ἐπὶ σκόλοπος.

The same incident is related, under the same circumstances, by Theod. Spandoginus Cantacuzene in Sansovino's 'Hist. Univ. di Turchi,' p. 203; but here the unfortunate commander is called Michel Ralli, and Hammer and others also mention him by this name. Moreover, the Venetian "provisor" of the Peloponnesus, writing to Victor Capellus on September 7, 1466, refers to the disaster which has befallen "Michaeli Rali" ('Cancellaria Secreta Veneta Reg. xxii., 1464-1466,' c. 187, in Sathu's 'Monumenta Historiæ Hellenicæ,' vol. i. p. 258, Paris, 1880).

2. About the same time there was another Michael Ralli, surnamed Drimi (in Greek Δρυμῆς), who had estates in the Morea and was employed by the Venetian Republic to levy troops. Charles Hopf, a great authority on the history of the Middle Ages, refers to him in Ersch and Gruber's encyclopedia (vol. lxxxvi. p. 155) under the name of "Michael Raoul Drims." But the Italian "providitore" of the Morea, who was constantly transacting business with him, and must have

known his real name, invariably calls him Michali Ralli Drimi in the despatches to his government (v. Giacomo Barbarigo, provveditore generale della Morea, dispacci della guerra di Peloponneso, 1465-1466, MS. in the Biblioth. Municipale Magnani, Bologna).

Can any of your readers explain these discrepancies? Is it known what became of the Raouls after the fall of Constantinople? A. A. RALLI.

**Lines addressed to Lady Charlotte Campbell.**—I wish to know whether the following lines have ever appeared in print:—

Lines addressed to Lady Charlotte Campbell with a manuscript copy of the author's poems, in return for a printed collection of her own poetry, by Walter Scott, of Edinburgh, 1799:—

Of old 'tis said in Ilium's battling days,

Ere Friendship knew a price, or Faith was sold,

The Chief, high-minded, famed in Homer's lays,

For meanest brass exchanged his arms of gold.

Say, lovely lady, know you not of one

Who, with the Lycian hero's generous fire,

Gave lays might rival Grecia's sweetest tone

For the rude numbers of a northern lyre?

Yet, tho' unequal all to match my debt,

Yet take these lines to thy protecting hand,

Nor heedless hear a Gothic bard repeat

The wizard harping of thy native land.

For each (forgive the vaunt) a wreath may grow,

At distance due as my rude verse from thine;

The classic laurel crown thy lovely brow,

The Druid's magic mistletoe be mine.

CONSTANCE RUSSELL.

Swallowfield, Reading.

**THE NAME BONAPARTE.**—Did any political significance ever attach to the spelling or pronunciation of "Bonaparte"? In the days when it was customary to speak of him as "the Corsican usurper," I think the name was generally written "Buonaparte," and I remember to have heard very old people call him something which sounded like "Bonyparty." I think, too, that in the doggerel verses appended to caricatures of the early part of the century I have seen his name rhyme to "hearty." Those who refused to recognize him as a Frenchman would probably lose no opportunity of writing and pronouncing his name as that of an Italian, whilst others would write "Bonaparte," and in pronouncing the name would make the final *e* silent. I should like very much to know whether the variations I mention were accidental and partly due to ignorance, or whether they had any political meaning. We all know that in speaking to a Frenchman of a certain territory we must not say "Elsace," and that a German would most likely correct us if we mentioned "Alsace." R. B. P.

**THE JEWISH DIALECT ON THE STAGE.**—Amongst my playbills is one of Covent Garden Theatre for June 25, 1817, announcing the appearance of Booth in 'The Merchant of Venice.' It is stated that



Mr. Booth will perform the part of Shylock for the first time, and "will, by particular desire, play the character for that night only in the Jewish dialect." The idea of Shylock being seriously played in the dialect of Fagin or of the Thackerayan *Sidonia* is a little staggering. Perhaps one of the dramatic correspondents of 'N. & Q.' will be able to record from contemporary information the feelings of the audience on this interesting occasion, and whether the transformation of the "Jew that Shakespeare drew" into a kind of Ikey Solomons "took" with the public. W. F. P.

"FIGHTING LIKE DIVILS FOR CONCILIATION," &c.—In Lady Morgan's 'Memoirs,' vol. ii. p. 232, she, in a scrap of her diary for October 30, 1826, describes the stanza of which the above is one line as a compliment paid her by a ballad-singer in the Dublin streets. In 'The Life of Charles Lever,' by W. J. Fitzpatrick, LL.D., London, 1879, vol. i. p. 40, the stanza is said to have been one of many sung by Lever (?), during his Trinity College student days, in the streets of Dublin, in his disguise as a ballad-singer. The passage is obscure, referring either to a ballad sung by "Rhoudlum" or by Lever himself, or merely adapted by Lever in one of his novels. Can any of your correspondents throw any light upon the authorship of the stanza, i.e., whether it was Lever's own composition, or merely a much earlier ballad by some Irish poet, sung by Rhoudlum and other street minstrels? DABBY THE BLAST.

BERESFORD FAMILY.—I should be obliged if any of your readers could give me any information concerning the following persons; also of the descendants of Thomas.

Ralph Beresford, citizen and alderman of London, married a daughter of William Elton, but had no issue.

Roger Beresford, sheriff and alderman of London 5 Hen. VIII., married, but had no issue. Arms: Sable, three bears valiant or. These were brothers.

Thomas Beresford, D.D., Rector of St. Sepulchre in the early part of the seventeenth century, married a daughter of Rev. Dr. Withers, and had issue William and others. S. B. BERESFORD.  
14, Ivy Lane, E.C.

[Communications may be sent direct.]

WORKS OF J. W. CROKER.—Will some correspondent be so kind as to tell me where to find a complete list of works edited by the late John Wilson Croker? ECLECTIC.

POLLARD FAMILY.—I am anxious to trace the family of Pollard of Langley, in the parish of High Bickington, co. Devon, and should be very grateful to any one who would furnish me with some information. The last owner appears to have been John

Pollard, whose burial is recorded in the Yarncombe register 1714, and family wills show him to have been born about 1677. At his death the Langley estate would seem to have passed out of the family, I believe by sale. I am anxious to know who were his heirs, and whether he left any will or not. He had a first cousin Thomas Pollard, who was living in 1677, having been born before 1667. These two men are the last of the Langley branch of Pollards that I have come across. Any later information of this family would be gratefully received. R. POLLARD.

30, Cranley Gardens, S.W.

CLUB.—When was this word first used in the sense of a society? In Hiceringill's 'Gregory Father-Greybeard,' 1673, it is used both as a substantive and verb. He speaks also, at p. 2, of "some mountebanks *Bill* at every Pillar and Post to be gazed on, if not laughed at."

RALPH N. JAMES.

TAVARES, MUSICIANS.—The following entries are quoted from Phillips's 'Dictionary of Biographical Reference':—

"Tavares, Manuel, Portuguese, music composer, 1625, K."

"Tavares, Nicholas, Portuguese musician and composer, 1627, K."

List of works referred to: K., Fétis, F. J., 'Biographie Universelle des Musiciens,' Paris, 1860, 10 vols. Will any of your correspondents favour me with the passages from these books respecting these musicians? FREDERICK LAWRENCE TAVARÉ.

22, Sherwood Street, Fallowfield, Manchester.

THE LASCARIS.—Mr. Mallock, in 'The Old Order Changes,' i. 13, 22, 26, talks of two Lascaris quarterings in a coat of arms surmounted by the coronet of a Maréchal of France, carved upon the gateway of an old town, apparently near Nice, and adds: "The Lascaris were seigneurs in this part of the country." Can any reader tell me if this statement is authentic or imaginary? I do not know of any branch from the Byzantine stem but the Counts of Vintimiglia, the Brusa and the Cretan branches. Are there any works treating of this race besides the notices in Gibbon, Duncange, Saladini's 'Teatro Araldico' (vol. vi.), Villemain's 'Les Lascaris,' and the 'Biographie Universelle'? M. H. WHITE.

Dalmore, Oban, N.B.

GENERAL HON. ROBERT MONCKTON, DIED 1782.—I should be much obliged for information as to this officer. He had a command at Quebec, 1759, and was Governor of New York, 1761.

HORACE W. MONCKTON.

1, Hare Court, Temple.

"WE LEFT OUR COUNTRY FOR OUR COUNTRY'S GOOD."—Can any of your readers or you tell me what is the popular meaning nowadays of the



above expression? Reference to any author (dictionary or other) showing the adoption and use of the phrase will oblige. The quotation in the above form is from Barrington. BETA.

GEORGE J. W. AGAR-ELLIS, LORD DOVER.—  
1. Can any contributor of 'N. & Q.' kindly give me the names of the articles contributed by Lord Dover to the *Edinburgh* and *Quarterly* reviews?  
2. When were the 'Remarks on the Origin and Honours of the British Peerage' published? See 'N. & Q.' 4th S. xi. 423.  
3. What was the date of the first edition of 'Lives of Eminent Sovereigns of Modern Europe'? It was not published until after Lord Dover's death, and the fourth edition, according to Low's 'Catalogue of English Books,' is dated 1853. G. F. R. B.

"BIBLIOTHECA NICOTIANA."—Has this collection of the late Mr. William Bragge's ever been dispersed? This information is required more especially with a view to examine, if possible, A. W. Bain's 'Tobacco: its History and Associations,' 1836, in seventeen large folio volumes (No. 228 in Mr. Bragge's catalogue). J. J. S.

BENJAMIN DISRAELI.—Who was the notary public of this name (spelt without the apostrophe) who figures in Watson's 'Dublin Almanac' of 1870 as then in business in Grafton Street, Dublin? J. G. A.

Paris.

JOHN DRAKARD, author of the 'History of Stamford' and proprietor of the *Stamford News*, was in 1811 sentenced to eighteen months' imprisonment and to the payment of a fine of 200*l.* for libel. The trial is reported in Howell's 'State Trials' (1823), vol. xxxi. pp. 495-544. Can any reader of 'N. & Q.' give me the dates of Drakard's birth and death? It would appear from Burton's 'Chronology of Stamford' that Drakard was alive in 1836. G. F. R. B.

GREYNA GREEN REGISTERS.—It is stated in the *Times* of January 14, p. 7, that the register of marriages which took place at Allenson's Toll Bar, Greyndale Green, is now in the custody of Mr. Wright, a solicitor practising at Carlisle, and that it contains upwards of 8,000 entries. Also that several registers were kept at various places along the borders of Scotland. Where, and in whose custody are they? It would be a very good thing if all such books could be transferred to the custody of the Registrar General. G. W. M.

HUGUENOT FAMILIES.—Can any reader of 'N. & Q.' inform me where a list can be found of the chief Huguenot families which fled from France after the revocation of the Edict of Nantes 1685; and if there is any book containing notices or an account of the family of the Marquis de

Saintes (in Saintonge)? One of their ancestors was a knight of St. Catherine, and the family had as their arms the insignia of her martyrdom. J. W. SHAND-HARVEY.

ADMIRAL KNOWLES.—Can any one give me a clue to the family of Admiral Knowles, living in Chelsea about 1757? His estate or country residence, marriage of his daughters, &c., would greatly oblige. E. LATOUR.

### Replies.

#### MASTER AND SERVANT.

(7th S. iii. 45.)

The folk-tale given by URBAN as current in his youth in the West Riding of Yorkshire is not confined to that part of England. I heard it about seventy years ago from an old farmer's wife, who came from one of the south-western counties, either Devonshire or Somersetshire. Her version of the story was as follows: A farmer, on engaging a female servant, made it a condition that she was to learn Latin, and always address him in that language. He instructed her to call him "Maister Domine"; a bed, "easy degree"; breeches, "— crackers"; a cat, "white-faced Simminy"; fire, "hot-cockolorum"; water, "absolution"; and a barn, "high top o' mountain." A few nights afterwards, when the farmer had retired to rest, the cat, that was playing about in the kitchen, caught up a stick from the faggot that was burning on the hearth, and ran out with it in the direction of the barn; upon which the servant roused her master out of his sleep in the following terms: "Rise up, Maister Domine, out of your easy degree; put on your — crackers, and come down to me. White-faced Simminy has run away with hot-cockolorum, and if we can't get absolution, high top o' mountain will be all over hot-cockolorum." It will be noticed that the opening words of this speech are cast in a metrical form. The story went on to say that the farmer was so long in taking in what was said, that the fire spread and the barn was burnt to the ground. Perhaps the lesson intended to be conveyed is that it is dangerous to teach women Latin. There is a French saying, "Femme qui sait latin, ne vient jamais à bonne fin." E. MCC—.

This folk-tale occurs in the 'Tredici piacevole notti' of Straparola, where it is told of a grammarian who insisted on a peasant he had taken into his service calling the bed "riposarion"; the cat, "saltagruffa"; the fire, "carniscolorum"; water, "abundantia"; and his wealth, "—stantia." The boy revenges himself for his master's roughness by setting the barn on fire by means of the cat; and the master, not at first comprehending the jargon which is used, is



obedience to his commands, in informing him of the catastrophe, has the mortification of seeing his house burnt down. Dr. Pitré has collected two versions in Sicily. That published in his great collection of Sicilian folk-lore is entitled 'Tippiti Nuàppiti,' from the mincing name given to the cat. Here the master's wife, wearied out with her husband's folly, conspires with the servant to put him to death by setting the house on fire (also with the aid of the cat) and burning him in it. She then marries the servant (Fiabe, 'Novelle e Racconti Popolari Siciliani,' vol. iii. p. 120). The point of the Yorkshire variant as narrated by URBAN is no longer the "poetical justice" of these Italian tales, but simply the absurdity of giving warning of a fire in the stilted gibberish of the master—unless, indeed, the narrator's memory has failed him of the rest. E. SIDNEY HARTLAND.

Swansea.

The tale as told to me a child ended thus—it is not worth while to give the dialogue at length, which can easily be guessed at—but this was the maid's address: "Rise up, Mr. Ord and Mrs. Easy, call Filiach and Filii (the children), for puss-puss-pussy pus tried to get beef-staky-corn (the roast meat), ran against hot-cockolorum (the kitchen fire), caught hot-cockolorum in her tail, ran up astyanax (the stair-case), and if it had not been for pond-pondalorum the castle would have been burnt down." Hot-cockolorum in the cat's tail was an idea which I always received with the greatest delight, and I am not sure that some of us were not once caught trying to put it in practice. C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

URBAN may be interested to know that the folk-tale which he traces to the West Riding was taught to me in my childhood in London. I never saw it in print, but it reached our nursery in the following form: "Sir Augustus à Domino, arise from thy easy decree, put on thy fortune-tellers and thy haydown treaders, and come down to me. For Miss Catus has climbed up the high top mount with a piece of hot-popalorum on her tail, and without the aid of absolution we shall all be undone." J. H. WYLIE.

Rochdale.

[Many variants have been received.]

PONTEFRACT=BROKEN BRIDGE (7th S. i. 268, 377; ii. 74, 236, 350, 510; iii. 58).—I must confess my disappointment at both the matter and the tone of Mr. STEVENSON's last communication under the above heading. After he had taken eight weeks to prepare his thunderbolt, he might have produced something more to the point.

To take the conclusion of his article first, as being the only part of it which has more than a very indirect relation to the heading, I notice that

he persists in the utterly unwarrantable assumption that Ordericus Vitalis speaks of a "broken bridge." This is, however, not even a "guess," reckless or otherwise; it is a pure interpolation. Ordericus, following William of Poitiers (I accept thankfully Mr. STEVENSON's correction, and cannot account for the name of Richard being on my notes), speaks of *Fractus-pons* as a proper name; so that the "explanation" which, in order to make the passage "one of no difficulty," Mr. STEVENSON produces for our acceptance, as from the depths of his own inner consciousness, is altogether superfluous, no difficulty existing. The passage in Ordericus Vitalis is too long for quotation, but the situation may thus be described:—

"The king was stopped at Pontefract, which commanded the river, by its swollen condition; and between the site of Pontefract Castle and the water, a distance of less than two miles, the ground would have been covered with his army, who vainly tried the usual passage; and that failing them, sought another above and below."

But when Ordericus wrote that part of his history, which he did in 1124 (copying, or rather abridging, from William of Poitiers, who wrote in 1071), the name of the town nestling under the castle had recently been changed to *Fractus Pons*, which a century or two afterwards became *Pons Fractus*, and ultimately *Pontefractus*. Each portion of the name commenced with an indisputable capital letter, as in the Pontefract charter of 1194. And the whole context of Ordericus Vitalis shows that he was referring to no "broken bridge" at all, but to a place of that name. He tells us that the river (1) was not fordable (i.e., in its then condition, swollen by autumn rains, and not at all on account of some supposed bridge having been broken, as frequently assumed, and as now again unnecessarily imported into the question by Mr. STEVENSON; and (2) that it "could not be crossed by boats." The king was advised "to build a bridge"—not to repair a broken one, surely the more easy task, if any such existed—but he refused, for reasons assigned. That the difficulty might otherwise be conquered, a ford *supra infragus* was sought; but there is not the smallest suggestion of the existence of a bridge, broken or perfect, or even of one of boats. It is evident that the usual mode of transit had been by a ford which was temporarily impassable, and that the "broken bridge" on which Mr. STEVENSON relies is but a broken reed, the result of a guess, and in contradiction of all the evidence.

This imagined "broken bridge" over the Aire—"broken bridges," says one authority—is a pure interpolation of the commentators; and the fact that Mr. STEVENSON must have "failed to see" the original, does not justify him in his reckless aspersions of recklessness upon others. But the bridge which gave its name to the township which it bounds was on a streamlet, an affluent of the larger



river, as I stated 7th S. ii. 74; and, as it may still be seen, it is a one-sided lop-eared structure, "scant half a mile east out of Old Pontefract," as says Leland; which, whether broken or not, could have impeded no one, for reasons which I have already given.

But I can furnish another reference to this name of the town in the almost contemporaneous history of Richard of Hexham, 'De Gestis Regis Stephani,' written between 1135 and 1140, which makes this very clear. I quote from "Decem Scriptores": "Ea tempestate [i.e., at the death of Henry I., in December, 1135] Willielmus cognomento Transversus, qui honorem Fracti Pontis (sic enim quoddam oppidum nominatur)..... habuerat." Thus the Fractus Pons was most definitely and clearly no "bridge" at all, but a town, and a town the name of which required some explanation, as perhaps having been conferred so recently that Richard of Hexham, a northern authority, who certainly knew somewhat of Yorkshire, and who, as an Augustinian canon, probably knew much of Pontefract, considered an explanatory parenthetical clause to be, for the sake of perspicuity, a necessary insertion when he named the "oppidum."

The question, moreover, does not turn in the slightest degree upon whether Ordericus Vitalis generally used later forms of names than did William of Poitiers, but whether, in transcribing and abridging a portion of the history written by the latter, he did, in one particular instance, substitute a newly conferred name in place of one that had been formerly in use.

May I add that the earliest writer who is said to have connected the miracle of St. William with some "broken bridge" at Pontefract is Thomas of Castleford, a monk of St. John's monastery? He flourished in 1320 (Stevens, i. 207a), but his work is said to have been destroyed when many of the Cott. MSS. were burnt in October, 1731. I have, however, failed to discover the name in the old Cottonian catalogue, or, indeed, the slightest indication that any work ascribed to that fourteenth century monk was ever included in the collection. Will Mr. STEVENSON or some other diligent student of 'N. & Q.' seek out this history? In order to save some investigation, I add that a short biography of Thomas of Castleford is given by John Bale (Brit. Mus., 819 b, 18), and in Leland's 'Commentaries,' p. 331, cap. cccxl. (Brit. Mus., 2510 ecc).

In his remarks upon Æthelburgh (Tate), Mr. STEVENSON is again guilty of special pleading, stating my case in his own way, in a shape that I repudiate, and then confuting it to his own satisfaction. His ridicule of the suggestion that Tate, the second name for Æthelburgh, was an abbreviation of its first half, is no argument; while his disbelief that Tatan hardened into Tadden is in

utter despite of the evidence which I have already produced that the Tatecastre of Domesday is the present Tadcaster, where an analogous hardening has certainly occurred. I may, however, take the liberty of reminding him, for his conviction, that the Domesday *felt* is now universally *field*, and that the Domesday Tatewic, Catbi, Coletun, Cocualt, Elaut, Fotingham, Gretlintone, Holant, Anagorebi, Rutba, Schitebi, Snitehala, are now respectively—I arrange them in alphabetical order, for more easy reference—Adwick, Cadeby, Colden, Coxwold, Elland, Frodingham, Grindleton, Hoyland, Osgodby, Rudby, Skidby, and Snydal; while all the Ethel family early exhibited the same tendency, Ethelwin becoming Edwin, Ethelgar becoming Edgar, Ethelward becoming Edward, and even Ethelburg herself figuring as Eadburg—(Ethel into Ead! nearly as bad, Mr. STEVENSON will say, as the historic transmutation of John Smith into Julius Cæsar). But, in fact, the evidence is overwhelming of that hardening of the *t* of Saxon times into the *d* of a later date, which Mr. STEVENSON's theory would make to be improbable, if not impossible.

With regard to the *es* in Taddenes Seylf, I had seen no difficulty, though not altogether for the reason suggested by Mr. STEVENSON. I had treated it as a duplication of the initial of the second part of the word. For the correct version of the Saxon I should hardly have gone, as Mr. STEVENSON has done, to a Norman writer like Simeon of Durham, or even to Florence of Worcester, whom Simeon reproduced. I should the rather have gone to Tiberius, B. iv., an early copy of the lost original of all the later versions of this part of the 'Saxon Chronicle'; in which case I should have found that, in fact, there is now no contemporary authority whatever for this use of Taddenes Seylf, and that the redundant *es* is as likely as not to have proceeded from the fault or the love of embellishment of the eleventh century copyist, who is the earliest authority for the orthography as we have it. Having ascertained the probability of this aspect of affairs, I should have tested my "guess" in other ways before I adopted it, till finally I might have considered it deserving of being placed on my list of "probable hits at the truth." Mr. STEVENSON seems to have acted differently; but he cannot be absolutely congratulated on the results of his method, if that can be called a "method" which appeals to the Simeon of Durham of the twelfth century on a point of tenth century orthography.

To conclude. While noticing that Mr. STEVENSON ignores my challenge to him to produce a single instance of the use of the form Æthelburgh-Tate in any authentic document, I should mention that the fact of its being a second name (such as to Elizabeth and Bess), not an addition (such as Elizabeth-Bess), as Mr. STEVENSON seems to do



pose, was very clearly proved by the late Rev. Father Haigh, who found the name *Tata* among the queens in the 'Liber Vitæ' of Llandisfarne, in exactly the position which the name of Æthelburgh might have been expected to occupy, the name Æthelburgh itself being absent. This is very nearly as if a chronicler had catalogued King Henry's three children as Edward, Mary, and the "good Queen Bess."

Pontefract,

R. H. H.

**ZOLAISTIC : ZOLAISM** (7th S. iii. 45).—Here are two quotations for these words earlier than those given by MR. GARDINER :—

"I have had in view a particular form of *Zolaism*, much in vogue at this moment. I am speaking of the *naturalisme précieux*."—F. de Pressensé, in *Athenæum*, Dec. 30, 1882, p. 875, col. 3.

"How could he then find comfort in *Zolaistic France*? For, properly considered, *Zolaism* is at the source of that grovelling temper which has come upon France."—*Athenæum*, Jan. 30, 1886, p. 160, col. 2.

JOHN RANDALL.

**THE TWELVE GOOD RULES** (7th S. iii. 48) alluded to by Goldsmith in 'Description of an Author's Bedchamber' as well as in 'The Deserted Village,' are as follows: 1. Urge no healths; 2. Profane no divine ordinances; 3. Touch no state matters; 4. Reveal no secrets; 5. Pick no quarrels; 6. Make no comparisons; 7. Maintain no ill opinions; 8. Keep no bad company; 9. Encourage no vice; 10. Make no long meals; 11. Repeat no grievances; 12. Lay no wagers.

H. S. ASHREE.

Compare the notes to 'The Deserted Village' in Hales's 'Longer English Poems.' These rules have been ascribed—I know not on what authority—to King Charles I. Hence Goldsmith, in a private letter to his brother, enclosing some lines of a poem similar to 'The Deserted Village,' thus describes a room in a country alehouse :—

The humid wall with paltry pictures spand;  
The game of goose was then exposed to view,  
And the twelve rules the royal martyr drew.

J. MASKELL.

The following distich—also by Goldsmith, and found in his 'Description of an Author's Bedchamber'—is sufficiently explanatory :—

The royal game of goose was then in view,  
And the twelve rules the royal martyr drew.

W. J. FITZPATRICK.

The allusion, no doubt, is to King Charles's twelve golden rules. *Vide* 3rd S. iii. 197, 216; 4th S. ix. 48.

J. MANUEL.

Newcastle-upon-Tyne.

[Many replies to the same effect are acknowledged.]

**DOMESDAY WAPENTAKES** (7th S. ii. 406, 449; iii. 61).—SIR J. A. PICTON asserts that there is "no evidence to justify my conclusion" as to the essential difference between wapentakes and hundreds. The

evidence, instead of being *nil*, is too bulky for insertion in the columns of 'N. & Q.,' and I will therefore ask him to suspend his judgment till the publication of my paper, written for the Domesday Commemoration.

ISAAC TAYLOR.

**WINSTANLEY, CLOCKMAKER** (7th S. iii. 48).—This name does not appear in the 'List of the Members of the Clockmakers' Company' from 1631 to 1732; nor does it occur in Wood's 'Curiosities of Clocks and Watches,' 1866.

JULIAN MARSHALL.

**WILLIAM NOBLE** (7th S. iii. 68).—With reference to this inquiry, it may perhaps be worth while suggesting that the place mentioned is the "King's House Inn" in Argyllshire. The inscription as given is "Ay\*\*\*\*\*ire," the stars exactly making up the number of letters in Argyllshire. In an old inscription possibly the *r* has been mistaken for *y* and *H* for *A*. The "King's House Inn" is on the coach road from Inveroran to Ballachulish, a short distance from the pass of Glencoe.

E. LUMLEY.

**FAMILY OF ARCHBISHOP PARKER** (4th S. iv. 216, 286; 7th S. ii. 249).—His son, Sir John Parker, married a daughter of Sir Edw. Abney of Willesley, and by her had a son, whom he left in ward to Dr. King, Archbishop of Dublin. A daughter of Archbishop Parker married Murrough Boyle, Viscount Blessington, and her daughter Mary married Sir John Dillon. Perhaps these scraps may interest

C. S. K.

Currad, Ulster.

**WORDS IN 'LIGHT OF ASIA'** (7th S. ii. 446).—

*Sammā-sambuddh*.—This is explained in the following extract from an article 'On Buddhism,' by the Rev. D. J. Gogerly, in the *Journal of the Ceylon branch of the Royal Asiatic Society*, vol. i. (1845-8) :—

"The system proceeds on the principle that Truth is invariably the same throughout all generations: that from time to time, and at very long and incalculably distant periods, wise men, perfectly holy, free from the influence of the passions, have arisen, whose desires towards every existing object, and even to existence itself, were entirely extinguished; and who, by their persevering virtue, having attained a perfect knowledge of universal truth, proclaimed it to others, especially so far as it relates to morals and freedom from the bonds of continued existence: that after a period their doctrines became extinct, no vestige of their teaching being left; but that after an indefinitely long period, another person, equally wise and pure, has arisen, who, perceiving the truth, proclaims it. As truth remains unchangeably the same, and each of those holy and wise men perceived the whole truth, the doctrines of each successive Buddha were identical with those of his predecessors. The number of these preceding Buddhas is unlimited, as in the infinite series which has been and still is progressing, although some kalpas occur in which no Buddha existed, yet in other kalpas two or three have appeared, and in some instances so many



as five. These ancient Buddhas are the Adi Buddhas, but in no respect, either of wisdom, holiness, or power, are they supposed to be superior to Goutama:—the whole of the Buddhas, designated Sammā Sambudha, true and perfect Buddhas, are equal."

*Kalpas*.—The same writer, on the authority of the Rev. R. Spence Hardy, says:—

"The duration of a kalpa he (i. e., Buddha) does not arithmetically define, but uses a similitude: If there be a solid rock forming a cube of a yodun (about fourteen miles), and a delicately formed shawl should brush against it once in a hundred years, the rock by the contact would be gradually worn away; but the kalpa would not in that time be completed."—*Journal R.A.S., Ceylon Branch*, vol. iv. p. 96; see Hardy, 'Manual of Buddhism,' p. 1.

Elsewhere I find that

"a kalpa is said to be the measure of the duration of the world previous to its next renewal—the process of destruction and renewal being destined to go on for ever! The length of a kalpa is 432 millions of years."—'Kusa Jātākaya,' by T. Steele, p. 215.

*Maha kalpas*.—The extract from Hardy quoted by Gogerly refers to *maha kalpas*. The latter leaves out the *maha*. I do not know whether there is any distinction as to duration between a *kalpa* and a *maha kalpa*. *Maha*=great.

*Sakwal*.—According to the Buddhist theory, "the universe comprises an infinite number of systems or *sakwalas*; each complete in itself, having its own sun, moon, and stars, and its own heavens and hells" (Gogerly). J. P. LEWIS.

Following are the meanings of the words that G. S. B. inquires about:—

*Samma-sambuddh*.—The highest Buddha; a Buddha of perfect knowledge, free from all illusions of existence.

*Kalpas*, aeons; *maha-kalpas*, great (many) aeons.

*Sakwal*.—A system of worlds. The *sakwals* are incomprehensible in number.

When the 'Light of Asia' first appeared I made a glossary of all the Oriental words therein which I could identify, and though the list is a long one, if it will be of any real use to G. S. B. I shall be happy to furnish him a transcript of it.

RICHARD BLISS.

Newport, R.I., U.S.

It seems a cruel thing to have sent out this fine poem without a glossary; but really Pali deals so much with superlatives, that the result might effect a disenchantment.

*Samma-sambuddh* (root *sam*, perfect) means "the completely enlightened one," i. e., Buddha himself.

*Kalpa*, from *kal*, "to count," means an era of time; and *maha*, Latin *magnus*, gives "a great kalpa." It refers to astronomical eras, i. e., a countless age, reckoning from one destruction of this globe to another.

*Sakwal* I do not recognize. *Sak*=strength, endurance; *wal*=to cover or surround. "Sakwal by

sakwal"; it conveys the idea of heaven after heaven. We are familiar with the term "seventh heaven."

LTSART.

In the 'Laws of Manu,' bk. i. ¶ 65-70, it appears that every *kalpa* (called also a Day of Brahma) must endure 4,383,000 human years; and the *maha-kalpa* (or life of Brahma) is to be 36,000 such *kalpas*. Of these it seems that 18,006+ the golden, silver, and brazen ages of the 18,007th, which are nine-tenths thereof, ended as lately as the Flood, B.C. 3102; thus leaving us of the present iron age of the current *kalpa* barely some 4,300 centuries.

E. L. G.

"HATCHMENT DOWN!" (7th S. i. 327, 454; ii. 37, 137).—The list given by Mr. PORTER of the Knights of the Garter who have suffered degradation does not mention Thomas Howard, fourth Duke of Norfolk, who, being attainted of high treason in January, 1571, for his communication with Mary, Queen of Scots, was beheaded June 2, 1572. The order to take down his arms, &c., from the Chapel of St. George at Windsor was signed by Queen Elizabeth on January 22, 1571. The original plate, with his arms thereon in enamel, which had been torn from his stall in St. George's Chapel, was found at Corby Castle by the late Mr. Henry Howard, having probably been obtained and deposited there by Lord William Howard, the son of Thomas, fourth duke.

I can furnish a copy of Queen Elizabeth's order, if thought of sufficient interest to be inserted in 'N. & Q.'

DRAWOH.

HEXAMETERS (7th S. ii. 488; iii. 29).—In Charles Kingsley's 'Westward Ho,' chap. ix., there is a discussion on English hexameters put in the mouths of Spenser and Raleigh. In the third edition, 1857, it begins near the end of p. 157:—"For the commonweal of poetry and letters in that same critical year 1580 was in far greater danger from those same hexameters than the commonweal of Ireland (as Raleigh called it) was from the Spaniards," &c.

ROBERT PIERPOINT.

St. Austin's, Warrington.

In the second half of the sixteenth century, at the instance of Gabriel Harvey, considerable interest was aroused in the matter of versification. It was Harvey's belief that posterity would have to name him with gratitude as the reformer of English verse. His own words are, "If I never deserve any better remembrance, let me be epitaphed the inventor of the English hexameter!" His contemporary, Nash, facetiously compares the movement of spondee and dactyls to "the road betwixt Stamford and Beechfield," and closes his condemnation of it with an imitation, descriptive of a horse plunging in the mire:—"Now soused up to the saddle, and straight aloft on his tiptoes." It would appear that Spenser, through the influence



of his friend Harvey, thought seriously of experimenting with the classical metres, but that he did little beyond merely dallying with the fancy. 'Three Proper and Witty Familiar Letters,' touching on the subject, passed between the friends, and are of curious interest. They were reprinted in 1815, by Joseph Haslewood, in the second volume of his 'Ancient Critical Essays upon English Poets and Poesy.' In the same volume will be found two further contributions to the subject. Campion's 'Observations on the Art of English Poesy,' designed to prove that "the English tongue will receive eight several kinds of numbers," and a reply by Samuel Daniel, in which rhyme is defended against the "versifying" advocated by Campion. With Daniel's discussion the controversy practically ends.

THOMAS BAYNE.

Helensburgh, N.B.

Another poem in English hexameters ought not to be omitted from the list, 'Hymn to Helios,' by Prof. John Stuart Blackie, more than two hundred lines in length, and full of true poetry. What the date of its original publication is I do not know, but it may be found in a volume entitled 'Fugitive Poems' (1869), edited and collected by the late C. G. B. Daubeny, M.D. They are chiefly written by men distinguished for their scientific attainments, and are well worth perusal.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Charles Kingsley's poem 'Andromeda' should not be omitted in a list of English hexameter compositions. The objection to this metre in the vernacular is by no means new:—

"And although Carmen Hexametrum doth rather trotte and hobble than runne smoothly in our english tong, yet I am sure, our english tong will receive Carmen Iambicum as naturalis as either Greke or Latin."—Ascham, 'The Scholemaster.'

EDWARD H. MARSHALL, M.A.

Hastings.

Allow me to correct a slip of your correspondent A. J. M., who mentions the closing verses of the 'Agamemnon' of Æschylus as "Iambic Dimeter Brachycatalectic." This verse is (1) not iambic, but trochaic; (2) not a dimeter, but a tetrameter; (3) not brachycatalectic, but simply catalectic. The verse is well known to all scholars under the less pedantic name of "Aristophanic tetrameter," from its wide use in the comedies of Aristophanes.

THÉODORE REINACH.

Paris.

McKILLOP FAMILY (7th S. ii. 407, 478).—Rear-Admiral Henry Frederick McKillop, C.B., was born at Dunkirk. For some years previous to his death, which took place at Cairo, on June 5th, 1879, he held the appointment of Controller of Ports and Lighthouses under the Egyptian Go-

vernment, and lived at Alexandria. He was raised from the rank of Bey to that of Pasha during his tenure of this office. His services are probably recorded in O'Byrne's 'Naval Biography,' and his death is noticed in the obituary of the 'Royal Navy List' of July, 1879. J. P. S.

"EAT ONE'S HAT" (7th S. iii. 7).—The expression "to eat one's heart" has always seemed to me a very disagreeable one. To say "eat one's hat" is "vulgar," certainly, but not more "unmeaning" than the other; neither in my experience have they been used convertibly. I have heard people say, "Have I not eaten my heart out!" when they wanted to tell emphatically of intense struggles gone through in silence with an unperturbed exterior. The other is a mere mode of instancing something impossible of achievement, probably derived from the patter of a charlatan at a fair. I thought its use had passed away. I have not heard it since I was a small child. There was a shopman who used always to say to my nurse, "If this stuff doesn't wear, or doesn't wash, &c., I'll eat my hat." And then afterwards if she complained of a stuff so bought, I used to say, "Oh, do go and tell him he was wrong; I should so like to see him eat his hat!" It was impressed on me as being one of my earliest lessons in the double meaning of "sayings," for my importunity at last brought the revelation, "Nonsense! he doesn't mean he would really eat it; it's just because he *couldn't* eat it that he made me believe the stuff *would* wash."

R. H. BUSK.

The probability is that this phrase had nothing to do originally either with "hat" or "heart," but referred to a peculiar dish or condiment called a "hatte," as DEFNIEL may see by referring to the *Oracle*, vol. viii. p. 82. ROBERT F. GARDINER.

BURKE'S 'LANDED GENTRY' (7th S. iii. 1, 62).—A propos of the communications which have appeared in your recent issues anent the omissions from and inaccuracies in this work, let me recommend to the notice of your readers a small book, published in 1865 by Douglas & Foulis, of 9, Castle Street, Edinburgh, entitled 'Popular Genealogists; or, the Art of Pedigree-making.' In this little work some, at any rate, of the many errors of the 'Landed Gentry' are fully exposed, and a perusal of the book will not only afford amusement, but will enable a pretty correct estimate to be formed of the accuracy of what is issued bearing the imprimatur of Sir Bernard Burke.

Is it not possible, I would ask, that some work on the landed gentry should be issued periodically (for there is not the demand for this as an annual publication as in the case of the 'Peerage'), setting out their lineage and arms, but confined to such details as have stood the scrutiny of the *Heralds' College*? By this I mean, exclude rigidly



all the fabulous ancestors and all the myths with which the present works on this subject are crowded. Were there some such book, the statements in it would be received and accepted not only by the public, but by archaeologists and antiquaries.

JURISCONSULTUS.

TOPOGRAPHY (7th S. iii. 26).—I would suggest that one way of preserving odd bits of information would be to make use of the notes and queries magazines of the counties, which are somewhat spreading. A fly-leaf might be printed, so as to keep the matter sent separate from the magazine itself, and when this leaf was full of these topographical odds and ends it might be stitched up at the end of the magazine with its own paging. In many cases, I think, sending such information to the rector or vicar would be labour in vain. There is one other thought in the matter, and that is that the archaeological societies should depute correspondents in every town or village, or who would act for one or two villages, as the case might be, that their names and addresses should be published with their *Transactions*, and they would be responsible for all matter sent to them. If they left, or gave up the work, or died, the societies would know, and fresh agents be appointed.

H. A. W.

RICHARDYNE, A CHRISTIAN NAME (7th S. iii. 8).—I suspect that this name has originated, as I have known several similar names arise, through a desire on the part of the parents to name a child after some male relation. Should the child unfortunately be a daughter, their only recourse is to alter the name so that it will at the same time fulfil their pledge and yet indicate the sex of the child. The usual mode is to tack on the termination *ina* to the original name. I have come upon the following femalized Christian names: Alexandrina, Andrewina, Clementina, Ronaldina, and Williamina. I know of two instances of females bearing the Christian name Graham, without any attempt at modification whatever.

ROBERT F. GARDINER.

Is not this Richardine the feminine of Richard, as Thomazine is of Thomas?

J. S. S.

HAIR TURNED WHITE WITH SORROW (7th S. ii. 6, 93, 150, 238, 298, 412, 518\*).—MR. TEW is inexact when he says that I "admit" that fear may blanch the hair. I have never admitted it, because I have always maintained that it might have that effect. If MR. TEW will refer to my note in 6th S. vi. 329, he will find that I relate a case in which the sudden blanching was the result of shock and fright; and if he will refer to pp. 93, 150 and 151 in vol. ii. of the present series, he will find other

similar instances, which he appears to have overlooked, in consequence, probably, of the faulty heading, "with sorrow," which ought to have been at least "with sorrow, &c." In my opinion—and it is an opinion which I have certainly held for the last five-and-twenty years—any sudden painful emotion or shock, produced it matters not how, is capable of blanching the hair to a greater or less extent. I have not yet met with a case in which the shock produced by sudden joy has had this effect; but as there are certainly cases on record in which sudden joy has almost immediately caused death, I think it highly probable that joy might also cause sudden blanching of the hair.

F. CHANCE.

Sydenham Hill.

COLOURED DESIGNS (7th S. iii. 9).—I have a copy of the work from which the twenty coloured plates mentioned by MR. J. B. MORRIS are taken. It has no title-page, though apparently in the original binding, and is lettered on the side, 'Fashion and Folly; or, the Buck's Pilgrimage.' There are twenty-four plates, the last representing a scene in court, with Dashall taking the benefit of the Act.

J. K. L. DE VAYNES.

Margate.

KNIGHTS OF THE SWAN AND THE ROSE (7th S. ii. 208, 279).—At the last reference I mentioned a source of information on the first-named order. MR. T. W. CAREY will find particulars as to the Brazilian Order of the Rose at p. 533 of *Whitaker's Almanack* for 1887.

Q. V.

ERBA D'INVIDIA (7th S. ii. 448).—Antonini's 'Italian Dict.' gives: "*Invidia*.....§ per *Indivia*, *erba nota*." This means endive and saccory, Latin, *Intubus sativus*; *Seris*; *Cichorium endivia*; *C. intybus*. It may be doubted if this transposition of "envy" into "endive" will fully explain the query.

A. H.

BOURNE (7th S. ii. 389, 477, 490).—Perhaps the best example of this word is to be found in Bournemouthe, *i.e.*, the mouth of the Bourne, a small stream which flows through the town. When this now large watering-place consisted of three or four houses, it was called emphatically Bournemouthe; now I observe a tendency on the part of its frequenters to clip the last syllable, and call the place Bournemouth, as is done in the cases of Portsmouth, Sidmouth, Plymouth, and sundry other mouths of rivers, harbours, and ports.

J. STANDISH HALY.

A few weeks ago a mason said to me, "Take a squint, please, and see if the ridge-piece is square and level; *bourns* it by the wall-plate." *Bourns* is in common use in this neighbourhood—twenty miles from Stratford-on-Avon.

W. M. GARDNER.

Byfield.

\* See also 6th S. vi. 85, 86, 134, 329; vii. 37; viii. 97; ix. 378.



"PEACE WITH HONOUR" (5th S. x. 386; 6th S. v. 346, 496; vi. 136; vii. 58, 255).—It is generally assumed that the first use of the phrase in 1878 was by Lord Beaconsfield, after his return to London. But the words appeared on the welcome-flags at Dover. Probably one of the comic or illustrated papers which quote and distort Shakespeare weekly had taken the phrase from 'Coriolanus'; but of course it may have been taken from the king's speech, or from the *Times* summary, in which, as in many other places, it is to be found.

D.

FREDERICK WEATHERLY (7th S. iii. 47).—Mr. Frederick Edward Weatherly, of Brasenose College, Oxford, M.A., is the author of certain textbooks on logic, 'Verses for Children and the Child-like' (London, 1874, 16mo.), 'Muriel, the Sea-King's Daughter, and other Poems' (Oxford, 1870, 8vo.), and many other books, a number of which have been published in an illustrated form by Hildesheimer & Faulkner. G. F. R. B.

Mr. F. Weatherly is the son of a surgeon who for many years was in practice at Portishead, a few miles from Bristol. As your correspondent notes, his verses are greatly in request with composers, being undoubtedly graceful, and adapted for musical purposes. W. M.

A biographical notice of this poet, giving a list of his chief works, will be found in Brown's 'Biographical Dictionary of Musicians,' 1886.

EDWARD AYTON HOLME KAY.

[Many answers to the same effect are acknowledged.]

DINNER AT THE "CASTLE" INN, SALT HILL (6th S. x. 453).—As several of your correspondents have expressed a desire for fuller information on this subject, it may perhaps be mentioned that some further details will be found in the recently published 'Memoirs of the Court of Queen Charlotte,' by Mrs. Papendiek, vol. i. pp. 321-4.

R. B.

Upton.

THE ANGLO-ISRAEL MANIA (7th S. ii. 89; iii. 27, 70).—A self-evident and undeniable proof of an early settlement of Israelitish tribes in the United Kingdom is afforded by names of towns, of a nature which historians as well as ethnologists admit. Everybody will agree that Dover, for instance, is nothing else than a dialectical form of the locality Debir (Joshua xiii. 26). Edinburgh is no doubt the Eden town; and, in fact, there is an Edenic view from this town. Eboracum (York) is either the town of Eber or else Ebrac, "the blessed town," with a Latin termination. But let us take London, whose derivation is still doubtful; as a Hebrew name we shall find it to be *Lan-Dan*, "the dwelling of Dan." Old London was, therefore, inhabited by the Danites (perhaps

a part of them went over to Den-mark, although not yet claimed by the Danes), and the Guildhall may have been the lepers' house, connected with the Hebrew word *גִּלְדָּה* (Job xvi. 15).

In the name of Dublin is most likely to be found a reversed form, that name seeming to be Dub-lan, the dwelling of Dub or Dob. This word, which means usually in Hebrew a bear, could dialectically mean a wolf (hardened from *Zab*). The wolf represents the tribe of Benjamin (Gen. xlix. 27), consequently a part of the Benjaminites settled in Dublin, and that perhaps in the time of Jeremiah, who, as it is known, came over to Ireland, married an Irish princess, and brought over a copy of the law, which is now buried in the Mount Tara (from *Thorah*, the Law). The tribal characteristic of "ravening as a wolf" still continues to mark the descendants. It is not unlikely that Phœnicians settled also in England, which has a long time been suspected, from the frequently employed word *Bal* as a prefix in Celtic localities. Could not Sydenham mean "the home of the Sidonians"? I have many more arguments to this effect, which will appear as an appendix to my forthcoming mediæval Jewish documents on the ten tribes.

A. NEUBAUER.

Oxford.

BIBLIOGRAPHY OF COLLEY CIBBER (7th S. iii. 21).—The fourth edition, 1756, of the 'Apology,' 2 vols., 12mo., has a good portrait, engraved by J. S. Miller after Vanloo, and is valuable as containing also "an Account of the Rise and Progress of the English Stage: a Dialogue on Old Plays, and Old Players: and a List of Dramatic Authors and their Works." It was printed for R. & J. Doddsley, in Pall Mall. Cibber ceded "all his right and property in the copy of his Book" (the 'Apology') to Mr. Robert Doddsley for the sum of fifty-two pounds ten shillings, March 24, 1749/50, as per autograph assignment in my possession.

JULIAN MARSHALL.

MINIATURES (7th S. ii. 108, 237, 375, 411).—Surely MR. GRAVES's definition of a miniature is altogether misleading! No miniatures were painted on ivory till the earlier part of the eighteenth century. The far more valuable artistic and interesting miniatures of the fifteenth, sixteenth, and seventeenth centuries, if not earlier still, including those by Billiard, Holbein, Janet, Petitot, Oliver, S. Cooper, &c., were painted on vellum, chicken skin, card especially, and even paper. Then, again, there are miniatures in oil as well as water colour.

J. C. J.

"CROYDON SANGUINE" (7th S. ii. 446).—The writer of the above note wholly, I think, misinterprets the phrase. It is a humorously ironical one, where "sanguine" is used out of its sense, as a sanguine after the fashion of Croydon, that is, a



collier's black, or dark colour. We speak similarly of black ivory, and call a nigger "Snowball." This irony, too, was then the more likely, for Trevisa's translation of Bartholome, republished in 1582, says, l. iv. c. 6: "But no bloud is so clean purged, but that it is somewhat meddled with other humours.....by meddelling of cholar, it seemeth red, and by [the humour of] melancholy it seemeth blacke."

In 'Damon and Pythias' Grimme (i.e., Grime) is, as his name imports, smutty, much as are sweeps nowadays, even though they ascend no chimneys: and he calls himself and his fellows "blacke colliers." Similarly the mischievously waggish Jacke, who washes him preparatory to shaving him, and uses something hard instead of a washing-ball, so fretting his skin that he is "besmoured in a marvelous fashion," he, I say, cries out, as he washes the charcoal soot from his face,

Byr ladie, you are of [a] good complexion,  
A right Croyden sanguine, beshrew me.

So Harington's use of the phrase does not, even with the addition of "oriental," necessarily, or even probably, involve any allusion to ruddiness. From his portrait he was of fair complexion; but as he still retained his incognito, he misleadingly describes himself and his supposed companion as "Both of a complexion; inclining to the oriental colour of a Croydon sanguine." But what ruddiness is there in the generality of East Indians? Take the ayahs daily to be seen in London, and it will take eyes more distinctive than were those of our ancestors—who, by the way, only heard of them, and heard of them as black or dark—to discover any dash of ruddiness in them. Nor, indeed, can I in the generality of them. Moreover, if "inclining to the oriental colour," &c., be supposed to involve a ruddiness, it in no way follows that "a pure Croydon sanguine" involves the same.

In further illustration I would now give three other instances of the phrase and a variant one, all from N. Breton.

1. In 'No Whipping,' &c., 1601, he has:—

And tell how neere the goose the gander sits:  
Of *Hob* and *Sib*, and of such silly creatures  
Of Croydon sanguine and of home made features:  
But skorne them not, for they are honest people  
Although perhaps they never saw *Paulas* steuple.

This, however, only helps to show that the phrase is no more, perhaps less, complimentary than "home-made features," such as were those of the *Hobs* and *Sibs*.

2. In his 'Mother's Blessing,' 1602, speaking of maids ill to wive, he says:—

Or if complexion with condition meete,  
A Croydon sanguine with a curriah nature;

and here we can but add to our conclusion from 1, that it means an ill complexion, and possibly a saturnine one.

3. By the supposed relationship to the bear we

now find that it refers to black when we turn to his 'Packet of Mad Letters,' 1603. No. 24, a lady's answer to a despised lover, runs: "As for an ill-favoured face, goe to your Paris garden [the bear garden] to your good brothers: indeed your Croyden sanguine is a most pure complexion." The last words meaning, as I take it, pure and unmixed, as pure as pure black.

4. But in 'Grimello's Fortune,' 1604, the phrase having been probably sufficiently played upon by himself and others, we get this variant—a plain and, I think, decisive one: "His complexion Sea cole sanguine, a most wicked face,.....everie waie a verie filthie fellow." I know of no ruddiness in sea-coal.

So far as we yet know, Harington's is the earliest example we have, unless 'Damon and Pythias' be of 1596 or earlier. But I think we can gain from Breton's use and disuse of the phrase that from one or both of these it probably had a temporary currency. If so, we may perhaps carry back the date of the play to before September 16, 1601, the date of entry of the 'No Whipping' in the Stationers' Register.

BR. NICHOLSON.

Viewed by itself, "Croydon sanguine" is a term like Prussian blue, Venetian red, Vandyke brown. May it not be that the ozone of the healthy downs of Banstead, Epsom, Walton, thereabouts, improves the complexion? I remember a remark which I will introduce thus: A young lady, born in Calcutta of English parents, but nurtured and educated in Europe, was resident at Croydon, and, visiting elsewhere, being complimented on her fine rosy complexion, it was explained in connexion with free exercise in the open air, and met with the ill-mannered remark, "Yes; a fine specimen of Croydon brickdust"—otherwise "Croydon sanguine"?

LYSART.

JOKES ON DEATH (7th S. ii. 404; iii. 18).—See 'N. & Q.,' 6th S. vi. 257, 286. R. H. BUSK.

VERSTEGAN'S DEDICATION TO KING JAMES I. (7th S. ii. 448).—The editions of 1605 and 1628 contain the same dedication as that given in the edition of 1673. The period comprised in the first two volumes of the 'Remarks and Collections' of Thomas Hearne is from July 4, 1705, to May 13, 1710, while, according to Mr. Dobie, the 'Reliquie Hernianne' hardly profess "to contain more than a series of illustrative selections."

G. F. R. B.

THE OLD RECORDS OF ULSTER'S OFFICE: WHERE ARE THEY NOW? (7th S. iii. 28).—S. S. will find the fact of Sir James Terry, the Athlone pursuivant, carrying off the records from Dublin after the battle of the Boyne stated in the 'History of the College of Arms.' Terry lived with the "court" of James II. at St. Germain, and whilst there arranged two very beautiful illuminated



MSS. from these records, the first volume giving the arms, dresses, &c., of Irish peers and bishops, and the second volume the arms of Irish septs. These volumes were compiled for presentation to the eldest son of James II., i. e., the "Old Pretender," on his majority. They were never completed, inasmuch as they want the history of the families whose arms are recorded therein. These volumes are amongst the Harleian MSS. in the British Museum. In the same collection there is a rough book of heraldic MSS. and pedigrees relating to Irish families, which was previously in the possession of Sir James Terry, from which he probably compiled his proposed presentation volumes, and which perhaps were some of the MSS. he took with him from Ulster's office.

J. STANDISH HALY.

"OMNIUM GATHERUM" (6th S. x. 449).—This expression is used also in Selden's 'Table-Talk':—

"In King James's time things were pretty well. But in King Charles's time, there has been nothing but French-more [sic] and the Cushion Dance, *omnium gatherum*, tolly, polly, hoite come toite."—Arber's reprint, 1868, p. 62.

Is not "French-more" a misprint for Trenchmore?

F. C. BIRKBECK TERRY.

THE PANAMA CANAL (7th S. iii. 49).—Very soon after the expeditions of Cortes and his companions to Central America had proved that no passage existed between the Atlantic and Pacific, plans were suggested for cutting canals. In 1525 a cousin of the conqueror of Mexico, Alvaro de Saavedra, who made the first voyage from Mexico to the Moluccas in the following years, and died in a third attempt to make a return voyage in 1529, appears to have been the earliest projector. According to Galvano,—

"Saavedra, if he had lived, meant to have opened the land of Castilla de Oro and New Spain from sea to sea, which might have been done in four places, namely, from the Gulf of St. Michael to Uraba, which is twenty-five leagues; or from Panama to Nombre de Dios, being seventeen leagues distance; or through Xaquator, a river of Nicaragua.....The other place is from Tehuantepec, through the river Vera Cruz, in the Bay of Honduras."—'Discoveries of the World' (Hakluyt Soc.), p. 180.

The Jesuit Father Joseph de Acosta, who travelled through the Spanish Indies between 1570 and 1587, on this question of cutting a canal says:—

"Some have discoursed and propounded to cut through this passage of seven leagues [Terra Firma where it grows narrow] and to join one sea to the other....for that these eighteen leagues of land betwixt Nombre de Dios and Panama is more painful and chargeable than 2,300 by sea, whereupon some would say it were a means to drown the land, one sea being lower than the other.—'Natural and Moral History of the Indies,' bk. iii. (first published 1590), Grimston's translation (Hakluyt Soc.), vol. i. p. 135.

About the time Acosta wrote, and when the

Englishman Oxenham had found a way across, and Drake had appeared in the Pacific, two Flemish engineers were sent to survey the isthmus and project plans for cutting through it; but they reported insuperable difficulties, and the Council of the Indies representing the evils which would probably accrue to the monarchy if the scheme were carried out, it was ordered, *under pain of death*, that nobody should thereafter propose or entertain the subject. *Vide* quotation from Alcedo's 'Dictionary,' art. "Isthmus," in *Journal Royal Geog. Soc.*, vol. xx. 1850.

Yet the old historian (Herrera?) exclaimed, "There are mountains, it is true, but Spanish hands and Spanish enterprise can overcome them" (Henry Stevens, 'Notes, Historical and Geographical,' New Haven, 1869).

EDWARD A. PETHERICK.

"A proposal to pierce the Isthmus of Darien was made as early as 1520 by Angel Saavedra; Cortez caused the Isthmus of Tehuantepec to be surveyed for the construction of a canal; and in 1550 Antonio Galvao suggested four different routes for such a scheme, one of them being across the Isthmus of Panama."—'Encyclopædia Britannica,' ninth edit., s. v. "Panama."

EDWARD H. MARSHALL, M.A.

Hastings.

SECT OF ISRAELITES (7th S. iii. 9).—These Englishmen, after spending 16,000*l.* on their temple at Chatham, are breaking up, according to the *Echo*, on the knotty question whether their leader, Mr. James J. Jezreel, lately buried, may be expected to revive and display the bodily immortality he promised. It is rather notable that he is the third, and by far the most credited, of prophets making the same claim among us who have departed within about a year. First the learned chaplain of St. Nicholas, Dublin (who had no disciples); then Mrs. Girling, of the Hordle encampment, nicknamed "Shakers" (and not undeservedly, as she reproduced Ann Lee's heresy about marriage); and now Mr. Jezreel. The 750 pages of his 'Extracts from the Flying Roll' certainly end ominously: "Whoever fails of this fails of immortality" (in italics). But I gather that at 5, Trafalgar Street, New Brompton, Chatham,

Resigned unto the Heavenly Will.

His wife keeps on the business still;

where probably MR. GRAY can learn all about it.

E. L. G.

MR. GRAY will get the information he requires by consulting the new official organ of this sect, the *Messenger of Wisdom and Israel's Guide* (monthly, price 2*d.*). He should also see 'The Flying Roll,' which is their chief text-book. So far as I have seen, their doctrines are largely mixed up with the "identity theory," as expounded by Mr. Edward Hine in his 'Forty-seven Identifications' (pamphlet, price 6*d.*), which MR. GRAY would perhaps find useful. The most



exhaustive work on this latter subject is 'Our Inheritance in the Great Pyramid,' by Piazzi Smith.  
ROBERT F. GARDINER.

The information sought may be obtained in the Bishop of Rochester's 'Charge to the Clergy of the Diocese of Rochester,' 1885, pp. 31-33.

L. EDEY.

"SHIPPE OF CORPUS CHRISTI" (7th S. ii. 188, 275; iii. 37).—Has this term any reference to the silver receptacle, or vessel, in which the Blessed Sacrament was preserved and hung up in church, or when carried in procession?  
H. A. W.

AUTHORS OF BOOKS WANTED (7th S. ii. 449, 499).—

I have now learnt that Richards is the proper spelling. The Rickards mentioned is not the same person.

ED. MARSHALL.

AUTHORS OF QUOTATIONS WANTED (7th S. iii. 10).—

The following lines seem to be those which TORNAVEEN is in search of:—

Be fair, or foul, or rain, or shine,  
The joys I have possessed, in spite of fate are mine,  
Not Heaven itself upon the past has power;  
But what has been, has been, and I have had my hour.  
Dryden's 'Imitations of Horace,' bk. i, ode 29.

Byron expresses the same sentiment in 'The Giaour':—

I die—but first I have possess'd,  
And, come what may, I have been blest.

J. J. F.

The lines quoted by TORNAVEEN seem like a garbled version of Dryden's famous translation of one of Horace's odes:—

Not Heaven itself upon the past has power,  
But what has been, has been, and I have had my hour.  
The lines beginning, "And he that shuts out love," &c., are from Tennyson's unnamed poem 'To —' beginning—

I send you here a sort of allegory.

MORRIS HUDSON.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Vision of William concerning Piers the Plowman.*  
Edited by Prof. W. W. Skeat, 2 vols. (Clarendon Press.)

In these two handsome volumes we have at last a standard and definitive edition of a great English classic, which has scarcely yet received its due recognition. Probably there is not another man in England besides Prof. Skeat who could have produced an edition so satisfactory. There is certainly none other we know of who has given himself to the work with such long and consistent devotion, and there is hardly another who could bring to the task in the same high degree the necessary qualifications here manifested—wide knowledge of the language in its historical development, the most painstaking and conscientious accuracy in minute details, textual and critical, such as we seldom meet except in some of the great German commentators, combined at the same time with a *légèreté* and lucidity of treatment more suggestive of French than German scholarship. William Langland is believed to have had

his famous 'Vision' in hand, or at all events under revision, for at least twenty years. He has been happy in finding an editor who has been content to spend no less a period of time in doing justice to his poem. For it is now just twenty years since Prof. Skeat put out his proposal for printing the three chief texts of 'Piers the Plowman,' following it up by editing text A in 1867, text B in 1869, text C in 1873, and producing a large and very interesting volume of elucidatory notes in 1877, and finally a volume of glossary and indices in 1884—all in the publications of the Early English Text Society. The matter contained in these various publications is slightly condensed and digested into a consistent whole in the volumes before us. In the first volume we have the three typical texts, that of the Vernon MS. (A), the Laud MS. (B), and the Philipps MS. (C), beautifully printed (pp. 1-801) and exhibited at one opening, together with 'Richard the Redeless,' by the same author (pp. 602-628). The second volume is devoted to *Einführung*, and contains, besides the prefatory matter (pp. vii-xci), exegetical notes (pp. 1-304), a very full and valuable glossarial index (pp. 305-474), and an index of names and subjects (pp. 475-484), so that nothing is wanting to make this a complete edition, and Prof. Skeat deserves our hearty thanks for the care he has bestowed upon it.

It is strange, indeed, that so important a work should be so late in obtaining a fit exponent. Hallam, in his 'History of European Literature,' has not even a word of passing notice for William Langland; and yet, from whatever point of view his work is approached, it is one of manifold interest. Whether it be regarded as a monument of the English language as it was written and spoken in the fourteenth century, or as illustrating the history of religious thought in England in pre-Reformation times, or as throwing light on many obsolete customs and popular antiquities (e.g., the Dumfrow flitch, C. xi. 276), in no case can the student afford to neglect the 'Vision concerning Piers the Plowman.' We find here that many proverbial expressions and colloquialisms, such as "The newest thing out," which one might imagine to have an essentially modern ring about them, were quite familiar to Langland five hundred years ago; e.g., "Ded as a dore-nayle" (C. ii. 184), "The beste lettred oute" (B. xii. 267), "The most learned man out." In 'Richard the Redeless' we even light on a slang Americanism, "That bosse was vnbounde" (iii. 98), which Prof. Skeat explains as meaning lord or master (Dut. *baas*).

In some points of detail the editor's conclusions will probably not pass unchallenged. For instance, some, we imagine, will think it simpler to regard *jangle*, to gossip or prate, O.Fr. *jangler*, to jest, as evolved out of O.Fr. *jangleur*, a jester, another form of *jongleur* (for *jongleur*, Lat. *joculator*), instead of connecting it, like Prof. Skeat, with a word so remote as Dut. *janken*, to bowl. When *bytelbrowed* (C. vii. 198) is defined as "having beetling or prominent brows" (note in loco), apparently brows which jut out and overhang the eyes, as a cliff beetles over the sea, Prof. Skeat might defend his definition with a quotation from 'Henry V.':—

Let the Brow o' rewhelms it [the eye]  
As fearfully, as doth a galled Rooke  
O're-hang and iutty his confounded Base.

III. i. 13.

But "beetle-browed," in truth, is nothing more than "browed like a beetle" (as Dr. Murray, we believe, is prepared to prove in the forthcoming part of 'The New English Dictionary'), projecting brows being, with humorous exaggeration, likened to the antennæ of the insect, just as a person with projecting eyes is sometimes called "lobster-eyed." It is doubtless due to a slip of



the pen that we find, "Folk busily engaged in their vocations" (vol. ii. p. lxxxvi), when they were really plying their vocations.

*Dod's Peerage, Baronetage, and Knightage of Great Britain for 1871.* (Whittaker & Co.)

Once more, for the forty-seventh time, this useful and compendious publication makes its annual appearance. Burdened with no superfluous or disputable matter, yet giving all that for practical purposes can be desired, it has established itself in public favour, and is one of the most useful and frequently consulted of manuals.

*The Indian Magazine.* (Kegan Paul, Trench & Co.)

*India's Women.* (9, Salisbury Square.)

*Journal of the East India Association.* (26, Charing Cross.)

THESE three periodicals, now before us, represent varying phases of Indian life and thought, and of English thought and action in connexion with India. The first on our list has long been familiar to our readers, by the notices which we have given of it from time to time as the organ of the National Indian Association. The second and third are newcomers on our table, and are all the more welcome from the diversity of the aspects of Indian interests reflected in their pages.

In *India's Women* we have the ably conducted organ of the Church of England Zenana Mission, an institution which devotes itself to medical and educational work among the women of India, and which carries on hospitals, schools, and home teaching from the borders of Afghanistan to the sacred isle of Ceylon, as well as in China and Japan. The reports from the numerous stations are so published as to spread the information over the year's issue, and to give in each number an adequate survey of the works special to the several divisions of the very wide field of the Society's operations.

In the *Journal of the East India Association* we have the means afforded us of judging the current state of opinion among cultured natives of India as well as among Europeans on subjects connected with social science and the administration of India, meetings being from time to time held by the Association for the reading and discussion of papers on these subjects. At some of the most recent of these meetings the chair has been taken by Lord Harris, Kt. Hon. W. Marriott, Q.C., M.P., and others well acquainted with Indian questions or responsible for the welfare of India. The advantages of such an interchange of views on English soil are obvious, and they are evidently appreciated by those best fitted to take part in the discussions.

Returning once more to our old friend the *Indian Magazine*, we would call attention to the articles which it has devoted during 1886 to the hygiene of Indian life for Europeans, and to the interesting question of the influences for good and ill of English-educated Indian youths, as well as to the accounts of Travancore and other native states, and specially, as a valuable record of a life literally given to science, to the touching memoirs of Aurung Shah, who came from Burmah to pass through the medical course at the University of Glasgow, and died on the eve of obtaining his diplomas. *Sit ea terra levis!*

VOL. III. of Mr. Hamilton's *Parodies* forms a goodly volume, and contains many eminently happy travesties, with, it is needless to say, others which are less successful. The completed series bids fair to form a small library.

*Modern Methods of Illustrating Books* has been added to the "Book Lover's Library" of Mr. H. B. Wheatley, published by Mr. Elliot Stock. As the author, whose name is omitted from the title-page, but appears

on the cover, disclaims all responsibility for the work, we content ourselves with announcing its appearance.

THE second year of the *English Historical Review* commences well. The longest article in the new number is Miss A. Mary F. Robinson's 'Queen Elizabeth and the Valois Princess,' in which the endeavours to obtain the queen as a spouse for Charles IX. or for Alençon are well shown. Mr. C. E. Mallet undertakes the defence of the Empress Theodora from the accusations of Procopius, and establishes her innocence from those terrible charges, at least to his own satisfaction. The problem, however, is likely to raise further discussion before it is settled, if settled it ever is. Mr. H. O. Keene gives a good account of 'The Channel Islands,' and Mr. A. R. Roques has a very readable paper on 'Early Explorations of America, Real and Imaginary.' Contributors of notes include Mr. J. H. Round and Mr. C. H. Firth.

MANY of our readers will hear with deep sorrow that William England Howlett, Esq., F.S.A., of Dunstan House, Kirton-in-Lindsey, died on January 20, aged sixty-five years. Mr. Howlett was from early youth a diligent student of local antiquities, and was an occasional contributor to our pages, especially to the earlier series. For several years he has been suffering from illness, which at times produced much bodily pain. Mr. Howlett was a collector of local books. His fine library contains most of the rarities relating to Lincolnshire.

MR. STAHLSCHMIDT has just ready for the press 'The Church Bells of Kent, their Founders, Inscriptions, Traditions, and Uses.' The work will be published by Mr. Elliot Stock.

### Notices to Correspondents.

*We must call special attention to the following notices:*

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

M.A. Oxon states that the 'List of Members of the Clockmakers' Company from their Incorporation in 1631 to 1732' can be obtained of Mr. Pollard, Exeter. See the *Archæological Journal*, 1883, vol. xl. p. 193.

MR. S. C. SAEVY, 8, Charles Street, Reading, wishes to know where he can see 'Ancient Timber Edifices of England,' by John Clayton.

STRUNO.—(1) "Air is the best thing"; (2) The Greek of this is incorrect and unintelligible; (3) Consult an encyclopædia under "Calendar."

D. L. ("Tobacco is an Indian weed").—The authorship of this is unknown. See 2nd S. i. 116, 182, 258, 320.

LUOTNER.—The bursting of pipes is caused by expansion due to frost.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, FEBRUARY 6, 1887.

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## Notes.

'DICTIONARY OF NATIONAL BIOGRAPHY':  
NOTES AND CORRECTIONS.

(See 6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82, 342, 376; ii. 102, 324, 355.)

## Vol. IX.

P. 12 b. For "Chauncey" read *Chauncy*.

P. 14 b. Jo. Goodman, D.D., in the dedication of his 'Prodigal Son' to the Earl of Essex, 1 Oct., 1678, praises his "severe virtue and sanctity, early, eminent, and habitual piety;.....not only this whole kingdom, and that of Ireland, but several of the neighbour states.....bear witness to your steadiness in the Protestant religion, your loyalty to your prince, your piety, humanity, justice, temperance, prudence, courage;.....very few of your laurels were the meer favours of fortune;.....it is to be hoped men will not have the impudence to envy" (six octavo pages).

P. 17 b. On Lord Deputy Capel and Locke's books, see Molynaux's letters in Locke's 'Letters,' 1708, pp. 126, 131, 151. Capel's apples are mentioned in Phillips's 'Cyder,' i. 68.

P. 24, Cappe. Miall, 'Congreg. in Yks.,' 388. Mrs. C. wrote other things.

P. 25 a. For "Leodensis" read *Leodiensis*.

P. 25 b. "He would not permit without his permission" (?).

P. 27 b, Caradoc. See *Gent. Mag.*, 1831, ii.

198, 266; 1832, i. 77; 1832, not 1820, seems to be the date of the change of name.

P. 29 b. Lord Howden was a frequent contributor to 'N. & Q.'

P. 36 a. Dr. Card was known for his exertions and gifts of money towards the restoration of Malvern Priory Church; see Chambers, 'Hist. Malvern,' 1817, pp. 67-91, and, for a longer biography, pp. 255-7. He wrote other things.

P. 38 a, J. B. Cardale. See art. on Irvingism in *Ch. Quart. Rev.*, 1878, vii. 34-65; there are many pamphlets on the Unknown Tongues.

P. 47 b, l. 17 from bottom. For "440" read 401. Thomas Price is described "of Poole in Devon." I have seen a note of an ed. of 1845; it has also appeared in nearly every set of chap-books. See Hotten's 'Slang Dict.,' 1860, p. 280, and an art. in *All the Year Round*.

P. 52. 'Trevelyan Papers,' Camd. Soc.

P. 67 a. For "Whaley Grange" read *Whalley Range* (?).

P. 71 b. Carey contributed to the *Guardian*.

P. 76 b. Owen has an epigram "ad Robertum Carey equitem rectorem inuentutis Caroli Eboracensis," mentioning his father's kinship to Queen Elizabeth.

P. 77. Marshman's 'Life of Carey, Marshman, and Ward,' 2 vols., 8vo., 1859; *Periodical Accounts of the Bapt. Miss. Soc.*; W. Wilberforce's 'Life,' iv. 123; Dr. Carey joined Marshman and Robinson in a 'Reply to the Rev. John Dyer,' Liverpool, 1831. There is a large pamphlet literature about the Serampore mission.

P. 79 a. Carey wrote on Etty's paintings to the *Yorksh. Gazette*, May, 1830, and Oct., Nov., 1832.

P. 102. W. Wilberforce's 'Life,' v. 39.

P. 109 b. In 1823 Archd. H. J. Todd printed privately two hundred copies of an account of "the Greek MSS. of Prof. Carlyle in the Lambeth Library," afterwards included in his works. W. Wilberforce's 'Life,' ii. 333, 344.

P. 126. A long criticism of Carlyle in Morell, 'Hist. Philos.,' 1846, ii.

P. 153. Queen Caroline. W. Wilberforce's 'Life.' The late W. J. Thoms (of 'N. & Q.')

 had an extensive acquaintance with the literature of the case.

P. 162 a. Carpenter's 'Geography' is quoted by Bp. Wilkins, 'New World,' 1684, ii. 17, 68.

P. 170. John Carr, architect. Memoir by the late Robert Davies in *Yorksh. Arch. Jour.*, iv. 202-213.

P. 170 a. For "Beverley" read *Barnsley*.

P. 173. John Owen has an epigram on "Car," pointing out the difficulty of being held dear (*carum*) both by king and people.

P. 179 a. For "Upperley" read *Upperby* (?).

P. 197 a. For "Maddeson" read *Maddison*.

P. 209 b. For "Tangiers" read *Tangier*.

P. 211 b. For "Brodericks" read *Brodricks*.



P. 215 a. Ambrose Philips wrote several poems in honour of the Carterets, some of which earned for him the nickname "Namby-Pamby." See also Abp. Boulter's 'Letters.'

P. 221 a. For "Baylie" read *Bayly*, and for "Coles's," *Cole's*. Cartwright's 'Exceptions' and Baxter's 'Substance' were printed in 1675, not 1676; see also Nelson's 'Life of Bull,' 1714, pp. 243, 258. Calvert (viii. 274) was with him at Cambridge, and wrote an elegy on his death, Thoresby, 'Corresp.' i. 404. On 'Certamen Religiosum' see 6th S. xii. 321; the bookseller speaks very highly of Cartwright, and says he is well known for his Latin 'Annotations on Genesis,' 1648 (not mentioned here, but see Lowndes); he also wrote a 'Commentary on Psalm XV,' published with a 'Life of the Author,' 4to., 1658. He was the minister of St. Martin's Micklegate, York, and is described by the Cromwellian commissioners as "a painful and conscientious minister who performs the cure diligently." Lawton's 'Collections,' p. 24; Miall, 'Congreg. in Yks.,' p. 385.

P. 224 b. See Lowe's 'Hist. of Sherwood Foresters'; W. Wilberforce's 'Life.'

P. 230 a. A few miscellaneous references about Cartwright, who was familiarly mentioned as "T. C.": Mountagu, 'Appello,' pp. 95, 112; Denison, 'Heavenly Banquet,' 1631, pp. 299, 300, 357; Canne, 'Necessity of Separation'; Johnson, 'Clergyman's Vade Mecum,' part ii., 1731, p. lxxiii.

P. 232 a. Cartwright of Ripon. See 'Memoriala of Ripon,' Surt. Soc., ii. 269-271.

P. 241 b. 'Star Chamber Cases,' Camd. Soc., ed. S. R. Gardiner.

P. 242 a. 'Fortescue Papers,' Camd. Soc.

P. 251 a. Falkland. Duncon's book on his wife in Lowndes; much literature about him is mentioned in *Ch. Quart. Rev.*, 1877, iv. 421-446. There are also: 'View of Exceptions by a Romanist to Lord F.'s Discourse,' 1646; 'Apology for Rushworth's Dialogues, wherein Lord F.'s Exceptions are Answered,' by Tho. White, Paris, 1654; 'Five Captious Questions propounded by a Factor for the Papacy, answered by a Divine of the Church of England, with a Letter to Lord F.,' 1673. Waller has a poem on his prodigality of soul, exposing himself as cheaply as the rest.

P. 255 b. Pope's letters to Henry Cromwell, 1710, in Curll's 'Miscellanea,' 1727, i. 31, 44.

P. 265 a. Case is ridiculed in Denham's 'Poems,' 1684, pp. 107, 108.

P. 267 a. For "Psalmanzar" read *Psalmanazar*.

P. 272 a. For "Beverell" read *Peverell*.

P. 273 a. A 'Specimen of the Bilsdale Dialect,' chiefly by Castillo, was issued at Northallerton, by John Nelson, in 1832. 'Awd Isaac' was printed at Beverley, 1844. See also Smales, 'Whitby Authors,' pp. 88-93.

P. 277 a. The 'Art of Pluck' was issued first

in 1835, and had reached the sixth edition in 1836; 'Pluck Examination Papers' appeared in 1836, third ed. same year.

P. 331 b. For "Skipworth" read *Skipwith*.

P. 338 a, l. 19. Something omitted between "to" and "Watt's"?

P. 338 a, b. For "Manchester" read *Winchester*.

P. 341 b, l. 3 from bottom. For "1613" read 1713.

P. 342. Middleton remarks upon Cave in his 'Free Enquiry'; Church, in his 'Vindication,' 1750, takes Cave as his authority, p. 30. He was a friend of Robert Nelson, who used his books in his 'Festivals and Fasts.'

P. 353 a, l. 1. A word omitted.

P. 362. 'Trevelyan Papers,' Camd. Soc.

P. 362 a. M. Didyer, one of "Candish's" pilots, married in London, Nov., 1588; Burn, 'Hist. Par. Reg.,' 1862, p. 160.

P. 364 a, l. 27. For "Kighley" read *Keighley* (*bis*).

P. 366 b. "Selby" should not be in capitals.

P. 374 b. For "Broadsworth" read *Brodsworth*.

P. 375 a. Candis appears in Rochester's 'Lala Senior.'

P. 375 b. For "Lanesborough" read *Londesborough*.

P. 377 b. An 'Epistle' of Daniel Cawdry is in 'Pædestination Defended,' by Wm. Barlee, of Brockhall, Northants, 1656. See also 'N. & Q.,' 7th S. ii. 502, 504-5.

P. 378 a. For "Boden" read *Bowdon* (?).

P. 378. Owen has an epigram "ad Guil. Cawley, mercatorem Londinensem."

P. 380 a. For "Whealer, 1812," read *Wheater*, 1882.

P. 399. Bateman's 'Life of Daniel Wilson,' i. 3, 5, 39-41, 71-78, 181; ii. 206-7, 337-8, 367; Seeley's 'Later Evangel. Fathers,' 1879; 'N. & Q.,' 5th S. ii. 461-2; Jowett's 'Life of Neale,' p. 7; Jay's 'Life of Winter,' pp. 62, 193; Pratt's 'Life of Pratt,' pp. 8-10, 48, 54, 65, 242, 457, n.; Sargent's 'Life of Thomason,' p. 17, &c.; Venn's 'Life of Venn,' pp. 362, 435; Vaughan's 'Life of Robinson,' pp. 246-7, 255, 270, 325; Roberts's 'Life of Hannah More,' ii. 192, 284, 326, 411; W. Wilberforce's 'Life and Letters'; 'Mem. of Mrs. Hawkes,' of Islington, with sermons and letters by Rd. Cecil, 1839.

P. 400 a. For "Neyle" read *Neile*.

P. 406 a. Some reasons for thinking that the Cecils came from Howdenshire in 'N. & Q.,' 6th S. viii. 384; xi. 69.

P. 412 a. Cecil. 'Egerton Papers' and 'Letters of Eminent Men' (both Camd. Soc.); Owen's 'Epigrams,' first coll., ii. 21, 22; Boccacini, 'Parnassus,' 1704, iii.; Ellis, 'Thirty-Nine Articles,' 1710, p. 121; Hammond, 'Directory and Liturgy,' 1646, p. 3.



P. 431 b. Thoresby's 'Corresp.' i. 78, 193, 261 (MS. 'Life' by Illingworth).

P. 445 a. Sir G. Chalmers. 'N. & Q.' 6th S. vii. 469, 514.

P. 447 a. George Paul Chalmers. Biography by Gibson and White, with port. and illust. by Rajon and Reid, 1879.

P. 454. Chalmers. See McCosh, 'Divine Government,' pref.

P. 458 a. Geo. Farquhar dedicated his 'Works' to Edmund Chaloner, Esq., and quotes Lord Burleigh's praise of his "famous ancestor" Sir Thomas.

P. 459 a. In Wm. Simpson's 'Hydrol. Essayes,' 1670, is "A brief Account of the Allom-Works at Whitby," pp. 65-75.

P. 459 b. 'Egerton Papers,' Camd. Soc.

W. C. B.

#### SIR EDWARD FITTON, OF GAWSWORTH, CO. CHESTER.

There are several monuments with recumbent figures upon them of this ancient Cheshire family in the chancel of the parish church of Gawsworth, about three miles from Macclesfield. The last erected is to Sir Edward Fitton, the second baronet, who died at the siege of Bristol in 1643, when fighting for Charles I. He is represented in plate armour, head bare, and with upraised hands, whilst by his side, also in "monumental alabaster," is sculptured his second wife, and the figures are painted to resemble life. A circular canopy over the tomb has gone in a church restoration, and it must be allowed that the Fitton monuments occupy much too large a space in such a small church as Gawsworth, which merely consists of nave and chancel, and they have much encroached on the *sacristarium*.

In a long epitaph in Latin upon it the military services of Sir Edward Fitton at Edgehill and elsewhere are commemorated, and he is said to be the last of the long line. This, however, must not be taken too literally, as several relatives descended from a common ancestor were certainly in existence at the time of his death in 1643. The inscription proceeds to record that the remains of Sir Edward had been buried at Oxford at the time of his death in 1643, and then about twenty years afterwards\* removed to Gawsworth. It concludes by stating that the monument was erected by Charles Gerard, Baron of Brandon (afterwards Earl of Macclesfield), whom he had left as his heir, a point, as will be hereafter seen, strongly doubted by some. Lord Gerard was the son of Sir Charles Gerard by Penelope, the eldest sister of Sir Edward Fitton, and therefore his nephew.

Singular to narrate, after the lapse of the long

period of nineteen years from the death of Sir Edward Fitton a will was produced by Lord Gerard in his own favour, bequeathing the Gawsworth estates to him. After a protracted litigation he succeeded in obtaining possession of the extensive property by ousting Alexander Fitton, a distant, though a lineal connexion of Sir Edward. An account of the proceedings is given in a curious tract, of the greatest rarity, published at the Hague in 1663. Two copies only have ever been seen by me, one belonging to my friend the late James Crossley, of Manchester, and another in the library of the British Museum, bound up in a volume with several other pamphlets. Ormerod, in his 'History of Cheshire,' gives a copious abstract of the contents of this tract, and leaves the reader to form his own conclusion. It seems that Sir Edward Fitton, in 1641, wishing to restore the ancient entail of the Gawsworth estates, settled the same on his next male kinsman, William Fitton, father of Alexander Fitton. The will produced by Lord Gerard was stated by Fitton to be a forgery. To this it may be answered, that Charles, Lord Gerard of Brandon, was a nobleman of high rank and character, one noted alike for his valour in the field and his sagacity in the council. In 1679 he was created Viscount Brandon and Earl of Macclesfield, and he is several times mentioned by Macaulay in his 'History of England.' He died in 1693, and was succeeded first by his elder son Charles Gerard, and then by his younger son Fitton Gerard, second and third Earls of Macclesfield, the latter of whom died unmarried in 1702, when the title became extinct. Charles, second Earl of Macclesfield, when Lord Brandon, married in 1683 Anne, daughter and coheir of Sir Richard Mason, the mother of Richard Savage by Earl Rivers, and from whom he was divorced in 1697. She subsequently married Col. Brett, the friend of Addison and Steele, and died at a very advanced age in 1753. It seems, however, more than probable that Savage personated a child who died in infancy, a fact of which he was fully aware, and used it for his own purposes. One circumstance in his favour is his being received into the house of Viscount Tyrconnel, who was the nephew of Mrs. Brett, her sister and coheir Dorothy having married his father, Sir Thomas Brownlow. Richard, ~~second~~ Earl Rivers, who died in 1712, is buried in the Savage Chapel annexed to St. Michael's Church, in Macclesfield.

The *cause célèbre* mentioned above is one of those old stories that needs retelling, possessing, as it does, far more than local interest; and the little information here given is chiefly supplied from memory. The assertion on the monument of Sir Edward Fitton as to Charles, Lord Gerard of Brandon being left his heir also raises a question which has often occurred to my mind, What is the exact legal value of the testi-

\* In Congleton Corporation accounts occurs an entry, "Sir Edward Fitton carried through the town," i. e., his corpse, on its way to Gawsworth.

fourth



mony of a tombstone inscription? This is a point which must frequently have arisen to many interested in genealogical and antiquarian pursuits, for numerous instances have been known of monumental inscriptions having been either written or altered in order to complete the links missing in a pedigree, or to supply names not found in registers. They can have, it would appear, at most only strong corroborative force, and need other additional testimony in confirmation before admission as evidence. In this instance Lord Gerard was clearly not one of "those rich-left heirs that let their fathers lie without a monument," but proclaimed the circumstance by inscribing it on the tomb of his uncle, for the benefit of present and future generations. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

#### ADDITIONS AND EMENDATIONS TO 'NEW ENGLISH DICTIONARY.'

(Continued from 7th S. II. 464.)

**Bactrian** (not in 'Dict.').—1832, "The priests of Mithras thronged around him and offered him.....their bactrian dromedaries if he chose to depart" (*Blackwood's Mag.*, vol. xxxii. p. 267).

**Bail-bond** (latest quot. in 'Dict.' 1815).—1830, "Justice; Make out the bail-bond" (Charles Lamb, in *Blackwood's Mag.*, vol. xxvii. p. 108).

**Balaam-box** (earliest quot. in 'Dict.' 1861).—1827, "Several dozen letters on the same subject now in our Balaam-box" (*Blackwood's Mag.*, vol. xxi. p. 340). 1829, "Escape from the Balaam-box is as impossible as from the grave" (*ibid.*, vol. xxvi. p. 716).

**Baldish** (earliest quot. in 'Dict.' 1833).—1829, "Looking pale and baldish, and twenty years older" (*Blackwood's Mag.*, vol. xxvi. p. 202).

**Ball-trap** (Parkes, 1878; not in 'Dict.' as compound of ball).

**Ballooning** (earliest quot. in 'Dict.' 1821).—1784, "This I thought might have been done by ballooning" (Pettigrew's 'Lettom,' 1817, vol. ii. p. 275).

**Balneology** (earliest quot. in 'Dict.' 1883).—1860, "A very full and complete report on balneology is contained in 'Schmidt's Jahrbücher'" (N. Syd. Soc. 'Year-Book,' p. 266).

**Balneo-therapy** (no quot. in 'Dict.').—1881, "Balneo-therapy, where there was no mercury used, has proved of no greater use" (Sup. to Ziemssen's 'Cycl. of Med.,' p. 184).

**Bamboozable** (not in 'Dict.').—1886, "The public is a great bamboozable body" (*Sat. Review*, No. 1587, p. 423).

**Bandbox-sound** (compound of bandbox not in 'Dict.').—In Ziemssen's 'Cycl. of Med.,' 1876, vol. v. p. 387).

**Bang** (earliest quot. in 'Dict.' iv. a, 1841).—1832, "A 32lb. shot struck us bang on the quarter" ('Tom Cringle's Log,' *Blackwood's Mag.*, vol. xxxii. p. 31).

**Bang** (sense iv. c; no quot. in 'Dict.').—1885, "A stop higher, and bang goes fourpence! but in return we get for it a work of art" (*Sat. Review*, No. 1674, p. 851).

**Bank-stock** (earliest quot. in 'Dict.' 1705).—1701, "They neither mind peace nor war, but as their bank, new, or old East India stock may be affected" (Davenant's 'Essays on Ballance of Power,' essay i. p. 4).

**Banter** (not in 'Dict.').—1828, "Not succeeding in bantering me out of my epistolary proprieties" (*Blackwood's Mag.*, vol. xxiii. p. 384).

**Baps** (latest quot. in 'Dict.' 1800).—1829, "The young

baker who brings the baps in the mornings" (*Blackwood's Mag.*, vol. xxv. p. 392).

**Bantling** (latest quot. in 'Dict.' 1831).—1881, "Lord Derby, whose crest is the eagle and child—you will find the Northern name for it, the bird and bantling.....An English labourer must not any more have a nest, nor bantlings neither" ('Love's Meinie,' by Jno. Ruskin, pt. i. p. 40).

**Bar** (patholog. sense not given in 'Dict.').—1871, "Bar at the neck of the bladder. The enlargement of the prostate.....produces an elevation of the structures. ....A bar may be said to be formed there.....It has been thought desirable to reserve the term rather to denote any bar which may exist at the spot described" (Holmes's 'Surgery,' second ed., vol. iv. p. 908).

**Barshot** (not given in patholog. sense).—"Barshot calculus" (*ibid.*, vol. iv. p. 1015).

**Barætheriometer** (not in 'Dict.').—Vide Ziemssen's 'Cycl. of Med.,' 1876, vol. xi. p. 213; and Laudois and Stirling's 'Physiol.,' 1885, p. 1092.

**Barb** (latest quot. in 'Dict.' 1823).—1832, "The beauty and spirit of his dozen barbs of the true Kholani blood" (*Blackwood's Mag.*, vol. xxxii. p. 973).

**Barmy** (latest quot. in 'Dict.' 1817).—1829, "Your inside is working like a barmy barrel" (*Blackwood's Mag.*, vol. xxvi. p. 386).

**Barn-door** (used as adv. and adj.; not in 'Dict.').—1829, "To open their mouths barn-door wide.....the aforesaid barn-door-wide mouths" (*Blackwood's Mag.*, vol. xxvi. p. 856).

**Baronship** (sense not given in 'Dict.').—1833, "So be it our care first to provide a likely wife for his baronship" (*Blackwood's Mag.*, vol. xxxiv. p. 473).

**Barrow** (qy. hill for rabbits=warren; not in 'Dict.').—1827, "The coney-barrow of Lincoln's Inn is now covered by smooth lawns" (*Blackwood's Mag.*, vol. xxii. p. 587).

**Basher** (not in 'Dict.' as sb.).—1886, "This bruiser of the police court, this basher of a little foreign Jew" (*the World*, No. 632, p. 8, Aug. 11).

**Basic** (not in 'Dict.' in patholog. sense).—1877, "Basic impulse [of heart] is chiefly observed in cases where a cavity in the apex of the left lung has contracted" (Roberts's 'Handbook of Med.,' third ed., vol. ii. p. 9).

**Bastardize** (latest quot. in 'Dict.' 1827).—1886, "Why should a father, out of hatred to one of his children, bastardize all the rest?" (Mr. Justice Chitty, in *Standard*, Wednesday, August 11, p. 2, col. 4.)

**Bastardly** (said in 'Dict.' to be obsolete).—1820, "Living at those little bastardly abortions which they call watering-places" (*Blackwood's Mag.*, vol. xxvi. p. 123).

**Bastinado** (sense i., latest quot. in 'Dict.' 1775).—1833, "But isn't it odd that if he be starved and bastinadoed in that fashion, Quashee should look so sleek and comfortable?" (*Blackwood's Mag.*, vol. xxxiv. p. 895.)

**Bustinado** (fig. not in 'Dict.').—1828, "Not a block-head is left on the face of the whole earth for us to bustinado" (*Blackwood's Mag.*, vol. xxiii. p. 111).

**Bath-chair** (earliest quot. in 'Dict.' 1860).—1828, "One that will no more start, or fling out than a Bath-chair" (*Blackwood's Mag.*, vol. xxiii. p. 95).

I trust that your other correspondents who have discovered weak spots in the 'New English Dictionary' will take my place in pointing them out for the present. As, however, it is impossible to pick up any book without finding words omitted or wrongly dated in the 'Dictionary,' and as a new part is on the point of appearing, I may some day trespass on your space myself again.

W. SYKES, M.R.C.S.



"N OR M."—It seems a pity to spoil a good story, but it may be worth while to point out that the pertinaciously literal bride at Great Yarmouth (quoted from 'Church Bells' in 'N. & Q.' 5th S. vii. 80) was not (supposing the story to be correct as told) literally accurate after all. It is not true that "in the Marriage Service M takes N as his wife, and N takes M as her husband." Both are denoted by the same letter, N, in the Marriage Service, and it is only in the notice of publication of banns that a distinction is made, the intended union being announced to be between M of — and N of —. According to the theory (otherwise plausible enough) that M in the Catechism stands for double N (=names), and assuming that it means the same here, it is difficult to understand why the man should be supposed to have more than one and the woman only one name. But if, as CANON SIMMONS seems to suppose ('N. & Q.' 5th S. x. 513), N and M are to be taken as a device for indicating a man's and a woman's name respectively, it is surely very unlikely that the woman's name should be intended to be put first in publishing banns. Is it not possible that after all a reason has been sought for that which needs none, and that the letters M and N or N and M have simply been taken, so to speak, at haphazard? At any rate, the bride at Great Yarmouth, who thought she took the Prayer Book so literally, ought to have called herself as well as her husband N. I presume she is hardly likely to be a reader of 'N. & Q.' or to have her equanimity disturbed by learning the unfortunate mistake into which she fell, notwithstanding her extreme desire to be accurate.

W. T. LYNN.

Blackheath.

SUPERSTITION IN WEST PRUSSIA.—The enclosed cutting from the *Gaulois* of January 6 seems to me worthy of insertion in 'N. & Q.':—

"Danzig.—Mes enfants, je vais mourir, je me meurs. Avant de m'enterrer, prenez soin de me couper la tête, ainsi que je l'ai fait à ma mère. C'est que nous sommes une famille de vampires, et, à moins qu'on ne prenne la précaution que je viens de vous dire, nous ne trouvons pas de repos dans la tombe, nous revenons et nous portons malheur à nos enfants."

"Ainsi parlait le baron de Gostowski, seigneur-proprétaire de Saboucz, près de Danzig."

"Aussitôt le bonhomme mort, l'aîné de ses fils exécuta à la lettre ses dernières volontés."

"Néanmoins, il se sentait malade quelques jours après. Alors, il se rendit au cimetière, enleva la fosse, et obtint de lui l'exhumation du cadavre. Après avoir retourné et couché sur le ventre le corps de son père, il enleva la tête, déjà coupée, qu'il lança dans un buisson. Le tribunal correctionnel de Danzig vint de le juger du chef de profanation de sépulture. Il en a été quitte pour quinze jours de prison, de nombreux témoins ayant constaté que le mobile du délit n'était, en effet, que l'incroyable superstition répandue dans les campagnes lithuaniennes."

ROSS O'CONNELL.

Killarney.

MEMBERS OF PARLIAMENT CIRCA 1620-24.—The following is from the Duke of Manchester's records, Kimbolton MS. No. 371 :—

"The names of divers Knights, Citizens, and Burgesses of the Lower house of Commons that are Adventurers and free of the Virginia Company and yett have not had nor followe the buisness for sundry yeares.—

Sir Wm. Fleetwood.	Sir Edward Cecil.
Sir Thomas Dinton.	Sir Robert Heath.
Sir Charles Barkley.	Mr. Jhon Arundell.
Mr. James Bag.	Sir Nicholas Tufton.
Sir Jhon Walter.	Sir George Goring.
Sir Jhon Stradlyng.	Mr. Robert Bateman.
Sir Baptist Hicks.	Mr. Martyn Bonde.
Sir Arthur Ingram.	Sir Thomas Middleton.
Mr. Lewson.	Sir Robert Mansfield.
Mr. Thomas Bonde.	Sir Dully Diggs.
Sir George Moore.	Sir Humfry May.
Sir Jhon Cutts.	Sir Jhon Ratcliff.
Sir Edmond Bowyear.	Mr. George Garrett.
Sir Henry Fane.	Sir Henadgo Fynch.
Mr. Delbridge.	Mr. Edward Spencer.
Sir Thomas Fermin.	Sir Phillip Cary.
Sir James Perrott.	Lord Wriothesly.
Mr. Jhon Drake.	Mr. Jhon Moore.
Mr. Dyot.	Mr. Morrice Abbott.
Sir Oliver Cromwell.	Sir Jhon Scudamor.
Mr. Knightly.	Sir Arthur Mannering.
Sir Robert Cotton.	Sir Jhon Saint Jhon.
Mr. Selden.	Mr. Sherwyn.
Sir George Calvert.	Sir Thomas Grantham.
Sir Edward Conway.	

With divers others wch wee cannot uppon a sudden sett downe."

Endorsed, "The names of such as are of the Comons house free of the Virginia Company, by Mr. Farrar" (written about 1623).

Most of the foregoing names will be easily recognized as those of members of King James's last Parliaments. The exceptions, whom I am unable to identify, are "Sir Thomas Fermin" and "Mr. Sherwyn." The former, I suspect, should read "Fermor" or "Farmer," although, even if thus altered, I cannot find either a member or a knight to whom it would apply. "Mr. Sherwyn" may be an unrecorded by-election; his name does not appear in any known list of parliamentary returns of the date.

W. D. PINK.

Leigh, Lancashire.

CARPET.—The following instance of the use of the word would seem to be more than a century earlier than that quoted by Prof. Skeat. In the proof of age of William Beaumont, Lord Bardolf, September 14, 1460, John Trussel "dieit quod ipse in festo sancti Georgii [1438] portavit duas vestes vocatas *Carpette*, sternendas coram fontem dicti ecclesie de Eddenham," &c. ('Liber de antiquis Legibus,' p. cevi).

Brighton.

J. H. ROUND.

THE FRENCH EXPRESSIONS "BEAU IDÉAL" and "BEL IDÉAL."—We find both of these expressions in French; but in English the first only has come into use. In *beau idéal*, "idéal" is, of



course, an adjective, and "beau" is an adjective used as a substantive. In *bel idéal*, "idéal" is, of course, a substantive. The meaning of *beau idéal* is ideal beautiful (beautiful being used as a substantive); the meaning of *bel idéal* is beautiful ideal, for in English also *ideal* is used both as an adjective and as a substantive. But as *bel idéal* is not well known in England, I will give an example of it which I met with in the French *Figaro* of Sept. 13, 1886, and which runs thus, "Passion malheureuse s'il en fut, et qui l'amène à vouloir tuer, puis à cravacher son *bel idéal*."

I am much afraid, however, that *beau idéal* is used in England not only in its true sense but also in that of *bel idéal*, *beau* being looked upon as an adjective and *ideal* as a substantive, though it ought surely to be remembered that *beau*, when an adjective, becomes *bel* before a substantive beginning with a vowel.

F. CHANCE.

Sydenham Hill.

TECHNICAL TERMS IN GLASS-MAKING.—I find the following curious terms in the description of a glass works in the English midland counties, "Entirely new Seiges (constructed with best fire-bricks) and Caves, two Lears, Pot Arch, Shrore, &c.; also Store and Mixing Rooms with Corker."

W. H. PATTERSON.

THE PRICE OF TOBACCO IN 1649.—Some one asserted that the common soldiers could not have puffed smoke into the face of Charles I. because tobacco was at that time too dear; but in 'A Perfect Description of Virginia,' published in 1649, the author says

"that the inferior inhabitants and ordinary sort of men cultivated Tobacco; and in Tobacco they can make 20*l*. sterling a man, at 3*d*. a pound, per annum. And this they find and know, and the present gain is that, that puts out all endeavours from the attempting of others more staple and solid and rich comodities out of the heads and hands of the common people."

The following extract from the 'Mercurius Pragmaticus,' of Dec. 19-26, 1648, proves the use of tobacco in the lobby of the House:—

"Wednesday, Decr 20.—Speaking of the excluded members the writer says, 'Col. Pride standing sentinell at the door, denied entrance, and caused them to retreat into the Lobby where they used to drink ale and tobacco.'"

RALPH N. JAMES.

FATHER FAHY'S CASE.—One has recently heard a great deal of this case, and, "si licet magnis componere parva," you may like to publish the following passage thereanent:—

"In 1685 John Locke was offered a pardon from James II. by William Penn, but he refused it upon the noble plea that, having been guilty of no crime, he needed no pardon."—See Enfield's edition of Brucker's 'History of Philosophy,' bk. x. chap. iii. sec. 1.

J. J. FAHIE.

Tehoran, Persia.

EPIGRAM.—The Rev. Thomas Flavel died Vicar of Mullion, in Cornwall, in 1682. On his tomb is the following quaint epitaph:—

Earth take thine Earth, my Sin let Satan havet,  
The World my Goods, my Soul my God who gavet,  
For from these four, Earth, Satan, World, and God,  
My flesh, my sin, my Goods, my soul I had.

HAROLD MALET, Col.

'THE EARLS OF KILDARE AND THEIR ANCESTORS.'—I wish to draw attention to what I must say is a little case of deception, and to put others upon their guard. For a long time past I have had upon my shelves a copy of the third edition of the above-named work, which was published in Dublin in 1858, and I have every reason to be well pleased with its contents and with the style in which it has been issued; but I was anxious, if possible, to possess a copy of the 'Addenda,' published by the same firm in 1862. Not long since I read of a copy of 'The Earls of Kildare,' Dublin, 1864, in a catalogue sent by a provincial bookseller, and, fully expecting to find in this subsequent edition what I particularly wanted, I sent an order at once and secured the volume. I found it, however, to be nothing more than a literal reissue of the third edition, with a new title-page, on which the names of the same publishers appear, with the words "fourth edition" and the date "1864," and struck off upon paper infinitely inferior to that of the edition of 1858. No mention whatever is made of the 'Addenda' which had appeared two years before.

ABHBA.

A SUICIDE'S BURIAL.—In *Walford's Anti-Quarian* for January it is mentioned:—

"The staked and chained skeleton of a suicide was excavated recently in London, at a point where four roads meet."

Suicides were said to have been staked down when buried, a sufficiently barbarous custom, but what the chain could have been for perhaps some one may be able to explain, and also where these remains were found. The chain and stake of a man called Bennett, who was burnt in Queen Mary's reign, were dug up near Heavitree, Exeter, and have been preserved. Of course no skeleton was attached.

R.

"ENGLISH AS SHE IS WROTE."—A few days ago a daily paper in a political article used the word *inutile*; to-day it speaks of a nobleman's *declinature* of office. Surely the meaning meant to have been conveyed could have been expressed equally well, if not better, in our own language!

WALTER HAMILTON.

Clapham, S.W.

ADVENT AS A CHRISTIAN NAME.—In the *Bolton Chronicle* for January 1, 1887, there appeared a letter written by one Advent Hanstone, of Tideswell. Possibly this may be worthy of



record in 'N. & Q.' for the benefit of some student of nomenclature.

JOHN P. HAWORTH.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'THE RETURN FROM PARNASSUS.'—In the first part of the 'Return' Philomusus becomes sexton and parish clerk, both offices being combined in the one man. In IV. i. Warden says: "The parish.....complainte youe are too proude to whippe they dogges out." That this was a sexton's duty is shown by III. i. of the second part, for there Sir Radaricke tries whether the would-be clergyman can "bid the Sexton whippe out the dogges." But for a reason I have I would gladly learn whether or not this duty, in some parishes at least, did not devolve on the beadle. Or were his official duties at that time confined in church to preceding the higher officials and the like?

BR. NICHOLSON.

O. CROMWELL.—In the 'Life of Charles I., 1600-1625,' by E. Beresford Chancellor (George Bell & Sons, 1886), is a copy of a warrant dated "From his Highness's Council Chamber in Fleet St," i. e., the celebrated so-styled palace of King Henry VIII., opposite Chancery Lane, to which one of the signatories is "O. Cromwell." What O. Cromwell is this? He would have been an official connected with "His Highness's" Council. And "His Highness" would have been the then Prince Charles, whose name was afterwards so inseparably connected with another O. Cromwell.

R. H. H.

Pontefract.

WHO WAS EVERARD DIGBY, RECTOR OF ORTON LONGUEVILLE, HUNTS, 1592-1606?—At the foot of four of the pages of the register of Orton Longueville is the signature of "Everarde Digbeye," the date of the last page in which it occurs being 1605. The name "Everard Digbye," 1592, is given in the list of rectors of this parish in 'Parish Churches in and around Peterborough,' by the Rev. W. D. Sweeting, M.A. (1868, p. 137). What relation was he to the Sir Everard Digby of the Gunpowder Plot? Everard Digby, of Stoke Dry, Rutland, died in 1592, when his son, the future Sir Everard, was eleven years old. Everard was a familiar name in the Digby family. Among the Digby monuments in Stoke Dry Church there is one of a knight in armour, an Everard Digby, 1440, and another to the wife of an Everard Digby, 1496. In Thompson Cooper's 'Biographical Dictionary' (1873) is the following:

"Digby, Everard, B.D., a divine, was educated in St. John's College, Cambridge, where he obtained a Fellow-

ship, of which he was deprived, 1587, on account of his suspected leaning towards Catholicism. He afterwards obtained a benefice—probably the Rectory of Tinwell, in Rutland. He published some philosophical works in Latin, and a treatise in the same language on the Art of Swimming. It is commonly said that he was the father of Sir Everard Digby; but this is very doubtful."

It will be seen from the dates above given that he could not be the father of Sir Everard, and the conjecture of Tinwell being his rectory would seem to be erroneous. In all the records of Tinwell to which I have access there is no mention of an Everard Digby. Was the Rector of Orton Longueville a cousin of Sir Everard, and to be identified with the divine mentioned by Cooper?

CUTHBERT BEDE.

BEAULIEU.—This is the name of a small hamlet. Whence the word? JOHN POLEHAMPTON, Ightham Rectory, Sevenoaks.

[The name is, of course, familiar in France. See 1<sup>st</sup> S. *passim*.]

MONUMENTAL HERALDRY.—Can any of your readers kindly direct me to a work of monumental heraldry? J. BAGNALL.

Water Orton, Warwickshire.

THE AVALANCHE AT LEWES IN 1336.—A picture was painted by W. Westall, A.R.A., of this calamity, whereby eight persons lost their lives and several others were buried in the snow. Can any one inform me the present possessor of this painting? J. B. MORRIS.

Eastbourne.

LAWS AGAINST HIGH PRICES OF FOOD IN THE MIDDLE AGES.—Were not these found in practice to fail of their purpose? Where is the best account of their gradual disuse and consequent abolition? C. S. K.

Corrard, Liebellaw.

HERALDIC.—To what grade of nobility does the term "Nobilis minores" apply? Also how many degrees of gentry are there?—for sometimes one meets with both expressions in books referring to pedigrees. SALTIRE.

ARMS OF TOWN UNDER SUCCESSIVE CHARTERS.—One of our western towns had in 1368 a seal bearing the device of a ship on the waves, and the legend "Sigillum communitatis ville de —," &c. I omit the name intentionally. Subsequently the burgesses were incorporated by charter, and a seal of 1595 is still in existence, bearing on a shield a saltire between four castles. Another seal has the shield surmounted by a coronet of nine points, alternately fleurs-de-lys and crosses (5 and 4). In quite modern times I believe a combination of the two devices or arms has been made, and the usual manner of displaying them on School Board and other buildings, &c., is by depicting the hull of a modern ship floating on waves. Upon the deck of



the vessel rests the shield supported by two lions with their tails curled round short masts bearing cressets on their tops. Over the shield is shown the coronet, in which are placed six flags on short staves, three on each side of a mast and cresset in the middle.

What I want to ask your readers learned in heraldic lore is, whether there is any recognized rule by which the arms of a corporation may rightly be combined with those granted to it under a subsequent incorporation; or whether the right to bear the former arms, either separately or in combination, was not abrogated by the subsequent grant.

W. S. B. H.

**LIMEHOUSE BREWERY.**—There was an important brewery in Limehouse village, now East London, in the latter part of the last century. Where was it situated; what is its history; and by whom was it owned? It "was sold in 1809." VOLVOY.

**HERALDIC: LION AND KEY CREST.**—I am very anxious to ascertain what family (probably resident in London or Essex) bore the following crest about the end of last century: A lion rampant, its extended paw resting upon the ring of an upright key.

MILLER CHRISTY.

Chignal St. James, Chelmsford.

**PHILPOTT FAMILY.**—Where could I see a pedigree of the Philpott families of Hackney and Stepney? I have a Bible in which is the following entry:—

"Children of Francis and Mary Philpott born, viz: Edward 17 Nov 1688, Francis 3 Feb 1690/1, Nicholas 2 Jan 1692/3, Brian 17 June 1695, John 8 Apl 1698, Thomas 26 Aug 1700, Mary 22 June 1702, Ann 15 May 1704, Philip 8 July 1705, Elizabeth 17 Nov 1706."

I have good reason for thinking that these Philpotts were of Hackney, and should be grateful for any information, particularly respecting their descendants.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

"HOME FOR FEMALE ORPHANS WHO HAVE LOST BOTH PARENTS."—Will any reader of 'N. & Q.' favour me with a shorter description than the above, in English or Latin, the former preferred?

H. PUGH.

**DRAWING BY LEPPARTE.**—Can any reader give me any information respecting a water-colour drawing with the following inscription?—

"Well Jack, this cup delights but not inebriates. Hurrah! for the purple vine! Like good fellows we know the 'quantum sufficit.' Who would be Lords and Emperors when we can thus enjoy ourselves after the toil of the day and we can sit down among our vines and figs! We have the delights of earth, the pleasures of life and a bright gleaming of a happy immortality."

The picture is signed H. W. Lepparte, 1804, and represents two middle-aged men in a landscape with wooden buildings (not English). One man

wears a cap of liberty. I fancy the faces are portraits.

A. E. F.

**STOKE NEWINGTON.**—The rolls of the manor exist. Where can one see them? C. A. WARD.  
Haverstock Hill.

**A ROYAL TOMB.**—At a recent meeting of the Society for Preserving the Memorials of the Dead reports were laid before the Society of various tombs requiring attention, and among others "the tomb of the Prince of Wales, son of Richard III., at Sheriff-Hutton, in Yorkshire." Could any reader supply the circumstances of the prince's burial there, and short description of his tomb?

R.

**STAINED GLASS WINDOWS OF BRUGES IN ENGLAND.**—Can the windows to which the following extract from 'Bruges, Monumental et Pittoresque,' by Louis Navez, p. 33, be identified?—

"La Chapelle du Saint-sang: Ce petit édifice possédait jadis sept magnifiques vitraux anciens. Une municipalité imbecille les vendit, en 1795, quatorze francs la pièce, à un habitant qui, à son tour, les ceda à un Anglais. On croit qu'ils existent encore en Angleterre."

J. MASKELL.

**CHURCHES.**—How many of the fifty churches ordered to be built by the famous statute of Anne were completed? Where can the list be found?

J. HOWES.

**PRIMERS DEDICATED TO THE UNIVERSE.**—In the *Albion* of May 23, 1846, in an article on Thomas Carlyle, I find the following: "Like the primer of the unfortunate schoolmaster, commemorated by Dr. Johnson, dedicated to the universe!" Will you be so kind as to tell me in what part of Dr. Johnson's works he refers to the unfortunate schoolmaster and his primer?

DR. AROCHE.

Venezuela.

**ERSKINE OF BALGONIE, 1560-1620.**—Where is Balgonie? E. ERSKINE SCOTT.  
6, Bond Court, Walbrook, E.C.

[Is it not in Fife?]

**STANLEY GOWER'S 'LIFE OF ROTHWELL.'**—The late Rev. Joseph Hunter quotes a passage from Stanley Gower's 'Life of Rothwell.' Was this a separate publication? If not, in what collection is it to be found?

J. O. H.-P.

"PREVENTION IS BETTER THAN CURE."—Will a correspondent kindly give me the author of this?

R. W. A.

[See 6th S. viii. 517; ix. 76, 217, 296, 373.]

**TOP-ALATA.**—Can any reader of 'N. & Q.' suggest the origin of this word? It occurs in an Act of the Scottish Parliament, 1696, as the name of a place in Doune, Perthshire, where "proclamations



and all Legall Executions" were "published and execute" before the erection of the mercat cross in that year.

G. S. MACKAY.

THE DUKE OF WELLINGTON.—Any neglect to adopt the motto of 'N. & Q.' "When found make a note of," is sure to be punished. I remember reading that when the French were seeking permission to have back the body of Napoleon from St. Helena, the Duke of Wellington was opposed to granting their request, on the ground that it would show we were afraid of them. I want now to refer to this opinion of the duke's, but not having made "a note of" am unable to do so. Can any of your readers help me in this, and also in another matter? In the year which gave us so many interesting memoirs, notably the Croker volumes, the Duke of Wellington, in some work then published, was made to say that the French so-called plundering in Spain was done most regularly for the good of the army, from which one might gather that it was the present German system of requisitions. Where was this statement made?

GEORGE BENTLEY.

8, New Burlington Street,

'SOME MEN I HAVE HATED.'—Can any reader of 'N. & Q.' inform me where I have read (but cannot trace) an article or essay entitled 'Some Men I have Hated' or 'Men I have Hated'? It was by some well-known author.

EDWARD P. WOLFERSTAN.

Arts Club.

MAYOR'S SHEATHED SWORD NOT TO BE BORNE ERECT IN CHURCH.—A charter granted by Charles I. to Shrewsbury directs, *inter alia*, that there shall be two coroners and four auditors,

"And that the said town may shine and be increased, as well in honour and dignity as in privileges and authority, and that the wicked beholding the ensign of justice may be withholden from the lust of sinning, the king grants that the mayor, aldermen, and burgesses may have a sword-bearer, who shall from time to time be attendant upon the mayor, and shall bear before him one sheathed sword ordained and adorned as it shall please the mayor for the time being, in all places where maces have in times past been accustomably borne before the bailiffs (so as the said sword shall not be borne erect in any Church or Chapel consecrated to the honour and worship of God)."—O. and B., i. 410.

So far as I know, the direction in the above italicized lines has not been observed in Shrewsbury for the last half century. Has it in any other town?

MEL. MER. S.

JOHN JAMES, RECTOR OF ILSLEY, BERKE.—It is stated in Calamy's 'Nonconformist Memorial,' vol. i. pp. 288, 289, that John James, M.A., of Alban Hall, Oxford (born at Bicester 1620), first exercised his ministry at Brighton (Brightelmstone) for about seven years, but removed to Ilsley, Berks, whence he was ejected in 1662, and died

in London in 1694. I shall be glad of any additional particulars respecting him. From Lambeth MS. No. 979, fo. 391, I find he was at Brighton in 1646 and 1651.

FREDERICK E. SAWYER, F.S.A.

Brighton.

### Replies.

#### "FRENCH LEAVE."

(5th S. xii. 87; 6th S. v. 347, 496; viii. 514; ix. 123, 213, 279; 7th S. iii. 5.)

We have *frank* and *franch* as equivalents to *free* in many words in English, in common with other European languages. (Whence this comes I need not take up space by quoting; "is it not written in" accessible etymological dictionaries in divers tongues?) We have it in *frank* as a personal quality and an exemption from postage; in *frankincense*, *franklin*, *franchise*, &c.; towns whose names ring the changes on Villafranca, Villefranche, &c., to denote that they are free of toll, abound.

This is undeniably the sense of "French leave" = *free* or *frank* leave, in whatever combination it may be used. The four uses your correspondent details are all one and the same sense. That *frank* or *franch* came to be corrupted into "French" could be nothing but a result of our forefathers' inattention to the science of etymology.

To put "French leave" as applied to leaving a friend's house without a formal "shake-hands" (to use a Parisian newly-coined French-English idiom) into a category apart (and it never came within my experience to hear it so applied at all) is misleading, as it tends to imply that it arose in allusion to a French custom. Now there is nothing in the too-too painfully ceremonious manners and customs of the French, particularly in bygone days, to justify this; and "congé" having come to be a byword among ourselves, testifies to English appreciation of the French mode of leave-taking.

To disappear unobtrusively from a crowded room instead of jostling everybody in order to get at the hostess, and then disturb her conversation with some one else to say a meaningless "good-bye," is the outcome of a politeness founded on refinement and reason—a politeness altogether English, and of a more exalted order than fussy "congées" and grimaces. The English origin is further testified by the fact that when occasionally adopted in Paris now it is spoken of as of English growth (see 7th S. i. 217, 292).

The quotations about "französischen Abschied" from German dictionaries would be puzzling did one not know by dire experience how misleading the majority of dictionaries are with regard to colloquialisms, and how they seem to copy backwards and forwards from one another rather than refer to the actual traditional use of the countries



they undertake to represent. The expression in German may have been derived by a corruption similar to that which has occurred here, or may have been borrowed from us after we had perpetrated it.

Though, of course, an act done "by French leave" may in some cases be one of which a person "ought to be ashamed," and very often may be the performance of an inferior, yet neither of these conditions can be considered *necessary* to the use of the expression, as some of your correspondents have advanced. I suppose it has come within the experience of most of us, for example, that a sharer of our travels should have said to us, "I suppose you saw that I took French leave to borrow your Murray [or other article] while you were out?" Relying on the plenitude of a common friendship, there would be nothing here to be ashamed of, and it might be the act of a superior or an equal. A hundred more such instances will occur to every one.

R. H. BUSK.

Although my remembrance does not reach so far back as that of the elderly lady mentioned by DR. CHANCE (7th S. iii. 5), I can quite confirm her statement as to the origin of the term "French leave," so far as it was explained to me in my boyish days. To take leave of one's host or hostess on quitting a dinner-party was then, as it still is, a thing *de rigueur*; but I was told by my elders that in France the same formality was not necessary on leaving an evening party—a *soirée*; from such gatherings one might depart without any leave-taking. And when this custom was gradually becoming prevalent in England, the unceremonious departure was called "taking French leave." When it became common with us it ceased to have any distinctive term applied to it; and then, having lost its original signification, the term was applied to other and quite different acts. Worcester, in his 'Dictionary,' s. v. "French leave," quotes Grose as defining it to mean "to go away without taking leave of the company." As usual, Worcester gives no reference, but merely mentions the name of the author, so that the definition may have been taken either from Grose's 'Glossary of Provincial and Local Words,' 1787, or from his 'Dictionary of the Vulgar Tongue,' 1796. Grose had seen both high and low life, and is an authority on the usages of both.

J. DIXON.

"RYTHER'S" MAP OF LONDON (4th S. ix. 95; 6th S. xii. 361, 393).—While feeling grateful to MR. HALLIWELL-PHILLIPPS for his flattering criticism on my note on 'Saxton's Map of Yorkshire,' I must apologize and plead guilty to having accepted as correct the dates and authorship assigned to the two maps of London numbered 31 and 32 (portfolio i.) in the Crace Collection without testing the accuracy of the statement made in the cata-

logue.\* To make good the omission, I availed myself of the first opportunity to examine these maps, which appear to have been printed from the same plate, the second issue with certain alterations that will be specified hereafter. They seem to be more or less servile reproductions of Norden's plan of 1593, and are *not* dated, but simply marked with the royal arms of the house of Stuart without any initials that would enable us to fix their dates more approximately. I was also greatly surprised to find that Ryther's name does not occur on either of them, and I should, therefore, be glad to know why they are ascribed to him.

Having thus given the characteristics common to both, let us examine the maps separately.

No. 32 is described in the catalogue as the second edition, and stated to have been issued in 1608. But I believe it to be the older map of the two. This belief is also shared by Mr. Loftie, who published a facsimile of it in his 'History of London,' wherein its date is set down as 1604. It is not to be wondered at that both MR. HALLIWELL-PHILLIPPS and MR. RENDLE were puzzled with the evidence (?) furnished by this plan with regard to the number of playhouses south of Bank Side, as to all appearance the engraver has "scamped" his work on this portion of the plate, and consequently the print is not a faithful representation of the plan of London at any period of the reign of the Stuarts. He had evidently finished in detail Bank Side and also a part of Southwark west of London Bridge, when, it seems, he got tired of the work, or had to complete the plate in a hurry; so he engraved in the place thus left unfinished a mariner's compass, the rays of which cover a certain area which must be left unnoticed by topographers as misleading and worthless for any historical or antiquarian research. It is not impossible that the plate was not finished by the same artist, but by some other less experienced hand, as the floral design on the framework surrounding the map is not so carefully executed in this corner as it is in the others. On the *copper* this part would come on the right-hand bottom corner—it is on the left in the print—and would naturally be the last portion engraved by the artist.

In No. 31, which is described as the first edition in the catalogue, and to which the date 1604 is ascribed, but which appears to be the later edition of the two, the huge mariner's compass, of dimensions out of all proportion with the size of the map, disappears, and the plan is more carefully completed in detail. An inscription, which is wanting in the other issue, informs us that the map "Are [*sic*] to be sould at Amsterdam by Cornelis Danckerts grauer

\* The whole of the Crace Collection, including the maps, is deposited in the Print Room of the British Museum. It is only fair to mention that the authorities of the Museum are in no way responsible for any statement contained in the catalogue above referred to.



of maps." As we saw Ryther established in his own shop at London towards the end of the reign of Queen Elizabeth, we are naturally anxious to know more about this branch establishment or agency for selling his(?) maps at Amsterdam. I have not been able to find any biographical particulars relating to this Cornelis Danckerts in any of the Dutch or other biographical dictionaries which I have been able to consult, and in the face of the confusion existing about the lives of the numerous artists of that family name I dare not, without further evidence, identify him with either the printer of Antwerp or the architect and engraver of architectural designs at Amsterdam.

For the sake of enabling others to push the research further, I must here mention that on the inscribed tablet in the centre at the top of map No. 32 I found a very faint pencil note by a modern hand to the following effect: "1560, published with the History of the Netherlands 1647." The first date is puzzling in the face of the Stuart arms on both maps; the second may lead to further discoveries. I have searched for this 'History,' but without success. Perhaps some other reader of 'N. & Q.' will be more fortunate, and be able to settle the dates of these maps, attributed, rightly or wrongly, to Augustine Ryther.

L. L. K.

Hull.

BOGIE: BOGY (7th S. ii. 249, 335, 392, 477).—There is a well-known translation of the Bible in which the passage "the thing that walketh in darkness" is rendered "the bug [or bogy] that walketh in darkness."

R. H. BUSK.

THE PREDECESSORS OF THE KELTS IN BRITAIN (7th S. ii. 445).—I did not say that the Keltic dialects are derived from the Greek; but I do say that a comparison of such dialects with the Greek and Latin languages will show that the Keltic has borrowed largely from such languages. From *vôwp* the seven dialects in question have *auedhur*, *dour*, *douay*, *dur*, *duir*, *dur*; with an infixed digamma, *diefr* and *dobhar*, for "water." From *vôwp* we have the river names Oder, Odra, Adur, Adder, Eider, Atur, Atter, Itter (with a suffix, Attert, Ittert), Utter, Otter, Other (with the W. art. *yr*, Rutter, Rudder, Ruther, Rotter, Rother), Hodder, Weddur, Wetter. Dropping the first letter, we get Doro, Dora (Duria), Douro (Duero), Durra, Dur, Dar, Der, Thor, Thur, Thür, Thura, Thuren, Tor, Torr, Torre, Tur, Tura, Turia, Taro, Ter, and (with an infix), Tauber. With a prefix we have Stor (with a suffix, Stort), Star, Ster, Steyer; with a further prefix, Ister, Oster, Oyster (whence Oystermonth). Dropping the delta, we have Or, Ora, Our, Oior, Ur, Urr, Ury, Ar, Aar, Air, Aire, Ayr, Arrow, Er, Era, Har, Her (with a suffix, Hert), Ir, Iar, Jarr, Jair, Yare, Yair, Yarro, Yarrow, Yore, Yoire. We have also quite two

hundred more river names from *vôwp*. In 'Words and Places' CANON TAYLOR derives *whisky* from *uisge-boy* (*uisge-buidhe*?), "yellow water." He now derives it from *us-ce* (water?); but the word has been corrupted from *usquebaugh*, from *uisge-beatha*, a translation of *eau-de-vie*—which, by-the-by, does not mean "water of life" at all. Because of the *ur* in *Lig-ures* and *Sil-ures*, CANON TAYLOR would seem to suggest not only a Basque element in Liguria, but a ditto in Britain prior to the Keltic occupation. I have, in *Anthropologia* and in 'N. & Q.' shown that the name Liguria may be traced to the Keltic *lli* (water)—from which we have quite one hundred river names—and that *Silures* is probably from the same root, with a prefixed sibilant. CANON TAYLOR objects to my use of "corrupted down." I object to his use of "of course."

R. S. CHARNOCK.

ALPHABET ON WALL OF CHURCH (7th S. ii. 309, 411).—I think it is at least possible that there may be some connexion between the representation of the alphabet in churches and the theory embodied in the following curious form of devotion, printed at Strasburg in 1775, and preserved in the *Sacristy*, vol. i. p. 92. Which is cause and which effect I leave to the judgment of your readers:—

*Ritus Brevissimus Recitando Breviarium,  
Pro Itinerantibus et Scrupularis.  
Dicatur Pater et Ave.  
Deinde  
A, B, C, D, E, F, G, H, I, K, L, M,  
N, O, P, Q, R, S, T, U, V, X, Y, Z.  
V. Per hoc alphabetum notum  
R. Componitur Breviarium totum.  
Tempore paschali, dicetur Alleluia  
OREMUS*

*Deus, qui ex vigintiquatuor literis totam sacram scripturam et breviarium istud componi voluisti, junge, disjunge, et accipe ex his vigintiquatuor literis matutinas cum laudibus, primam, tertiam sextam, nonam vespere et completorium, per Christum Dominum nostrum. AMEN*

*Signat se dicens: Sapienti pauca.*

*V. In pace in idipsum.*

*R. Dormiam et requiescam*

In 1874 I noticed a stone on which the alphabet and some numerals were engraved, in the pavement near the principal gate of the churchyard at Christchurch, Hants. I wondered then, and I wonder now, whether the stone had ever been part of the fine old church hard by.

ST. SWITHIN.

THE BLESSING OF REGIMENTAL COLOURS (7th S. ii. 488; iii. 51).—I much regret that I inaccurately quoted an inaccurate notice. Two wrongs do not make a right; but I hoped by omitting the words "by a Roman Catholic priest" to obtain some general information on the subject. I was not aware, I am sorry to say, that any form of consecration was used now. I conclude from the



replies kindly sent by your correspondents that such is the case; but am I also to conclude that this present service was in use during the whole or any part of Queen Mary's reign? Perhaps MR. MARSHALL could set me right on this point.

VILTONIUS.

"THREE BLIND MICE" (7th S. ii. 507).—The second version quoted by your correspondent is that given by Halliwell in his 'Popular Rhymes,' with these variations: *who* and *the* for "*she*" and "*a*" in l. 4, and *fools* for "*a thing*" in l. 5. The expression "Three blind mice" occurs in 'Deuteromelia,' 1609, and is given at p. 246 of Oliphant's 'Musa Madrigalesca':—

Three blind mice, three blind mice!

Dame Julian, the Miller, and his merry old wife,  
She scrap'd her tripe; lick thou the knife.

Mr. Oliphant writes:—

"This absurd old round is frequently brought to mind in the present day, from the circumstance of there being an instrumental quartet by Weiss through which runs a musical phrase accidentally the same as the notes applied to the words 'Three blind mice.' They form a *third* descending, C, B, A."

F. C. BIRKBECK TERRY.

The version given by J. O. Halliwell, in his 'Nursery Rhymes of England,' is as follows:—

Three blind mice, see how they run!  
They all ran after the farmer's wife,  
Who cut off their tails with the carving-knife,  
Did you ever see such fools in your life?  
Three blind mice.

He states that the original is to be found in 'Deuteromelia; or, the Second Part of Musicks Melodie,' 4to., Lond., 1609, where the music is also given.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The version of this round orally current in my family—which can be traced back for two, if not three generations—differs materially from that given by MR. RATCLIFFE. It runs as follows:—

Three blind mice! (*his*)  
See how they run! (*his*)  
A farmer married an ugly wife,  
And she cut her throat with a carving knife,  
Did ever you see such a fool in your life?  
Three blind mice!

GEORGIANA TAYLOR.

DOES CAMDEN MENTION THE EDDYSTONE? (7th S. ii. 249; iii. 31).—W. S. B. H. asked the question above, to which in his note MR. BIRKBECK TERRY does not give an answer. The passage as from Camden in the "local antiquarian magazine" is within brackets in the edition of Bishop Gibson, Lond., 1722, as being one of his "additions" as editor. It cannot possibly be Camden's, who died in 1623, as it begins with the history of the rock from 1696.

ED. MARSHALL.

PICKWICK (7th S. ii. 325, 457; iii. 30).—The register of Darrington (co. York) records on May 12,

1647, the marriage of Charles Pikwik and Maria Potter; but I have not succeeded in tracing any issue. Probably the bridegroom only came to Darrington to fetch his wife.

R. H. H.

Pontefract.

'THE VICAR OF WAKEFIELD': QUOTATION ON TITLE (7th S. ii. 428).—Goldsmith probably borrowed "Sperate miseri, cavete felices," from Burton's 'Anatomy of Melancholy,' at the end of which it occurs. The sentiment is common enough. Horace has:—

Sperat infestis metuit secundis  
Alteram sortem bene præparatum  
Pectus. 'Carm.,' II. x. 12-14.

And similarly Seneca:—

Nemo confidat nimium secundis,  
Nemo desperet meliora lapsis.  
'Thyest.,' iii. 614.

ED. MARSHALL.

[Other correspondents are thanked for replies to the same effect.]

SHOVELL: SHEVILL (7th S. iii. 9).—The distribution and mutations of names is endless; thus, with Shovell I would compare Scoble, Scovel, Scowles, and Showell. With Shevill I would compare Scafe, Sheaff, Sheffield.

A. H.

HIT (7th S. iii. 28).—This form still survives here and in the neighbourhood. Also I note, *thon* = *yon*; *thonder* = *yonder*; and a strong preterite, *crup* = *crept*. "He *crup* through the window," I was told a few days ago.

G. H. THOMPSON.

Alnwick.

This form of the neuter pronoun *it* still survives in the language of the street-boys of Edinburgh. "That's no' *hit*," for "That is not *it*," may be heard daily here, although the misuse of the letter *h* is not one of the crimes of Scotch pronunciation.

A. W. B.

Edinburgh.

*Hit* is in common use in Scotland for the neuter pronoun *it*. This is a survival of an old form. Scotsmen do not make the mistake of using the aspirate where it should not be.

A. G. REID.

Auchterarder.

*Hit*, the neuter of *he*, is commonly heard in Lowland Scots speech, in which so many A.-S. and O.E. forms are preserved.

HERBERT MAXWELL.

HUER (7th S. iii. 27).—The following passage from Richard Carew's 'Survey of Cornwall' (1602), p. 32, quaintly illustrates the duties of the "huer" in the early part of the seventeenth century:—

"When the season of the yeere and weather seruethe, they lie howering vpon the coast, and are directed in their worke by a Balter or Huer, who standeth on the Cliffe side, and from thence best discerneth the quantitie and course of the Pilcherd; according whereunto hee



cundeth (as they call it) the master of each boate (who hath his eye still fixed vpon him) by crying with a lowd voice, whistling through his fingers, and wheazing certing diuersified and significant signes with a bush which hee holdeth in his hand."

According to the 'Encyclopædic Dictionary' *huer* is derived from "Fr. *huer* = to hoot, to make hue and cry."

G. F. R. B.

DESAGULIERS FAMILY (7th S. ii. 428, 473).—Jean Théophile Desaguliers, an eminent natural philosopher and divine, was born at Rochelle, France, in 1683; early removed to England; and died in London in 1744, in neglect and indigence. Cawthorn thus refers to him in his 'Vanity of Human Enjoyments':—

Can Britain  
                    permit the weeping muse to tell  
How poor neglected Desaguliers fell?  
How he, who taught two gracious Kings to view  
All Boyle ennobled, and all Bacon knew,  
Died in a cell, without a friend to save,  
Without a guinea, and without a grave!

Desaguliers was for a time chaplain to the Prince of Wales (of those days); contributed largely to the *Philosophical Transactions*; and in 1742 published a 'Dissertation concerning Electricity,' which, apart from its intrinsic merit, is interesting as being the first work on the subject in the English language. For more, see my 'History of Electric Telegraphy' (Spon, 1884), pp. 48-50.

J. J. FAHIE.

Teheran, Persia.

CROWE (7th S. iii. 28).—

"One thing ought particularly to be mentioned to the honour of Bishop Gibson, who, when he had a legacy left him by Dr. Crew, who had been preferred by him, of between three or four thousand pounds, generously gave it among that Doctor's poor relations."—Faulkner's 'Fulham' (see Coles MSS., Brit. Mus., vol. xxx.).

Lysons ('Environs'), under "Finchley," says:—

"In the churchyard are the tombs of William Crowe, D.D., chaplain to Bishop Gibson, who died anno 1743," &c.,

and—

"I suppose William Crowe, D.D., who was collated to this rectory in 1731, to be the same who, about that time, published several occasional sermons. A collection of sermons, by William Crowe, D.D., were published in 1744 (see Cooke's edition of Letson's 'Preacher's Assistant'), the year after the Rector of Finchley died."

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

The Dr. Crowe after whom MR. WARD is inquiring appears to have been Dr. William Crowe, Rector of St. Botolph's, Bishopsgate. An abstract of his will "bearing Date the 4th of March, 1736, and proved the 30th of April, 1743," is prefixed to "Dr. Crowe's Favourite and most Excellent Sermons on the following Subjects.....which sermons and an oration spoken at Cambridge, the

Reverend Doctor directed by his will to be published after his Death," London, 1759, 8vo.

G. F. R. B.

William Crowe, D.D., was Rector of St. Botolph's, Bishopsgate, 1730-1743; Rector of Finchley; and chaplain to George II. and to Bishop Gibson of London. He died 1743. See Thompson Cooper's 'Biographical Dictionary.'

EDWARD H. MARSHALL, M.A.

Hastings.

DATE OF BIRTH OF RICHARD, DUKE OF YORK (7th S. ii. 367, 471; iii. 15).—Johann Hübner, Rectoris der Schule zu Johannis in Hamburg, in his quaint 'Genealogische Tabellen,' published in 1712 by "Joh. Friedr. Gleclitsch und Sohn" in Leipzig (second edition), states as follows:—

"Richardus, Hertz, von Yorck, Geb. 1474, nebst dem Bruder ermordet 1483. Seine Braut, Anna, Herzogs Johannis von Norfolk Tochter und Erbin."

DRAWOH.

LOCH LEVEN (7th S. ii. 446; iii. 30).—The etymology of this name contended for by SIR HERBERT MAXWELL is not altogether so unquestionable as his language would lead one to suppose. In my study of river-names, particularly Celtic, I have observed that they have never gone very far afield for a name. Some characteristic in the stream itself is generally taken as a name, or it has simply been called "the water"; seldom has one been borrowed from the natural surroundings.

*Leven* is derived by some, and with most probability, from the Gaelic *liath-abhainn* (pronounced *lee-aven* or *-avain*), grey or misty river. The word *abhainn* (pronounced *avain*), a river, *Manx aon*, is found in numerous river names. We have it in the form of Avon, Evan, Anne, Inn, Awe, &c. (See Taylor's 'Words and Places,' p. 206; Robertson's 'Gaelic Topography of Scotland,' p. 153, &c.) *Leven* occurs as a river-name in the island of Bute and in the counties of Argyle, Dumbarton, Fife, Kinross, and Inverness; while in England the name is found in Gloucestershire, Yorkshire, Cornwall, Cumberland, and Lancashire. The fact of its occurrence in England militates against the elm-tree derivation, because the English elm was introduced from Palestine at the time of the Crusades. On this point Robertson seems to have fallen into error. He says ('Gael. Topog.,' p. 154):—"The elm tree is not a native tree of Scotland.....but is an imported tree." Now it is the English elm that is imported; the wych-elm, around which a great deal of superstition has been woven, is allowed to be a native of Scotland (see art. "Ulmus" in 'Penny Cyclop.'). We find *elm* used as a place-name in England, e.g., Elmdon, Elmstead, Elmswell; but these are of later date, belonging to the Anglo-Saxon period, whereas the Celtic names are survivals of remote prehistoric times.



Another derivation is from the Welsh *llyn*, smooth, which has the support of Canon Taylor ('Words and Places,' p. 226). There is one serious objection to this derivation, however, and that is, that if *Leven* was from the Welsh we would probably have *lloch* coupled with the word, which is the Welsh for a lake or morass, instead of the Gaelic loch. Such is not the case. The Welsh *lloch* is not found in Scotland, and for that reason I prefer the Gaelic origin of the name.

ROBERT F. GARDINER.

'MEMOIRS OF GRIMALDI' (6th S. xii. 427, 500; 7th S. i. 36, 312, 378, 473; ii. 35, 117, 134, 211, 297, 456).—In this book we find an account of Grimaldi's evidence at the Old Bailey. He swore that on the 30th a man accused of a burglary, committed that day, had been in his company. The barrister for the prosecution knew the man was guilty, and thought Grimaldi was perjuring himself, and cross-examined him savagely on that theory. Grimaldi answered honestly, was complimented by the judge, and got his man off. Dickens is severe on the licence counsel allow themselves, &c. But Grimaldi was unconsciously swearing falsely. It was the 29th he referred to. It was an ingenious plant, originated by an eminent Old Bailey attorney, the prototype of Caleb Quirk, of the firm of Quirk, Gammon & ~~Son~~, famed in 'Ten Thousand a Year.'

*Snag* A. H. CHRISTIE.

CONVICTS SHIPPED TO THE COLONIES (7th S. ii. 162, 476; iii. 68).—In reference to this subject the following extract from Fairholt's 'Tobacco: its History and Associations,' 1859, p. 144, may not be uninteresting: "It was a piece of jocularly among the lower classes in Ireland, about a century ago, when transportation to 'His Majesty's plantations in North America' was a punishment, to term it 'being sent to His Majesty's tobacco manufactory.'" The notorious Elizabeth Canning was transported to New England in 1753, and died at Weathersfield, Connecticut, in 1773. J. J. S.

Under the heading "Cornet Blackburn, the Almondbury Hero," MR. BUTLER will find at the first-named reference a short account of the dealings of Oliver Cromwell with the "common prisoners" of the Scottish army who fell into his hands after the Preston "mercy," the defeat of Marquis Hamilton in 1648. They were "given away"—as slaves—2,000 at a time, or sold at the nominal price of half-a-crown a dozen! He may also ~~refer to~~ Carlyle's 'Life and Letters,' where, under date Oct. 8, 1648, he will find an application from Cromwell to the Speaker Lenthall, which Carlyle reproduced from the Tanner MSS. in the Bodleian, without a single syllable of reprobation:—

"Sir [says the Republican General], it is desired that you would please to grant him an order for two thousand of the Common Prisoners that were of Duke Hamilton's

Army. You will have very good security that they shall not for the future trouble you; he will ease you of the charge of keeping them, as speedily as any other way you can dispose of them."

The whole is most instructive as to the subject concerning which MR. BUTLER inquires.

R. H. H.

Pontefract.

DATE OF ENGRAVING WANTED (7th S. ii. 447; iii. 15).—MR. A. T. EVERITT, of Portsmouth, has most kindly supplied me with complete information regarding Henry Maydman, which also clears up the supposed discrepancy in his age referred to by G. F. R. B. in his reply, for which I thank him.

Henry Maydman was born 1639 and died 1716, aged seventy-seven. When twenty-two he became a warrant officer in the navy, and "after thirty years' service" in that capacity (when "fifty-two years of age"), he published the work 'Naval Speculations and Maritime Politicks' in 1691, to which the engraving formed the frontispiece. Lowndes quotes date of publication 1667, which is an error, as I have seen the book in the British Museum. It concludes thus:—

"I being straightened in time for the unhappy success of our Fleet in June, caused me to be commanded to the seas, which took from me the opportunity of discoursing the whole matter as I intended, but if God permit and that it may serve for the benefit of my King and Country I will make a second edition, wherein I shall endeavour to detect and discover all the errors and corruptions in the whole series and Conduct of the Navy. Now if any person is aggrieved at their hard measure done them and are desirous not to have it longer smothered or buried in oblivion, and do bear so good a heart to their Country not to conceal such abuses, and will advise me truly of any matter of moment pertinent to the Purposes aforesaid, let them direct their letter to me (thus) to Henry Maydman to be put into his box at the General Post Office in London, whom I also advise that they do pay the postage, otherwise it will never come into my hands: which being done I shall give it a faithful quotation in the aforesaid Treatise, whose Title shall be ('The Naval Censor Informed')." I find no notice of this threatened second edition anywhere.

The records of the borough of Portsmouth contain the entry, under 1693:—

"For the fee ffarme for one yeare ending att the feast of St. Michael Tharchangel of Henry Maydman for the Queens Head, 00. 00. 08."

They confirm MR. HORSEY's information in these terms:—

"Saturday after the Octave of the Virgin Mary in the Ninth year of Queen Anne, Henry Senger is ordered by this writ of Maudamus to deliver the Insignia of Mayoralty to Henry Maydman, now the Mayor of the Boro."

By the will of Jane Maydman, the survivor of his two children (which Mr. Everitt found at Winchester), his property chiefly passed in 1740 to his grand-niece Sarah Maydman, of Deptford, who about 1743 became the first wife of the Rev. Mordecai Andrews, minister, of Artillery Lane,



Spitalfields, concerning whose untimely death at thirty-three in 1749 much is to be found in the British Museum, and whose descendants are all known, but whose birth in 1716 and parentage have so far defied all efforts to find them. If any of your readers can assist me to the origin of this divine I shall be further obliged.

HENRY ALERS HANKEY.

23, Park Crescent, Portland Place, W.

THE IMP OF LINCOLN (7th S. ii. 308, 416; iii. 18).—The word "imp" appears indubitably to be used here as = demon, and not, as suggested by A. A., in the older sense of son, descendant, as in the inscription quoted by him. A. C. LEE.

The subject of the original meaning of this word having been brought forward by A. A., may I refer him also to '2 Hen. IV.,' V. v. 46, and to 'Hen. V.,' IV. i. 45. In both these passages "imp" is used in a good sense. I only know of one case in which "imp" may be used either for "son" or "devil," and that is in Lamb's 'Satan in search of a Wife,' where Satan's mother says:—

What ails thee, Nicky? my darling imp,  
My Lucifer bright, my Beelzy, &c.

VILTONIUS.

I, too, have seen "impe" used for child on a monument (though I cannot find my note of it); but the Lincoln beauty is unmistakably intended for a child of darkness. R. H. BUSE.

The following is an extract from Edwards's 'Words, Facts, and Phrases':—

"The word *imp* originally signified a child, or progeny. In an old work, 'Pathway unto Prayer,' reprinted by the Parker Society, the following passage occurs (p. 187):—'Let us pray for the preservation of the King's most excellent Majesty, and for the prosperous success of his beloved son, Edward, our Prince, that most angelic *imp*.' Spenser, in the 'Faery Queene,' has:—

Ye sacred *imps* that on Parnassus dwell.

And another old writer—North—says: 'He took upon him to protect them from all, and not to suffer so goodly an *imp* to lose the good fruit of his youth.'

OELER ET AUDAX.

'PETER SCHLEMIHL' (7th S. iii. 66).—Your correspondent W. F. P. is curious to learn the origin of the popular notion, accredited in England by Sir John Bowring's translation, that the author of 'Peter Schlemihl' is La Mothe Fouqué, instead of Adalbert de Chamisso. The error has the following origin. The first edition of the book was published at Nuremberg by the care, under the direction, and with the name of Fouqué, but without Chamisso's name. ('Peter Schlemihl's Wunderbare Geschichte,' Nuremberg, 1814, Fouqué.) Bowring, in his translation, and Théophile Gautier, in the lines cited by W. F. P., took the editor for the author, as the ape in the fable was mistaken concerning the man.

The date of the first edition (1814) explains why

Chamisso, who was, like Fouqué, of French origin, but who had been recently in Napoleon's service, did not sign the book. The first French translation, by M. N. Martin, is dated 1838 (Paris). Chamisso is named as the author of the book. The translator says in his preface, "It is to a Frenchman, to Chamisso, that Germany, who claims to have alone understood and cultivated romanticism, owes the masterpiece of romantic literature." Masterpiece (*chef d'œuvre*) is somewhat exaggerated.

JOSEPH REINACH.

Paris.

"WHERE THE BEE SUCKS" (7th S. ii. 468, 513).—The sheet of 'The Ariel's Songs in the Play call'd the Tempest,' printed by J. Playford, is not quite so rare as MR. W. H. CUMMINGS thinks it; for, besides the copy in the British Museum and that which he has, I have another. But it is not common, owing, probably, to its having been published in that loose, separate form. My copy is paged 77–80, sig. Vv, Vv2, and is interpolated after sig. V2 in 'Choice Ayres and Dialogues,' bk. i., thus making the subsequent pagination appear incorrect. I believe the other two known copies do not bear similar pagination or signature.

JULIAN MARSHALL.

PARALLEL PASSAGE (7th S. iii. 26).—I think a little closer study of the passage would have prevented the necessity of Mr. DAMANT sending you this note. Although I have read the inscription on Fergusson's tombstone many times, I am unable from memory to say how the sculptor has treated the second line, but in all the editions of Burns I have (some seven or eight) the second line of the epitaph is put within inverted commas, as being an almost literal quotation of Gray's line, "Can storied urn or animated bust." The perversity of your correspondent's misquotation is increased by his making Burns use bad grammar in the quotation from Gray. The first two lines of the epitaph should run thus:—

No sculptur'd marble here, nor pompous lay,  
"No storied urn, nor animated bust,"

It is curious how Gray's well-known lines get misquoted. Close to the upper gate of Highgate Cemetery there is a stone bearing the opening stanza of the 'Elegy,' in which the second line is this improved:—

The lowing herd winds lowly o'er the lea.

JAMES DRUMMOND.

Highgate, N.

[Other correspondents are thanked for communications to the same effect.]

CARDMAKER (7th S. ii. 388, 475).—I will leave PROF. SKEAT to deal with A. H.'s attempt at an etymological manufacture. A cardmaker was a person who made cards, neither more nor less (1) A maker of playing cards; (2) a mak-



for carding wool, flax, &c. I opine that the locality mentioned at the first reference was so called from the trade followed by the dwellers in it. Christopher Sly, among his other occupations, was a cardmaker.

*Sly.* What, would you make me mad? Am not I Christopher Sly, old Sly's son of Burton-heath, by birth a pedlar, by education a cardmaker, by transmutation a householder, and now by present profession a tinker—"The Taming of the Shrew," Induction, sc. ii.

Cards for the preparation of wool for the spinner and for the cleaning and smoothing the hair of animals and fibrous substances for the manufacturer have been in use from the earliest times of civilization. Within my recollection these cards were made by hand, and also within the same period a good deal of wool in the dale of Yorkshire was in the winter months carded by hand. Machinery has put an end to both these occupations. In Smith's 'Dict. of Antiquities,' second edition, 1859, p. 552, under "Palla" is a woodcut, "on the right" of which, says Dr. Smith, "is another female in a white tunic, who appears to be engaged in cleaning one of the cards or brushes." Not so. She is in the act of carding wool, and with cards of precisely similar make to those I have myself used and seen used times out of number.

May I further refer to Smith's 'Hist. of Morley,' 1876, pp. 222, 227, on the latter of which is a woodcut of a woman spinning, and a couple of hand carders lying on the floor? The following for A. II, particularly. Teasels are used in dressing cloth. The words teasel and thistle are allied. "Thesaurus" is the Latin for thistle. F. W. J.

*THIRTY TWO QUEENS* (7th S. ii. 409; iii. 41).—In 'Missa Anglicana,' editio quinta, MDCCXL., at pp. 122-3, is a poem in Latin hexameters, of about seventy lines in length, descriptive of this subject. It is subscribed "Jo. Addison e coll. Magd.," and was probably written by him about 1710. JOHN PICKFORD, M.A.

Beetham's Rectory, Woodbridge.

Have not lawn-tennis courts superseded the bowling greens of former days? My father was very fond of bowls, and I frequented many contests in his company, chiefly in the Isle of Thanet. I am struck with the place-name Magathay, and wish to know more, but I am unable to trace Norton, near Sheffield. There is a Norton near Doncaster, one near Ripon, another near Boroughbridge. A. H.

'THE PILGRIMAGE TO PARNASSUS' (7th S. iii. 451).—I regret that an ambiguous form of expression in my preface put your correspondent PH1 to some unnecessary trouble. When I spoke of "words ending in -ex," I did not mean "all words," for the proof to the contrary is self-evident throughout, but "some words," such as those I

instanced. But I freely acknowledge I ought to have said more clearly what I meant to say. The peculiarity does appear singular; there is no attempt at, or sign of, contraction in the MS., and it is quite possible (although it may be not probable) that by such an unusual form of spelling the scribe may at some time be traced elsewhere and identified. One can never tell by what slight clues evidence may be gained.

W. D. MACRAY.

'MEETING OF GALLANTS AT AN ORDINARY' (7th S. ii. 208, 277, 375, 513).—The expression *fox-furd* occurs in the following passage from the recently printed 'The Pilgrimage to Parnassus,' Act V. ll. 652-6:—

*Philom.* I thinke not worse of fair Parnassus' hill  
For that it wants that semmer's golden clay,  
The idol of the *fox-fur'd* usurer.  
Though it wants coyne it wants not true contents,  
True solace, or true happie merriments.

F. C. BIRKBECK TERRY.

MACAULAY'S 'LAYS' (7th S. ii. 348, 512).—In the passages quoted by your correspondents both Livy and Virgil were clearly guilty of penning anachronisms. Spurs (*calcaria*) were, of course, in use in their time, the unrowelled spur, as Mr. TERRY says, a specimen of which has been dug up at Pompeii. Mr. Rolfe writes to me from Naples. I have seen no spur represented in any of the Pompeii frescoes, or in any sculpture, fresco, or mosaic in the museums of Naples or Rome. None of the numerous equestrian statues in those museums or in the Campidoglio have spurs, nor are spurs depicted in any of the pictures in either of the two illustrated editions of the 'Lays' which have been published. I have a curious old book, 'The History of the Bible,' 1691, quarto, embellished with some hundreds of copper-plate engravings, by "R. Blome & o's," in which the soldiers who fought under Abraham and Moses and Joshua are all dressed *cap-à-pie* as Roman soldiers, with standards and chariots, &c., of the time of Julius Caesar! "Nomine mutato, de Macanlaio," &c.

M. L. FERRAR, B.C.S.

Newcastle, co. Down.

HAGWAYS (7th S. ii. 366, 417; iii. 35).—See 'Waverley,' ch. ix., *ad fin.*, "His honour was with the folk who were getting doon the dark *hag*"; and the explanation in the third paragraph of chap. x., "The dark *hag*..... was simply a portion of oak copse that was to be felled that day." The glossary to the "Waverley Novels" gives "*Hag*, a year's cutting of oak." P. J. F. GASTILLON.

WHICH IS THE PREMIER PARISH CHURCH IN ENGLAND? (7th S. ii. 168, 234, 278, 313, 432, 516.)—From the replies to my query in 'N. & Q.' during the past few months which I have seen, it would



appear, as I suspected, that no parish church has serious claims to being the premier parish church of England to compare with those of St. Margaret's, Canterbury. Let us briefly examine the other claims.

I. As to St. Martin's, Canterbury, that it is the oldest parish church, now used as such, I do not deny. Probably it is. But, as I mentioned in my first letter, St. Martin's does not pretend in Canterbury itself to rival St. Margaret's.

1. It is not usually held as a benefice alone, but in conjunction with St. Paul's, which is usually held in union with it by the same rector. This alone would be fatal to its claim.

2. It is not, as I said, strictly within the old city of Canterbury, but is suburban, and I suspect always was so.

3. It is and always was a small church.

4. It has never, I believe, in modern, or at least mediæval times, had any special privileges as to courts, &c.

II. As to St. Peter's, Cornhill.

1. The claim of King Lucius does not, as has been truly urged, "hold water" in face of modern criticism. The mediæval fable is well-nigh exploded.

2. It has, I believe, no legal privileges handed down from old times.

3. It has never been regarded as the leading London church.

As to the oldest church in England, in spite of the many claims that may be urged both for Perranzabuloe and St. Martin's, Canterbury, I am inclined to think that the curious little Brito-Celtic church of Gwithian, dug out of the Gwithian sands, near Hayle, in Cornwall, is the most ancient of all. If it really was founded by St. Gwithian, the proto-martyr of Cornwall, it would probably be one of the oldest churches of Western Europe. It is in very bad condition, and if not preserved may be destroyed before the next century begins.

The claims of Glastonbury Abbey do not touch the subject. I referred to "parish churches," not to conventual churches. Probably MR. EVANS and other Canterbury ecclesiologists may throw more light on this interesting and important subject.

W. S. LACH-SZYRMA.

McWILLIAM (7th S. ii. 468, iii. 15).—What is a McWilliam? In the fourteenth century, after the great battle between the Irish under Edward Bruce and Felim O'Connor and the English led by De Burgo and Bermingham of Athenry, the Burkes threw off all allegiance to the English crown, and, adopting the Irish dress and manners, took the names of McWilliam Uachtar and McWilliam Iochtar—that is, the "Nether" and the "Further" McWilliam. When subsequently, in 1586 and 1588, the Burkes said "they would have a McWilliam or else go to Spain," I presume that

they meant they would not be subject to English laws or customs.

It is recorded that at this period there was "much smouldering disaffection among the cadets of the house of Bourke, which from time to time burst out into open insurrection, and which equally from time to time had been suppressed by massacre."

J. STANDISH HALY.

JURDELOO (7th S. iii. 26, 78).—DR. BREWER'S derivation of this expression, though highly ingenious, can scarcely be the true one. At all events, we want more evidence as to the age of the expression. Can any of your correspondents say when it was first used in Edinburgh? I have had for many years an idea that it, or a similar term, was three centuries old, and that its derivation was *gare de l'eau*. In Jamieson's 'Scottish Dictionary' there is the following quotation from Smollett's 'Adventures of Humphrey Clinker,' the date of which is 1771: "At ten o'clock at night the whole cargo is flung out of a back window that looks into some street or lane, and the maid calls *Gardy loo* to the passengers." That *g* may be softened to *j* is shown in the case of *jabber*, a weakened form of *gabber*. Cf. also *job*, from *gobbet*. If I am mistaken with regard to the age of the expression, or otherwise, I shall be very glad to be corrected.

F. C. BIRKBECK TERRY.

Pace DR. BREWER, I should still take MR. GIBSON'S derivation, which I find in the glossary to Black's edition of the "Waverley Novels." We need not suppose the Scotch chambermaids spoke French; the phrase may have come from French servants originally—say, *e.g.*, from the French establishment of Queen Mary. Nor need the *j* give any trouble. When the derivation was forgotten, an ignorant maid might easily suppose the *g* was to be pronounced soft. As to DR. BREWER'S own derivation, it will hardly do. Surely no maid would use such an interjection as *lo*! It would have been *Jordan-oh*, simply. Where is the note in 'Waverley' which MR. GIBSON mentions? I cannot find it. Is he thinking of 'The Heart of Midlothian' and Bartoline Saddletree's account how "the lass had made the gardy loo [*sic*] out of the wrang window, out of respect for twa Highlandmen that were speaking Gaelic in the close below the right ane?"

C. F. S. WARREN, M.A.

Trenegios, Kenwyn, Truro.

LORD MAYORS NOT PRIVY COUNCILLORS (7th S. iii. 66).—If MR. WALFORD will refer to the 'Greville Memoirs,' Second Series, vol. i. p. 79, he will find this "vulgar error" explained. Mr. Greville, writing on March 20, 1838, says: "Croker is much scandalized because the Lord Mayor is introduced by Wilkie in the picture of the Queen's First Council on her accession which he is painting."



A few days after Mr. Greville went to see the picture, and remarks that

"the likenesses are generally pretty good, but it is a very unfaithful representation of what actually took place. He has introduced as many figures as he well could, but has made a strange selection, admitting very ordinary men, while Brougham and Stanley do not find places. Then he has painted the Lord Mayor of London and the Attorney General, who, not being Privy Counsellors, could not be present when the Queen was sitting in Council; but they both entreated to be put in the picture, and each asserted that he was actually present."

Mr. Greville goes on to remark:—

"The fact was this. When the Lords assemble they order the Queen to be proclaimed, and when the proclamation is read the doors are thrown open, and everybody is admitted. The Lord Mayor came in together with several Common Councilmen and a multitude of other persons. When this is over they are obliged to retire, and I called out from the head of the table that everybody except Privy Counsellors would have the goodness to retire. Shortly after the Queen entered, and the business of the Council commenced."

This record has some interest now, as the picture is being exhibited at Burlington House.

J. STANDISH HALY.

ENGLISH OFFICERS DRAWING LOTS FOR THEIR LIVES (7th S. iii. 82).—I am at the moment engaged in arranging a biographical sketch of my maternal great-grandfather Andrew Elliot, of the Minto family, the last British Governor of the State of New York.

Writing to Lord Cathcart, Elliot, under date May 10, 1782, says, in effect, one Huddy, a Militia captain, in charge of three British prisoners (i. e., prisoners captured from the rebels), hung one of them. Huddy himself was brought in a prisoner, and somehow escaped by the instrumentality of a Capt. Lippincoat. Washington (an old personal friend of Elliot's) then wrote that unless Lippincoat was given up he would hang a British officer. And without any doubt a great fear then existed that a British officer would be hung. The affair is characterized as "this extraordinary event." Elliot again refers to the matter at the close of his long letter:—

"These points will occasion much trouble—the execution by Huddy, and the future of Prisoners in Rebel hands; the serious consequences to the army if Lippincoat escapes; and the bad effects, in regard to the Loyalists, if he is Executed."

Bancroft, in his 'History,' refers to the Huddy-Lippincoat affair, but treats it as of no great consequence.

In this connexion I may mention that Elliot (1780) went up the river to try and save poor André, but Washington, whilst expressing a high opinion of Elliot's character, would not permit him to land. The following circumstance, so far as I know, has never before been mentioned. At the last moment André wished as a keepsake to leave his watch to a friend. His request met with

a somewhat rough refusal, whereupon a rebel officer, named Harrison, stepped out, paid thirty guineas for the watch, and handed it to André. Elliot adds on every occasion André declared that the fatal circumstance, the disguise and change of name (John Anderson), was contrary to General Clinton's intention and express orders.

CATHCART.

LIVES OF WHITE KENNETT (7th S. iii. 69).—The anonymous life published in 1730 is said to have been written by the Rev. William Newton, Rector of Wingham, in Kent. In Hook's 'Ecclesiastical Biography' it is quoted from under that name. I have for upwards of thirty years been collecting episcopal biographies, but have never come across the one referred to in the preface.

W. H. BURNS.

DOLLAR (7th S. ii. 509).—I find a dictionary reference to the word *dollar* as early as 1745, viz., in Bailey's 'English Dictionary,' and there are probably older references than this.

ROBERT F. GARDINER.

PECULIAR WORDS IN HEYWOOD, &c. (7th S. ii. 124, 233, 258, 375).—In looking over Cole's 'Dictionary' (1717) I came across the word "*Ensisiferous*, L. sword-bearing," and on referring to Bailey (1770) I find the same. May this be the word which has before been cited as "*inciferous*"?

W. S. B. H.

"IN PURIS NATURALIBUS" (7th S. ii. 325, 451).—MR. TERRY is surprised that he finds this phrase so early as 1755. Has he never read in Bellarmin, "*Quare non magis differt status hominis post lapsum Adæ a statu ejusdem in puris naturalibus quam differt spoliatus a nudo*"? Bellarmin died in the year 1621.

JAMES D. BUTLER.

Madison, Wis., U.S.

REGIMENTAL COLOURS (7th S. ii. 447).—The old colours of a regiment become the property of the colonel, who sometimes gives them to be hung in the parish church.

B. F. SCARLETT.

'BRITISH BIRDS' (7th S. ii. 500).—In a little book which has been a joy to me for now a quarter of a century, Rev. J. C. Atkinson's 'Eggs and Nests of British Birds' (Routledge), there is, under each bird's name, a full list of its local and popular designations. Unfortunately, the special locality of the names is not given.

EDWARD H. MARSHALL, M.A.

Hastings.

SOURCE OF QUOTATION WANTED: "IN GOD IS ALL MY TRUST, QUO.....TEL" (6th S. xii. 66).—Presuming that "tel" should be "iel" the incomplete motto thus commencing can perhaps have the imperfection supplied from an inscription on one of the bells in the tower of Crofton Church (Yorks). This bell, which is Elizabethan, and



therefore nearly contemporary with the motto on the bridge over the Teith, as quoted by Miss Busx, has inscribed, "In God is all, quod [quoth] Gabriel." And I shall be obliged if any of your readers can refer me to the source of the rhyming inscription.

R. H. H.

Pontsraeth.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Folk-lore and Provincial Names of British Birds.*  
By the Rev. Charles Swainson, M.A. (Folk-lore Society.)

THIS should be one of the most popular of the Folk-lore Society's publications. It appeals to a far wider circle of readers than is usually the case with the publications of a society formed for the study of a particular branch of learning. Such a book cannot fail to interest all lovers of birds (and their name is legion) as well as students of folk-lore. The contents will be found to be both carefully and methodically arranged. Mr. Swainson has adopted the nomenclature and classification used in the 'List of British Birds' which was compiled by the Committee of the British Ornithologists' Union in 1883. Under the proper names of each bird the various provincial names, ranged according to their signification and accompanied with explanatory notes, are first given, and then the legendary and other lore. At the end is a copious index of all the proper and provincial names which appear in the volume, so that there is no difficulty in ascertaining without loss of time what Mr. Swainson may have to say about any particular bird which he notices in his book.

But though Mr. Swainson has done much good work in collecting and condensing the mass of folk-lore which is to be found in his pages, we cannot think that he has exhausted his subject. Under "Crow" he omits to give the rhyme, familiar enough in Essex, respecting that bird, 'There if crows fly towards you, then

One's unlucky,  
Two's lucky,  
Three is health,  
Four is wealth,  
Five is sickness,  
And six is death.

Under "Raven" we can find no allusion to the old Cornish legend that King Arthur is still alive, but changed by magic arts into the form of a raven, and that some day he will resume his kingly form again. Indeed, it has been asserted that some superstitious people refuse to shoot these birds, lest inadvertently they might destroy the king. Mr. Swainson, however, contents himself by quoting under "Chough" the passage from 'Don Quixote' which alludes to this legend, and, without assigning any reason, states that "there is no doubt that the bird referred to here is not the raven, but the chough." Under the "Gulls" no notice is taken of the curious custom, which has only lately fallen into disuse, at Croisic, where the women used to meet on Assumption Day to sing a song to the gulls, imploring them to bring their husbands and lovers safely back from the sea. Mr. Swainson, it is true, tells us that it is believed in Hampshire that swans are hatched in thunder-storms; but he gives us no reference to the quaint passage in Lord Northampton's 'Defensive against the Poison of Supposed Prophecies,' which alludes to this "paradox of simple men." Though we are told that Smith, in his 'History of Cork' (published in the year 1749), states that the magpie was not known in Ireland "seventy

years ago," Mr. Swainson fails to tell us that tradition also says that they were driven over there from England during a storm. In noticing the South German superstition that if a magpie makes a lively chatter near a dwelling it is announcing the advent of a friend, Mr. Swainson ignores the allusion to this piece of folk-lore which is made in Reginald Scot's 'Discovery of Witchcraft.' We have looked in vain under "Titmouse" for the common provincial names of "bluebottle" and "tom-tub," under "Jay" for "joy," under "Chaffinch" for "caffincher," and under "Thrush" for "shrill cock." If Mr. Swainson had taken the trouble to look into Mr. Parish's 'Dictionary of the Sussex Dialect' he would have found that "culver" was used for doves in Sussex as well as in Dorset, and that the water-wagtail was familiarly known by the name of "dishwasher" in Sussex as well as in the counties he names. Again, if under the "Bar-tailed Godwit" Mr. Swainson refers to the "young scammels from the rock," why should he not also refer under "Jackdaw" or "Chough" to the equally doubtful allusion, "Peace, Chewet, peace"?

Nor is Mr. Swainson's mode of reference always satisfactory. Sometimes we are obliged to be content merely with the name of the authority, without any reference to the book in which the statement is made; and at other times, though we may be successful in finding the name of the book to which Mr. Swainson means to refer through the aid of the list of books of reference which he gives us, we still find ourselves in the dark as to what part of that book should be consulted. In spite, however, of these shortcomings, we are none the less grateful to Mr. Swainson for his popular and entertaining volume. We trust also that it will be the means of calling further attention to this interesting subject, and that at no distant date a thoroughly exhaustive work will be written on the legendary lore of our British birds.

*The Nicholas Papers.—Correspondence of Sir Edward Nicholas.* Edited by Geo. F. Warner. (Camden Society.)

THE publication of a selection from the Nicholas Papers is a matter of high interest for all engaged in historical pursuits. From his position as Secretary of State to King Charles I., Nicholas had exceptional opportunities, and his correspondence throws a flood of light upon matters connected with the wars of the Commonwealth. His correspondents included King Charles, Sir Henry Vane, joint Secretary of State, Eudymion Porter, and many others; and there are, in addition, in the present instalment many letters of Lord Hatton, the Marquis of Ormonde, Sir Edward Hyde, &c. A curious letter from Vane to Nicholas, dated Holyrood, September 7, 1641, shows the endeavour of Charles to conciliate the Scots, telling how "His Majestic hath heard too sermons, sung many psalmes accordinge to the mannor of the Scottish Kyrke and with as great attention as euer I saw him heare anym or loude service." Four days later Eudymion Porter, also from Holyrood, with ominous foreboding, says: "The publick applawse oposes monarkie, and I feare this Iland before it be long will be a Theator of distractions."

A very vivid picture of the horror caused in Royalist circles by the execution of Charles is afforded. Sir John Grenville says: "Sir, the extraordinary ill newes I have heard since my being here concerning the most horrid murder and treason committed on the person of his most sacred Majesty has so transported me with griefe that I am not able to express it to you, this barbarous and most inhumane action being without president the greatest that ever has byn committed, and I hope God will revenge it on the heads of the damnd outhours and con-



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## Notes.

## HUGH PETERS.

This man is called by Hume the mad chaplain of Cromwell. He preached frequently upon the text Psalm cxlix. 6-9, with the words, "To bind their kings with chains, and their nobles with fetters of iron"; and he certainly preached on this text at Whitehall on Sunday, January 21, 1648 (a, iii. 361).

It is very difficult to attain to an impartial estimate of the character of this singular man. He has been painted only by friends and enemies, and that under circumstances of such extraordinary excitement as to deprive them on both sides of the calmness requisite to arrive at a true judgment. Benjamin Brook, in his 'Lives of the Puritans' (a, iii. 350), has, indeed, written nearly twenty octavo pages upon him with a calmness that is positively tame. But he repeats first the falsehood of one side and then of the other, till he appears incapable of forming an opinion himself; and amidst slander and eulogy the character escapes untouched.

He was born in 1599 at Fowey, in Cornwall, of a most respectable family; his father a merchant and his mother of ancient race. He became at fourteen a member of Jesus College and then Trinity, Cambridge, but for lewdness and insolence was publicly whipped in the Regent's Walk there

and expelled. We next find him in London as a buffoon performing at booths, and in low comedy he was so proficient as to be a fool or jester in Shakspeare's company (account of his life prefixed to 'Tales and Jests of Mr. Hugh Peters,' 1660). He was an apt mimic, and frequented the churches to take off the manner of the preachers; and one Sunday entered by chance the little church of St. Faith's-under-Paul's, "that famous vault," as Dugdale calls it, where all the books of the Stationers were burnt afterwards in the Great Fire. A famous preacher there, a Dr. Dee, so moved him that he broke with the theatre and retired to his chamber near Fleet Conduit to study hard for more than a year. He then frequented the great preachers, such as Gibbs, of Gray's Inn Chapel, whose 'Bruised Reed' Richard Baxter declared had converted him to a serious life; John Davenport; Thomas Hooker; and others.

Just at this moment he seems to have been in earnest. He was admitted into holy orders by Bishop Mountain, and became for some time lecturer at St. Sepulchre's, Old Bailey; but it was difficult for him to fix anywhere. He roved about the world like a Jesuit, says Bates (b, p. 40). Peters himself pretends to have had at this church six or seven thousand hearers. This cannot be true, as the church would not hold them. He carried his buffoonery into the pulpit, we know, and that is always popular. He prayed once so insolently for the Queen, that she might enter into the "Goshen of safety" that Laud silenced his ministry and committed him to prison. Brook says (a, iii. 351) that when released he fled to New England. But other lives state that he had criminal intercourse with a butcher's wife, the husband taking club law of him, so that, with aching limbs, he fled to Rotterdam.

He soon established himself there with the pastor, the learned Dr. William Ames. He was at Rotterdam five or six years, and obtained some reputation. In 1635 he left for Salem, New England. Here his enterprising, pushing character served him well, for the next year he, with others, was put by the General Court of Government to assist in making a draft of laws. After seven years he was sent to England to negotiate a remission of customs and excise. He found the country in civil war, and never returned.

He now became a zealous preacher in the Parliament army. He was at Lime, at the taking of Bridgewater, and seems to have enjoyed the roystering life; carried letters for Thomas Fairfax; and when called before the House received 100*l.* for his circumstantial detail of the siege. His impudence and zeal began to make him a power. He told the soldiers that in fighting against the king they carried Jesus Christ in their knapsacks (c, p. viii). One of his jokes at Whitehall is said to have been, that "he would rather be expelled



ing in Old England than planting in New England." He seems constantly to have received money for circumstantial reports made to the House. He followed the army to Ireland, and took the command of a brigade, leading it to victory. The two-edged sword was in his hand and the praise of God was in his mouth. To a restless, rollicking religious jester such as he this was a matter of delight, and he was growing rich the while. He will soon begin to build him a fine house for his American wife near Marylebone Park, and scandal says he is chaplain-in-pay to six regiments. The colonels are but surrogates, and he vicar-general. A man in Parliament must talk, and amongst preaching colonels it will go hard if a Trinity man accomplished in Shakspeare's company cannot out-preach them.

But he will out-colonel them too, for he goes as a colonel into Wales with a commission to raise a regiment; but he so mispent time that that amazonian, Cromwell's wife, drew up articles against him. Upon this he and his subordinates pretended to have settled "a congregational church of their own invention," and he was thought to have been not idle, but very busy (*d*, pt. i. p. 147). The man who can do this is manifestly a self-seeker, worldling, and hypocrite. He was ready to falsify at any moment to screen himself, so we need not accept his dying legacy. The wickedness of the man is further visible in his pretence of assisting Sir John Hotham. The House of Lords had reprimed him for three days; the Commons, incensed at this presumption (for they pretended then to the same exclusive authority they now claim), voted the reprimand invalid, and he was executed next day. He came upon the scaffold much dispirited by the sudden reversal, and suffered, as Clarendon says (*c*, ii. 622), "his ungodly confessor Peters" to tell the people that he had opened himself to him and confessed his offences against the Parliament, which was not true. Brook quotes Whitelocke's 'Memorials' (p. 117), passing Clarendon's evidence over in silence.

He had now the opportunity of insulting Archbishop Laud at his trial, which, of course, he used to the full. Brook thinks that in this he showed too great forwardness. Laud's Lambeth library was shamefully given to him, and he seems to have divided it with John Thurloe; but it was probably recovered by the order of the House of Commons May 16, 1660, which was issued for its being "forthwith secured."

Great odium fell upon Mr. Peters from its being supposed that he was deeply implicated in the king's death. The king's execution warrant was said to have been directed to him and Col. Hacker (some say Hulet), and that at the moment of the execution they were both upon the scaffold masked. In Ludlow's 'Memoirs' (*f*, p. 394) the House of Commons demurred to his being in-

cluded in the Act of Oblivion, and it was decided against him, so he was included with the twenty-nine regicides and committed to the Tower. White Kennet records that he was taken in Southwark, in bed with another man's wife, but Brook finds the evidence inconclusive.

He pleaded "Not guilty" to the indictment of high treason (October 13, 1660). But we have seen that he led a brigade in Ireland, and was commissioned to raise a regiment in Wales. It was proved at his trial that whilst the king was being tried he met Cromwell, Pride, and others in private consultation at the Star, in Coleman Street; and it is not denied that at St. Margaret's, Westminster, he preached violently on the words, "Not this man, but Barabbas," when he boldly incited his auditory to kill the king. He and George Goodwin, of Coleman Street, were present in the Painted Chamber the first day the Court sat, when all else were excluded. He consulted privately at Bradshaw's house during the trial. He bade Stubbs order the soldiers to cry out "Justice! Justice!" when the king was brought to the High Court. He preached at Whitehall on Sunday, January 21, from Psalm cxlix. 8, "To bind their kings with chains," &c. When the king was sentenced he preached at St. James's on the same text, and in the afternoon repented at St. Sepulchre's the parallel between Barabbas and King Charles; and when the King was murdered he said, "Lord, now lettest thou thy servant depart in peace."

Brook finds himself able to say that these charges all fall short of high treason. I confess my inability to discover in what respect they fall short of the most malignant treason. The Barabbas sermon alone, at St. Margaret's, which is independently attested by Evelyn, is sufficient. Indeed, no man appears to have been bolder than Peters in compassing the king's death, and no man so malignant or so active.

In the face of this, his protestation that "I had neither malice nor mischief in my heart against the king," we may simply say that he is shown to have been so unscrupulous in assertion that for much less inducement than this, which was to save his life, he would have been ready to asseverate solemnly. For the same reason his "dying legacy" is of no value whatever to build the truth upon. It only serves to exhibit what he thought it advisable to say at a given moment.

Ludlow says that nothing he could say would urge the court to spare him. To this it may be replied, with far more force, that nothing that the king could plead would save him from the Parliamentary judges. But it is hard to see on what ground Hugh Peters could have been declared innocent. His malice and his overt complicity were both established beyond a doubt. If Peters had been pardoned, no regicide whatever should have suffered death.



That Drs. Barwick and Dolben were sent after their condemnation to call them to repentance was simply absurd, whether, as Kennet puts it, he answered only with surliness and stupidity or not. It seems that all along Peters felt considerable doubt as to whether he should meet death creditably; but equally uncertain are the historical accounts of the event. Some represent him as cool, collected, and courageous; that when the hangman was allowed to approach him, rubbing his bloody hands, saying, "How do you like this Mr. Peters?" he replied, "I thank God that I am not terrified at it; you may do your worst." Grey, in his examination (*α*, iii. 288), says if he said this he died with a notorious lie in his mouth, which, judging from the style of man we have to do with, seems not the least unlikely. But Evans goes on to say what others have attested, that he behaved like an idiot, having made himself stupidly drunk. Burnet speaks of the death of the regicides as triumphant, and Hume, with the careless indifference to fact which he constantly exhibits, repeats this, without adding what the bishop records, that Peters "could not in any sort bear his punishment." Burnet adds that he was all the while observed to be drinking some cordial liquors, to keep him from fainting. Kennet confirms this, and adds that the people were delighted, which proves nothing one way or the other; the vulgar may be reckoned on to display brutality and inhumanity on any such occasion. Grainger says he died as an enthusiast, with an air of triumph. But I do not think he has better authority than the 'Speeches and Prayers of the King's Judges' (*g*, p. 58), which were printed for seditious circulation, and to support him.

Brook is very amusing in vindicating him from personal vices, on the score that had he been infamous for wickedness he would not have had the support of Oliver Cromwell nor the caresses of the Parliament. They, being in need of men who would advocate violence and do dirty work for them, were, *à priori*, likely to favour a man of lax moral and revolutionary principle who was ready to do for them what the circumstances of the time rendered necessary and desirable to be done, and they would find this in Hugh Peters.

In summing up, we find that, though respectably born his college life was disgraceful. His connexion with the theatre as buffoon points to the same fact; and that he continued the speech of a jester and mountebank in the pulpit and out of it all his life should lead any dispassionate judge to infer that he never greatly changed, though, as such volatile beings are wont, he was able to fancy himself converted to seriousness by Dr. Dee at St. Faith's. Such contrasts are a part of the character of such bustling mountebanks as we are describing. He was always ready with a plot, a lie, and a jest. He was a man apt at excuse, and

"he who is good at excuses is good for nothing else." His low nature made him desire to drag all the world down to his own level. He adopted sanctimony because it was of the air they breathed in the seventeenth century; but he was a mimic, jester, and buffoon in grain. His tongue and his interests committed him to the independent and revolutionary side, and he had not judgment enough to foresee, as Cromwell seems always to have done, that the tables might some day turn. Cromwell was indisposed at the king's execution, and took no personal part. Peters is said to have stood masked upon the very scaffold. If not true, it looks probable and not out of character with the man's restlessness and presumption. All along the line fits him—

Fools rush in where angels fear to tread.

He seems to have been shrewd at a bargain, and made much money, but got through it quickly. We know that he was building an expensive house for his American wife in his prosperous time, but at the Restoration had nothing, and Mrs. Peters became wholly dependent upon friends for support. See a letter of John Knowles, July 6, 1677 (*h*, p. 514), in which it is said she must seek her living in the streets if at Salem Church, New England, they cannot send her some relief.

I must now conclude with two or three of his jests. They mostly exhibit a low, vulgar wit in the man that tallies far better with the character of the mountebank above represented than with that of an enthusiast and fanatic converted from error to a serious life, however gloomy and narrow that might be.

'The Tales and Jests of Mr. Hugh Peters' were first published in 1680, the year of the Restoration, and again in 1807. They are a promiscuous collection of some fifty-nine jests, gathered from all quarters, from the 'Gesta Romanorum' to Joe Miller or his prototype, but interspersed with a few that are probably genuine and emanated from Hugh Peters himself. He asked a lady how her good husband was; to which she replied, weeping, that he had been in heaven a long while. Peters rejoined, "It is the first I have heard of it, and I am sorry for it with all my heart." When Oliver Cromwell fell asleep at his preaching once, news had arrived that the king was marching upon Worcester. So he said, "There is an enemy at hand, and I hope he will come and take you napping." He said to a neighbour, "Did you not see what a wind there was the other day?" "How could I see the wind?" said the friend. "Why, with thine eyes, as I did," quoth Peters. "And what was it like?" said the neighbour. "Like," said Peters; "it was like to have blown my house down." He used often to say that in Christendom there were not scholars, gentlemen, nor Jews enough. Answer was generally made that there were too



many, rather. "If there were scholars enough," he used to reply, "we should not have so many double and treble benefited; if gentlemen enough, there would be fewer peasants reckoned for gentry; and if there were Jews enough, so many Christians would not be usurers." This is like the shrewd wit of the old court fool. In a country church he saw the king's arms, and in praying he spread out his hands to them and cried, "Preserve thy servants from the paw of the lion and the horn of the unicorn." Another of his broad witticisms in the pulpit was "The gospel hath a very free passage amongst us, it no soon enters in at one ear but it is out at the other." He said England would never be right till 150 were cut off. He explained it as the three L's, each L being fifty—Lords, Levites, and Lawyers.

C. A. WARD.

Haverstock Hill.

- (a) Brook's 'Puritans,' 1813.
- (b) 'Lives of the King's Murderers,' 1661.
- (c) 'Tales of Hugh Peters.'
- (d) Walker's 'Attempt.'
- (e) Clarendon's 'Hist. Rebellion,' 1731.
- (f) Ludlow's 'Mémoires,' 1771.
- (g) 'Speeches and Prayers of the King's Judges.'
- (h) 'Massachusetts Papers.'

#### SOME TEXTUAL REMARKS ON THE PLAY OF 'GEORGE A GREENE.'

(Concluded from p. 82.)

13. This helps us to rearrange ll. 930-1, which, so far as I can see, are now senseless, and to explain them more fully:—

But gentle King, for so you would averre  
And Edwards betters I salute you both.

On these words, so arranged, I would first say that James has never averred himself "gentle" or "Edward's better," but that the Earl had said that he and those then with him—all Englishmen—would be before a month "King Edward's betters" (l. 536). Hence I think that some words have been transposed, and that we should read

But gentle king:—And Edwards betters both  
For so you would averre, I salute you.

Some, indeed, may hold that the rhythm requires "I [do] salute you"; but as it stands it is quite good enough for Greene, for he has at times lines of which the most that can be said is that they are ten-syllable lines, and more especially will they suffice if we remember that they must have been spoken in a slow, ironical tone while he vails bonnet, and thus fulfils the prophecy on which the Earl had relied (ll. 586-9). But, secondly, what has been said under 12 explains more fully the stage action. Edward makes a distinction between a king and his own rebellious subjects; at the word "king" he salutes him as an equal with whom he is going on a journey of pleasure to see George a Greene; then, turning to the two

rebels, he ironically salutes them both as "Edwards betters."

14. Ll. 927-9, Dyce and Grosart here make three lines, Dyce making "I [=aye]" the second line, while Grosart by his "....." would indicate his opinion that some words are lost. But the original gives sense and better metre than several other lines of the play:—

Nay, but | il come | as it | fals out | now I [=aye].  
Il come | in deede | were it not | for George | a Greene.  
For it need hardly be said that the "were it not" stands for the contraction "were't not," as do many full printed forms in this play stand for their spoken contracted forms. Besides, if, against all precedent and example, one should still insist that the play should be spoken as printed, there are dozens of truly trisyllabic feet used in it.

15. The latest editor gives the stage direction before l. 1081 thus, "*Enter Robin Hood [Scarlet, Much,] and [Maid] Marian, and his traine.*" But his train, so far as men are concerned, consists only of Scarlet and Much; see ll. 968-90, also the words of Bettris, "Three men," l. 1078; and Robin Hood's "We be three tall yeomen," l. 1084. The original merely requires, "*[and Scarlet and Much as] his traine,*" or some such addition. Dyce gives it rightly so far as sense is concerned, but when the original with additions will serve, the original should be retained and the additions marked.

16. L. 1144, "*Enter a Shoemaker.*" King James says, l. 1163, "They are stoute fellows"; and l. 1200 gives the direction, "*George a Greene fights with Shoemakers.*" Hence it is evident that l. 1144 should be "*Enter Shoemaker[s],*" just as, possibly from want of supers, though it may be because he is the only one visible and the only spokesman, "*a Townesman,*" in l. 63 is, as Dyce remarks, the speaker who represents a body of townsmen on, or supposed to be just off the stage. A partly drawn curtain towards the back of the stage and an inquiring looking back of the visible townsmen would be sufficient. In our present passage Dyce gives a stage direction that would do, but that it unjustifiably alters the action laid down by the quarto.

17. While, also, the stage direction, l. 1200, just quoted only says that "George a Greene fights," it is certain that Robin Hood, as a sworn brother and fellow delinquent, who has come out with George in search of adventures, must have helped him. Nay, it is most probable that King Edward and King James do the same, for they had ranged themselves on George's side by saying, l. 1199, "We will hold up our staves."

18.  
King James at Meddellom castle gave me this, [i. e., the sword at his side]  
This wonne the honour, and this give I thee. [Referring to his own sword, ll. 1312-3.]

These interpretations in brackets are not only



borne out by "This wonne the honour," but by King Edward's after words—

And for thou feldst a king with this same weapon,  
This blade shall here dub valiant Musgrove knight.

The knight that was to be, with pardonable pride, does not comply with the usual rule, and hand his prisoner's sword to the king, but retains it as a gift and memorial, giving the king the sword which had won the conquest. Hence the stage direction, l. 1314, to be truly explicit should run, "Gives [his own] sword to K. Edward."

19. L. 1306.

Edw. Ah old Musgrove, kneele up;  
It fits not such gray haire to kneele,

Though the two "kneeles" may be thought to jar the one with the other, and though Collier's change of the first one to "stand"—a change adopted by Dyce and Grosart—may to some seem right, yet surely we can well conceive that Edward, who has just been unexpectedly relieved from a great danger to his crown, who is now confessedly on a spree in search of George a Greene, and who has at this instant been drinking and merry-making, and is evidently in a merry mood, should advance to old Musgrove, who had defeated one chief adversary and made a prisoner of him, take him by the hand, and say jocularly, "My old and tried servant, it fits not you to kneel down, but [and here he raises him] to kneel up." And here I might remark that both Collier and Dyce, when examining passages in our old plays, seem to me to not unfrequently take matters too much au *grand sérieux*, and try to alter the text, unless the pun or joke be so evident as to stare them in the face and forbid the alteration.

20. L. 1370, "King James are you content?" The quarto gives this as the last part of George's speech; but Dyce and Grosart give it to King Edward. This, however, is unnecessary; nay, I think it not so good a reading. George a Greene is reverent to superiors, but his reverence is shown by his implicit obedience to King Edward's peremptory "Do it," decide on his terms of ransom. When once George has thus to do a thing, he carries it out like a bold, patriotic, and resolute Englishman who knows he is in his king's place, his vicegerent. His terms stated in a few pregnant words, he then, with a sort of defiant courtesy, turns to James with, "King James are you content?" if not, let us hear your objections; but James, taking up his words and addressing Edward, says, "I am content."

These will suffice for the present, but I may add a few more, some of which may be more open to a difference of opinion. BR. NICHOLSON.

PLAYFORD FAMILY.—In the notices of this remarkable family, written by Mr. W. H. Husk for Sir G. Grove's 'Dictionary of Music and Musicians,'

there are one or two points which seem to be not quite so accurately or clearly stated as is usual with that trustworthy writer.

1. Mr. Husk says that John Playford (the elder) "in middle life, probably from about 1663 to 1679, had a house at Islington," &c. But the dates can be given much more closely than this; for the "boarding school, kept by Mrs. Playford at Islington over against the church, where young gentlemen, for the improvement of their education, may be instructed in all manner of curious works, as also reading, writing, musick, dancing and the French tongue," was advertised at the end of J. Playford's 'Select Ayres and Dialogues,' 1659: and it was advertised for sale in *Mercurius Anglicus*, May 5, 1680, and again in Smith's *Protestant Intelligence*, April 11, 1681; so that, at least as late as the latter year, it was still in Playford's hands.

2. The house in Arundel Street is mentioned as being "near the Thames side, over against the George." But I have a title, on which it is said to be "over against the *Blew-Ball*," in 1695. Had the "George" become the "*Blew-Ball*," or was it a different house that H. Playford then held in Arundel Street? The work, from the title of which I have just given an extract, is called 'The New Treasury of Musick,' London, fol. Is this known, in the British Museum or elsewhere?

3. Mr. Husk says that H. Playford "is supposed to have died about 1710, but the precise date cannot be ascertained." He was, however, almost certainly dead in 1706, for his name does not appear on the title of 'Orpheus Britannicus,' printed in that year by W. Pearson, and sold by John Cullen. One of the latest publications bearing his name was the number of *Mercurius Musicus* for September to December, 1702. Mr. Husk says that he (H. Playford) issued proposals in 1703 for publishing monthly collections of songs, &c.; but, though he had been issuing *Mercurius Musicus* since 1699, I have never seen a later number than the one I have just quoted. Then Walsh and Hare took up the idea, and published the first number of their *Monthly Mask of Vocal Musick* in January, 1703, and continued that publication for many years. I submit, therefore, that H. Playford died in 1703. His latest production appears to have been the second edition of 'Harmonia Sacra' (first book), 1703. We now see the reason for Walsh and Hare's carrying out the monthly scheme for which H. Playford issued proposals in 1703, but which he never executed,—so far as I know.

JULIAN MARSHALL.

SERPENT AND INFANT.—This crest, regarding which 'N. & Q.' has published several articles, is well explained thus: Otho, son of the Count of Angleria, who in 1033 was Viscount of Milan, in Palestine killed in single combat a Saracen



Goliath. He despoiled him of his crest, which was a serpent swallowing an infant. This crest he nailed on his shield as a symbol of his victory. This crest was always afterward on the escutcheon of the Visconti family. See the *Parisian Intermédiaire*, No. 74, p. 48.

JAMES D. BUTLER.

Madison, Wis., U.S.

MURDRIERES: LOUVERS.—In Prof. Skeat's 'Etymological Dictionary,' s. v. "Louver," I find a quotation from a French text (from which was taken the 'Romance of Partenay,' 1175), "Murdrieres il a a louver Pour lancier, &c." = it had murderers [soldiers] at each loophole to cast lances, &c." But surely this is a mistake. *Murdrieres* = *meurtrières*, I think, not *soldiers*. Littré gives "*Meurtrière*, ouverture pratiquée dans les murs d'une fortification et par laquelle on peut tirer à couvert sur les assiégeants, &c." Soldiers were not called *murderers* in O.F., though Voltaire, it is true, in later times, applied the term to mercenaries, but then in the masculine, not in the feminine gender.

JULIAN MARSHALL.

TO RALLY.—A curious etymological question has arisen out of a recent election address.

Mr. Goschen, in his address to the electors of one of the divisions of Liverpool, speaks as follows: "I have rallied to the Government of Lord Salisbury, and I now ask the electors of this division to rally to me."

Exception has been taken to the use of this word in the sense here implied, which, I suppose, is intended to mean that the honourable gentleman has come to the aid of Lord Salisbury in an emergency, and he wishes the electors to do the like to himself.

Is the employment of the word *rally* in this sense legitimate? To determine this we must first look at the meaning implied in the ordinary use of the word, and secondly to its derivation.

Johnson, to whom we naturally first refer, gives *rally* from two sources. First, from Fr. *rallier*, "to put disordered or dispersed forces into order"; and secondly, from Fr. *railler*, "to treat with slight contempt, to treat with satirical merriment."

We have here only to deal with the first of these senses—"to reassemble, reunite"—on which all our lexicographers, from Cotgrave downwards, are agreed, nor is there an indication of any other meaning having ever been given to the word.

This is confirmed by the etymology, which is clear and evident. Littré derives Fr. *rallier* from *Re-* and *allier*, and *allier* from *ad-ligare*, the combination expressing the idea of uniting or binding together scattered or disordered parts. If this be so, an individual might rally his scattered forces or allies, but he could no more rally himself than he could surround himself.

It is true that *rally* is also used to indicate reaction against sickness or depression of any kind,

e. g., "He was gradually sinking, but rallied for a time before the end." This, however, is a metaphorical expression, implying that the failing forces temporarily re-allied their strength.

It is in this way that corruptions in language creep in. A term is loosely used by an eminent orator or writer, whose example is followed by way of giving a new emphasis to phraseology; and the expression drifts away from its original meaning to one entirely different.

False metaphors sometimes produce ludicrous associations, as when Lord Castlereagh called attention to a statesman "who had turned his back upon himself"; or the Irish orator who exclaimed, addressing the Speaker, "Sir, I smell a rat; but, by heavens, I will nip it in the bud!"

J. A. PICTON.

Sandyknowe, Wavertree.

AN INTERLUDE IN THE SEVENTEENTH CENTURY.—In perusing some old records connected with proceedings in the Star Chamber I met with the following case, which appears to have features of special interest:—

"Trinitas, 12<sup>o</sup> Jacobi fuit oye le case per Information vers S<sup>r</sup> John Yorke et la feme et plusieurs autres pur admyttance de certains comon players (viz) les Simpsons de player in son meason un enterlude in q. la fuit disputation perenter Popish preist et English minister et le preist est de convince le minister in argument et le weapon de le minister esteant le bible et le preist le croise et le Diabole fuit counterfeit la de prendre le English minister et son Angle prist le preist per q. enterlude le religion ore proteste fuit grandment scandall et plus del audience fueront recusants come le seime S<sup>r</sup> John Yorke et son frere Richard Yorke et y auters et le residue ses amyes to ants et allies..... Le cheife Justice dit q. players de enterludes sont Rogues per le statute ..... et le very bringing de matter de religion sur le stage est libell..... Un auter part de le bill fuit q. S<sup>r</sup> John Yorke ad fait in sa meason divers secret places pur harbor et conceale p<sup>o</sup>sons refractorie al state come recusants, Jesuits preists &c le quel le Court ne dona aucun sentence quia le male use de eux ne fuit examinable in cest court."

I have omitted the references to cases cited in support of judgment and other matters of secondary importance. It should be added, however, that very heavy penalties were inflicted on the promoters and actors of the play. Sir John Yorke seems to have been strongly suspected of complicity in the Gunpowder Plot.

WM. UNDERHILL.

FULMINATING POWDER IN 1673.—Hickeringgill, speaking of Andrew Marvel, says:—

"He does the feat as cleverly, as if he shot with white Powder; did execution indeed effectually, but makes no noise, or evil Report (like other unskilful and bawling Phannicks); for though you stare about, you shall not see the Executioner, nor know whence the shot comes."

RALPH N. JAMES.

A "JUMBO."—I believe the following extract from the *Westmorland* of Dec. 18, 1886,



gives an instance of an entirely unrecorded use, or abuse, of the name of the deceased popular favourite:—

"At the Tlverston Police Court on Thursday Richard Dickinson was charged with committing damage to a board called a 'jumbo,' the property of John C. Johnson, a fisherman at Baycliffe. Mr. Poole explained that the defendant was a fisherman at Flookburgh. He said that a 'jumbo' was a piece of wood used for the purpose of raising cockles and other similar fish out of the sand."

Q. V.

"TWENTY-SEVEN OUT."—In the taking of a deposition in Colorado in 1876, to the question "How old are you?" the answer was "Twenty-seven out," which the deponent explained to mean that he was just turned twenty-eight years. He was Dorsetshire born.

TRISTIS.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

BRIDEGROOM.—The history of this word presents some interesting points, which have not, apparently, been noticed. It is well known that the modern *bridegroom* answers in sense to the M.E. *brydgome*, i. e., "bride's man," for which the Gothic has *brupfape*, "bride's lord." But there is a gap between M.E. *brydgome* and the sixteenth century *brydegrame*, which has not been bridged over. The only instances of the M.E. word known to me in the fourteenth century are either Northern or Kentish, and in point of fact we are unable to trace the word at all from the date of the 'Ayenbete,' 1340, to Tindale in 1634, nearly two hundred years. This is not because there was no occasion to use it during the time: many opportunities occur in Chaucer, Gower, and Wyclif, where other words are used. Moreover, there is evidence that in the fifteenth century *bryde* was, like *spouse*, masculine as well as feminine, *sponsus* as well as *sponsa*: so say the 'Promptorium' and 'Catholicon.' Was *brydgome*, then, entirely forgotten, and was the *brydegrame* of the next century an entirely new formation, only accidentally resembling in sound *brydgome*; or was *brydgome* really retained in some obscure dialect, whence it was drawn forth in a new or mistaken form by Tindale or his contemporaries? Alas! how little we really know of the history of words, which we think we know all about, and were "taught all about" when we were schoolboys!

J. A. H. MURRAY.

Oxford.

BRIDESMAID.—I should be glad of the earliest instances known to readers of the words *bridesman* and *bridesmaid* (as well as of the vulgar *groomsman*), which have recently been substituted for

the historical *brideman* and *bridemaid*. In these words *bride* had originally the same wide force as in *bride-bowl*, *bride-cup*, *bride-chamber*, *bride-house*, and *bride-ale* or *bridal*. The custom that the bridesmaids should specially belong to the *bride* and the bridemen to the *bridegroom* has no doubt been the cause of the modern perversions of the words. Are these older than, or as old as, the present century (they are not in Craig's 'Dictionary,' 1848)? There must be ladies alive who were "bridesmaids," and not "bridesmaids," in their youth. Were there "bridesmaids" or "bridesmaids" at the marriage of the Queen?

J. A. H. MURRAY.

Oxford.

PAPYRUS "PRISSE."—I should feel obliged to any reader who would kindly furnish some account of the MS. mentioned in the following extract from the *Athenæum* of Jan. 29, 1887, p. 170:—

"What is known as the 'Papyrus Prisse,' the most ancient of all books, a MS. dating back assumably to period earlier than Abraham, is occupied with the plaints of an aged sage over the deterioration of manners in his day, and the rueful decadence from the 'good old times' which was even then to be witnessed. Through subsequent ages the same lament has been heard. At an accelerating speed the process of deterioration has gone on until we have arrived—where we are. The latest satire points the same moral as the earliest sermon."

JOHN W. BONE.

[The "Papyrus Prisse," so named after M. Prisse d'Avennes, by whom it was procured at Thebes and given to the Bibliothèque Nationale at Paris, is the most perfect specimen extant of the Hieratic writing of the early period. It was published in facsimile by M. Prisse in 1847, and consists of eighteen pages of a magnificent Hieratic writing. See 'The Alphabet,' by the Rev. Isaac Taylor (Kegan Paul & Co.), pp. 95 *et seq.*]

CHURCH DISCIPLINE.—It seems (see Ferguson, 'Cumberland and Westmoreland Friends,' &c.) that

"it was usual, in the times of the Commonwealth [and apparently considerably later], for the parish church to be used, out of the regular service hours, by ministers of all sorts of denominations; and the priests were ready enough, in many cases, to hold discussions there with preachers not of their own persuasion. Thus the proceedings of Fox and his disciples in 'steeple-houses' were far from being as outrageous then as they would now be considered."—Ferguson, *l. c.*, 161, 162.

Is it in consequence of direct legislation—ecclesiastical or civil—that what was then allowed as reasonable would now be opposed as desecration; or is it merely a result of the growth of a public sentiment of the existence of some inherent sanctity in "steeple-houses"? Q. V.

BURSILL.—Incited by the query, 7th S. i. 467, on the word *bursell* or *bursill*, I would ask for the origin and former habitat of the family of Bursill. Some have said that it is of Huguenot origin. Others have simply said, on hearing it, that it was



a French, others a Jersey name. All point in one direction; but I have learnt no further, except that one, two generations ago, in the silver-buckle age, was rather a hard-living squire, who was fond of hunting and kept open house.

BR. NICHOLSON.

"A BANBURY SAINT."—Will some reader of 'N. & Q.' kindly enlighten me as to the origin of the phrase "a Banbury saint"? It occurs in 'A Discourse concerning the Mechanical Operation of the Spirit,' by Dean Swift (Sheridan's 'Swift's Works,' vol. ii. p. 340).

CHARLES J. DAVIES.

The Queen's College, Oxford.

CLOCKMAKER.—I shall be glad if any one can tell me when and where Edmund Aston lived.

M.A.Oxon.

THE COUNTERFEIT JEW.—What is known about this personage? In a pamphlet published under the above title on June 23, 1653, he is stated to have called himself "Josephus Ben Israel, Hebr. Mantu," and alleged to have been a Jesuit who came to Hexham and joined the Anabaptists there. The pamphlet is tantalizingly silent as to his fate; but if half said about him is true, that should be not difficult to verify. Was he a real personage; or is the story a simple myth?

W. FRAZER, F.R.C.S.I.

UNKNOWN PORTRAIT.—Some time ago I saw in Aberdeen an old painting of a nun in a white habit, with the following inscription, "Ab: de S. Hermangilde S.A. Amelie de Girolstein." I presume a Princess Girolstein, abbess of some community. Any further information will oblige.

F.S.A.Scot.

THE '45.—At vol. ii., p. 235, of Chambers's 'Book of Days' is a curious emblem, exhibiting the names of those who suffered death for having been concerned in the rising of 1745, among them being "Ba: Mathews." I have been unable to find out anything as to this Jacobite, though I have consulted several sources of information. In what works are to be seen full lists of the insurgents of that year, and the most detailed account of the English Jacobites, especially with reference to any Norwich Jacobites, or to those of the rebels who settled in Cornwall in 1746? I shall be thankful for any information.

PORTHMINSTER.

THE SCOTCH REGIMENT IN SWEDEN.—'An Old Scots Brigade: being the History of Mackay's Regiment, now incorporated with the Royal Scots,' by John MacKay, Edinburgh, 1885, appendix G, p. 248, has this statement, "In a 'History of the Regiments in the Swedish Service,' published in Germany, there are several references to Mackay's Regiment." The author

has not mentioned who compiled the history. Any information concerning when and where this work was published will much oblige. B. T.

THE O'CONOR DON.—I meet with an instance where "Rotherick O'Connor Dun" (*sic*), *temp.* Henry II., is termed "the Brown Monarch of Ireland." I infer that the affix Don (doubtless originally pronounced Dun) is used in the same sense as Roy and Dhu, in the familiar instances of Scott's well-known characters. J. J. S.

"THE WISEST OF ENGLISH CLERGYMEN."—Mr. Matthew Arnold, in a recent lecture, is reported to have said:—

"It is nearly a hundred and fifty years since the wisest of English clergymen told the Lord Mayor and Sheriffs of London, in a hospital sermon, that the poor are very much what the rich make them."

Who was this very wise clergyman?

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

ST. CRISPIN'S DAY.—Can any of your numerous readers inform me the origin of the custom of holding an annual dinner of shoemakers at Scarborough on this day and burning of flambeaux on the sands; and why these customs have fallen into disuse?

W. LOVELL.

[Similar customs are observed in Northumberland, see 1st S. vi. 243; and Sussex, see 1st S. v. 30.]

'THE BARBER'S NUPTIALS.'—Some comic verses, entitled 'The Barber's Nuptials,' begin with the line—

In Liquorpond Street, as is well known to many.

What is their date; and who wrote them?

J. D.

BIBLIOGRAPHY.—Can any correspondent tell me the date, and place of publication, and author's name, if any, of (1) 'Stories from History,' 2 vols., illustrated with outline woodcuts; (2) 'Stories of Dogs,' illustrated. Both were very small quartos, and were published certainly before 1840. The plates in the dog book were very well executed. One was a knight attacking a great serpent, with his dog hanging on to the reptile's neck, &c. I have asked in vain for either book among publishers, but the latter's ideas seem bounded by the London catalogue.

A. C. B.

Glasgow.

WELLINGTON MEDAL.—I have a handsome bronze medal, 2½ in. in diameter. On one side the head of the Duke of Wellington, and the words "Field Marshal Arthur, Duke of Wellington." On the other a classic helmet and plume, and a thunderbolt, and the words "Neva cantamus tropæa. August, 1841." Can any one tell me for what special occasion was this medal struck?

F. D. F.

Reform Club.



**THE BAGFORD BALLADS.**—This voluminous collection, extending to sixty-four folio volumes, deposited among the Harleian MSS., British Museum, was formed by John Bagford, a literary shoemaker, bookseller, and printer, of Great Turnstile, Holborn. Born 1650, he worked *con amore* as an antiquary; was F.S.A. from 1707, and in close correspondence with Thomas Hearne, the Oxford antiquary, when editing Leland. He died in the Charterhouse 1716. Where was he born, and what family did he spring from? Peter Cunningham writes, 'Handbook of London,' 1850, p. 180, "born in Fetter Lane." Our latest authority, the new 'Dictionary of National Biography,' in an article signed R. G., states, vol. ii., "Born in St. Anne's parish, Blackfriars." A. H.

**"THE ROARING FORTIES."**—Will any of your naval readers (and I know they are numerous) give me a line of explanation of the above frequently recurring sea phrase? Between what parallels is the area situate to which the expression applies; and what are the origin and technical sense of the term? I have consulted Smyth's admirable 'Sailors' Word-Book' and many other works of technical reference, but have found nothing to adequately satisfy the craving for information acknowledged by NEMO.

Temple.

**CITIZEN OF LONDON.**—In that very interesting work, 'The Model Merchant of the Middle Ages,' by the antiquary Lysons, I find the following (p. 49):—

"There appears to have existed almost an absolute necessity that apprentices should be of gentle blood, at least if they were ever to expect to become master tradesmen, for 'an enactment was repeatedly promulgated, even so late as 11 Richard II., A.D. 1388, that no serf should under any circumstances whatsoever be admitted to the freedom of the city'; and without the freedom of the city I suspect none could legally carry on a trade on his own account."

I have a vivid recollection of having met with the same in some other work which, I regret to say, I cannot now recall. Lysons further says (p. 19):—

"A master mercer was fined 20s. in Henry VI.'s reign for himself riding with wares of mercery 'in fardell and horsepacks for sale in the country,' this being considered, I presume, undignified in a *master mercer*."

Can any of your correspondents favour me with proof that the foregoing is correct?

H. W. COOKES.

Astley Rectory, Stourport.

**DIALECT OF SOUTH PEMBROKESHIRE AND GOWER.**—Has any collection ever been made of words and idioms peculiar to South Pembrokeshire ("Little England beyond Wales") and to the division of Glamorganshire known as Gower? These parts were colonized by Flemings in the reign of Henry I., and the language spoken in

them has for centuries been English, to the exclusion of Welsh. With respect to the people of Gower, Black's 'Guide' says, "Their language, radically Saxon, includes a number of obsolete English terms, and many terms of Teutonic origin." I give below a few peculiar words and expressions that I have heard in South Pembrokeshire. Perhaps some of your readers who reside in these districts may be able to supply more of the same kind:—

*Pile* for "throw" (stones).

*Key the door* for "lock the door" (*key* is pronounced *ky*).

*Cub* for "kennel."

*Dull* is the word always used for "stupid," "silly," &c. When a man tells an absurd (though possibly entertaining) story, he is told not to be *dull*.

*Maid*, pronounced as if it rhymed with "side," is used instead of "girl," as in Devonshire.

The adverbial prefix *a* with the past participle is commonly used, e.g., "We have *a*-missed you." 'A' is used for "he" (as in Early English and Elizabethan writers).

For the imperative *not* is used instead of "do not." Thus, "*Not* pile stones" for "Don't throw stones." Query, is this a survival of the French idiom?

For "How hot it is," "there's hot it is."

J. P. L.

"QUOT LINGUAS CALLES, TOT HOMINES VALES."

—"You are worth as many men as you know languages." How far back can this rhyming maxim be traced? The expression is often attributed to Charles V., but it seems of greater antiquity.

JAMES D. BUTLER.

Madison, Wis., U.S.

**CASTLE CARY.**—What is the origin of Castle Cary, in Somerset? Could it have derived its name from the ancient Châteaux de Caril, Caryl, Carel, and Quarrel, near Lisieux (the waters), in Normandy? Had the Percival-Lovels any connexion with the latter place? T. W. CAREY.

**AUTHORS OF QUOTATIONS WANTED.**—

If we could push ajar the gates of life,

And stand within, and all God's workings see,

We could interpret all this doubt and strife,

And for each mystery could find a key,

But not to-day. Then be content, poor heart!

God's plans, like lilies pure and white, unfold:

We must not tear the close-shut leaves apart—

Time will reveal the calyxes of gold.

And if through patient toil we reach the land

Where tired feet with sandals loose may rest,

When we shall clearly see and understand,

I think that we shall say, "God knew the best."

HERMENTRUDE.

From second causes, this I gather,

Naught shall befall us, good or ill,

Either upon the land or water,

But what the great Disposer will.

H. ASTLEY HARDINGE.



## Replies.

"WE LEFT OUR COUNTRY FOR OUR  
COUNTRY'S GOOD."

(7th S. III. 88.)

With reference to BATA's inquiry, I take it this expression is generally understood to apply to persons who have been transported for some crime, or whose conduct and antecedents in their own country have been of such a shady character as to render their expatriation, voluntary or otherwise, to another a good or blessing to the former.

It was in this sense that George Barrington, himself a convict, wittily penned the words in the prologue, when Dr. Young's tragedy 'The Revenge' was played by convicts at Sydney in 1796:—

From distant climes, o'er widespread seas, we come,  
Though not with much *éclat* or beat of drum;  
True patriots we, for be it understood,  
We left our country, for our country's good.  
No private views disgraced our generous zeal,  
What urged our travels was own country's weal;  
And none will doubt, but that our emigration  
Has proved most useful to the British nation.

There is an interesting notice of Barrington, whose real name was Waldron, in Stephen's 'National Biography.' The same idea is to be found in George Farquhar's comedy of 'The Beaux' Stratagem,' written some ninety years before Barrington's prologue. Gibbet, the highwayman, in answer to Aimwell's question, "You have served abroad, sir?" says, "Yes, sir, in the plantations; 'twas my lot to be sent into the worst of service. I would have quitted it, indeed; but a man of honour, you know— Besides, 'twas for the good of my country that I should be abroad. Anything for the good of one's country. I'm a Roman for that."

GEO. F. CROWDY.

The Grove, Faringdon.

The popular meaning nowadays attached to this quotation is, I venture to think, sufficiently indicated by the words themselves and the illustrations which I subjoin. Barrington's lines were doubtless meant to convey a euphemistic reference to transportation; but they are now so often applied in a totally different sense that I very much question whether the original meaning has not been as completely superseded as the form of punishment to which it obliquely referred. I do not recollect a single instance outside the prologue of Barrington's play in which the words have been used in the sense meant by their author. I happen to know, however, of several instances, and doubtless your numerous correspondents will know of a great many others, of the modern methods of application. Thus, the London correspondent of the *Sheffield Daily Telegraph*, in the issue of that paper for Jan. 8, writing of the late Under Secretary for Ireland, remarked, "When the heaven-

born administrator Sir Robert Hamilton left Ireland, amid the tears of the Home Rulers, he was a true patriot. Be it understood he left his country for his country's good when he went to Tasmania." In Hansard's 'Parliamentary Debates,' vol. cxxx., third series, p. 713, Mr. Isaac Butt, speaking of Solicitor-General Plunket, in reference to a charge made against the former, said, "His only regret was that it came from one with an Irish name, who might say,—

True patriots we, but be it understood,  
We left our country for our country's good."

In a pamphlet entitled 'Intelligent Emigration,' issued from the office of *Tit Bits*, it is said of emigrants in general, "Those who find that the struggle for existence is too severe in England, who cannot find a profitable sphere for their labours here, can depart, saying,—

True patriots we, for be it understood,  
We leave our country for our country's good."

In a holiday paper called 'A Vagabond Tour,' which appeared in the now defunct *Blackfriars Magazine* (vol. i., Sept., 1885, to February, 1886, p. 133), the couplet is applied to the writer of the paper (Edward Bennett) and his two friends.

The late Governor of Madras, Mr. Grant Duff, in an election speech at Elgin, reported in the *Aberdeen Free Press* of April 6, 1880, speaking of his opponent (Mr. J. M. Maclean, one of the present members for Oldham) described "Scotchmen in the East" who were in favour of a Tory Government, as consisting of a set who might meet on St. Andrew's Day and appropriately "begin the entertainment" with the words,—

All patriots we, for be it understood,  
We left our country for our country's good.

EDITOR 'RED DRAGON.'

Cardiff.

I cannot at the moment supply a reference, but have unquestionably seen the saying applied to convicts, in allusion to the days of transportation.

R. H. BUSK.

PONTEFRAC= BROKEN BRIDGE (7th S. i. 268, 377; ii. 74, 236, 350, 510; iii. 58, 90)—R. H. H. is at liberty to think that *Tâte* is a shortened form of *Aethelburh* or of any other name that he likes. But he cannot expect philologists to accept his explanation, in support of which he has nothing to offer except bare surmise. In etymology it is necessary to prove a proposition, as I have done with *Tâte*. It is no argument to bring forward a wild guess, and then claim that is proved because an opponent, in addition to being hampered with the difficulty of proving a negative, has to rely upon well-established philological principles that, although conclusive to a trained etymologist, have no weight with his opponent.



R. H. H. carefully avoids my objections, so I will remind him that he has not answered my challenges. I asked for proofs that Pontefract was part of the dowry of Æthelburh-Tate and that Taddenes-scylf derived its name from her. There is no more warrant for the first assertion than there is for saying that Middlesborough formed part of the dower of Ida's queen. I refuse to be drawn away from the consideration of these baseless assertions into discussing the early history of Pontefract. I have tried in vain to pin R. H. H. down to these assertions. As regards the "broken bridge," I will content myself with saying that the language of Ordericus Vitalis is quite susceptible of the interpretation that I have put upon it, and that R. H. H.'s wrath at what he calls "a pure interpolation" is uncalled for.

He accuses me of "special pleading," stating his case in my own way, in a shape that he repudiates. This charge is as reckless as his assertions, and I challenge him to produce proof of it. In dealing with the main points of his remarks I have guarded myself against this charge by quoting his *ipsissima verba*, and it therefore looks as if he wished to repudiate his own words.

It is another reckless assertion to say that I appealed "to Simeon of Durham of the twelfth century on a point of tenth century orthography." I did nothing of the sort. I merely mentioned Simeon's name because the false form *Taddenes-cluf*, quoted by R. H. H., is derived from Mr. Arnold's edition of that writer. His remarks seem deliberate enough, so they cannot be the result of carelessness. Even if I had quoted Simeon of Durham, what would that prove or disprove? Absolutely nothing; for the *very same orthography* occurs in the Cott. Tib., B. iv., a MS. certainly not more than a century later in date than 947 or 949. It is merely obscuring the issues to triumphantly brandish this MS. in my face, as though it entirely disproved all that I had said and as if I were entirely ignorant of its existence. It is rather an awkward thing for R. H. H. that this MS., Tib., B. iv., is the very MS. that I quoted in my first communication for the spelling *Taddenes-scylf*! I do not think this is a fair way of conducting a discussion.

Lest R. H. H. should think I shirk the following remarks of his, I will briefly say that the Domesday confusion of *d* and *t* is no evidence that A.-S. scribes writing their own language similarly confused them; that it is absurd to say that *Ethelwin* became *Edwin*, *Æthelburh* *Eadburh*, &c., although it is possible that late mediæval chroniclers may have confused the forms occasionally in dealing with obsolete names; that I did not assume that *Æthelburh-Tate* was analogous to *Elizabeth-Bess*; that there is no necessity to produce an "instance of the use of the form *Æthelburh-Tate* in any authentic document" other than in Bede, for I never assumed that she was

addressed like Sarah Anne or Emma Jane. My use of the hyphen seems to puzzle R. H. H., and he appears to think that unless I can find a MS. instance of the bracketed form, my explanation falls to the ground. Indeed, I am inclined to think that this hyphen of mine is his main objection to my etymology of the name *Æthelburh-Tate*. Bede expressly says that *Æthelburh* was called by another name *Tate*, and King Alfred literally follows him ("onfeog hé pone .i. to wife Æselburge.....séo ðære naman wæs. Tate hāten"). I, perhaps somewhat loosely, called this a "double name": it might be more accurately called "an alternative name." Perhaps an analogy will assist R. H. H. in grasping the meaning of the hyphen. The last king of the Ostro-Goths, the hero who succumbed to the eunuch Narses, was known as *Totila* and as *Badwila*. For the sake of clearness I should be perfectly justified in speaking of *Totila-Badwila*, as we do of *Hermes-Mercury*, without wishing to suggest that one name was derived from the other. If *Æthelburh-Tate* were analogous to *Elizabeth-Bess*, surely Bede's information would be as entirely superfluous as if a writer should tell us that Robert Burns was also known as "Bobby Burns." I do not see that Father Haigh's discovery "very clearly proves" that *Tate* is a pet-form of *Æthelburh*; for what R. H. H. relies upon is not a fact. There can be very little doubt that Mr. Haigh or R. H. H. means by the 'Liber Vitæ' of Llandisfarne (?) the well-known 'Liber Vitæ' of Durham. It is true that the name *Tate* occurs therein amongst the queens and abbesses, but not "in the position which the name of Æthelburgh might have been expected to occupy," and "the name Æthelburgh itself" is not absent. The name *Aedilburg* occurs in the first column of the names of queens and abbesses, preceded by the name of her daughter and accompanied by the names of other Northumbrian princesses (p. 3, col. 1). In fact her name does occur "in the exact position" that we should expect it to occupy. So much cannot be said for the name *Tate*, which occurs in col. 3, and which is probably the name of an entirely different personage.

I trust that R. H. H. will forgive me if I decline to continue this fruitless discussion unless he can advance something more substantial than he has so far done. He has sent two lengthy replies to my objections, and his replies only prove that I was quite right in saying that "the only foundation for the assertion that Pontefract was part of her [i.e., Æthelburh-Tate's] dower is an impossible etymology" (7th S. ii. 236).

W. H. STEVENSON.

[So much that is outside the domain of literary discussion threatens to be imported into this controversy, the Editor is very reluctantly compelled to ask his correspondents to let it drop.]



CHURCH BELLS RINGING AT 5 A.M. (7th S. iii. 48).—This custom formerly prevailed at Hammer-smith Church, as appears from the case of *Martin v. Nutkin* (reported 2 Peere Williams, p. 266) in 1724, where an agreement was entered into between the plaintiffs (Dr. Martin and Lady Arabella Howard his wife, and who resided very near to the church) of the one part, and the parson, churchwardens, overseers, and certain inhabitants of the parish of the other part, by which the plaintiffs covenanted to erect a new cupola, clock, and bell to the church; and the parties of the second part covenanted that a bell which usually had been rung at five of the clock in the morning from Michaelmas to Candlemas, except upon holy-days and twelve days at Christmas, to the annoyance of the plaintiffs, should not be rung at that hour during the lives of the plaintiffs, or the survivors of them. The plaintiffs performed their part of the agreement, but the bell, after two years, was rung again. The agreement was specifically enforced against the parish authorities by means of an injunction against ringing the bell in breach of the agreement. The report of the case in no way explains the custom, and the judgment seems to show that its origin was even then unknown.

E. HOBSON.

Tapton Elms, Sheffield.

Here, not only "the curfew tolls the knell of parting day," but until recently the five o'clock bell was, and had been for generations, rung every morning to tell the work-folk that rest must cease and toil begin, the reason generally believed to be the origin of the custom. Another conjecture, albeit not one *ex cathedra*, is that, before the Reformation, the five o'clock bell was a summons to all good Catholics to early morning prayer, and was called the matins bell. But, whatever the origin, the bell has been lately discontinued. Our present church edifice dates from 1475.

FREDK. RULE.

Ashford, Kent.

One bell is rung every week-day morning at 6 A.M. at Bakewell, Derbyshire. It is stated in 'The Church Bells of Hertfordshire' (1886), p. 75, that though no instances have survived until now, there are "records of a bell being rung at 4 A.M. at the following places: Hitchin (the tenor), Tring (third), Baldock (third), called the malt-makers' bell, Ashwell (supposed to be to call the horse-keepers up to feed their horses), and Bishop Stortford. The larger bell in the clock tower in St. Albans town was also rung at this hour" (p. 75).

G. F. R. B.

At Wokingham, in the county of Berks, a bell is tolled about that time during the winter (or was in my youth), in consequence of a similar bequest. The person who made it is said to have lost his way one night amongst the extensive heaths and

bogs in the neighbourhood. Hearing the Wokingham clock strike enabled him to find it again, and the object of the bequest was to assist others in similar difficulties.

J. M. H.

A bell is tolled daily at St. Peter Mancroft Church, in the market-place of the City of Norwich, at 4 A.M. or 4.30 A.M. (I am not sure which). The story told of the origin of this custom is similar to that mentioned in connexion with Wantage.

HARRY HEMS.

Fair Park, Exeter.

"PEACE WITH HONOUR" (5th S. x. 386; 6th S. v. 346, 496; vi. 136; vii. 58, 255; 7th S. iii. 96).—I have not read what has previously been said on this subject, but as your correspondent D. seems to think Shakespeare the originator of the phrase, it may not have been remarked that Horace, in the 'Carmen Sæculare,' has the same conjunction of words, "Pax et Honor." Horace mentions some other good things also in connexion with these two. Nevertheless, I think him entitled to be considered the author of the combination in preference to any later writer.

E. YARDLEY.

NOCTURNAL NOISES (7th S. ii. 367).—Some of the usual nocturnal noises I have heard in the vicinity of Washington, D.C., U.S., during the summer and autumn, were made by the following birds, insects, and reptiles.

The whip'po-wil (*Caprimulgus vociferus*). A kind of night-jar, obtaining its name from its note or sounds of its voice.

The screech-owl (*Strix flammea*).

The night hawk or bull bat.—This bird hunts its prey at sundown, and often diving down perpendicularly produces a whirring sound like that of a spinning-wheel.

The katy-did (*Plataphyllum concavum*).—A pale green insect of the grasshopper family. The males, by means of membranes in their wing-covers, make a peculiar harsh sound, nearly articulate, resembling the combination "katy-did."

The tree frog.—A frog of the genus *Hyla*, having the extremities of its toes expanded into rounded viscous surfaces, by means of which it climbs trees and adheres to the underside of smooth surfaces.

I may add that in the interior of Guatemala, Central America, I have often during the night heard the jaguar and the monkey. A chorus of the latter makes a fearful noise, much resembling the roar of the lion. This is no snake story.

DRAWOH.

Surely the words "laughing hyena" are a mistake here. The animal is not common on "the plains of India." F. R. C. was perhaps thinking of the *Tachocaddr*, whose "nocturnal cries" may be heard all the night through, from one end of India to the other, at every season of the year.

M. F. B. C. S.



KOHL-RABI (7th S. ii. 509).—This plant, whose tumid stalk and leaves are largely employed in the German *cuisine*, is seldom cultivated in England, where it is called rape-cole or cole-rape. Botanically it is a turnip-cabbage, the *Brassica oleracea* var. *gongylodes* of Linnæus, and the *Brassica gongylodes* of some later authors.

The Germ. *rabi*—in another form *rübe*—Engl. *rape*, Dutch *raap*, Swed. *rafva*, Fr. *rave*, It. *rapa*, *ravola*, Bohem. *řipa*, Hungar. *repa*, Slav. *řippa*, Lat. *rapa*, Gr. *ράπης*, *ράφης*, *ράφαρος*, (*ράπης*, rod, stick); all these forms, in which the labial letters *b*, *p*, *f*, *v* come typically into play—in the Dan. *roe* the labial consonant *v* is suppressed—seem to point etymologically to a plant with a fusiform, tapering root, such as the wild turnip—the *Brassica rapa* of authors.

J. H. LUNDGREN.

The second half of this word is rightly connected with Latin *rapa*, cole-rape being the English equivalent of the German *Kohl-Rabi*, or, spelt more correctly, *Kolrabe*. If Mr. HOOPER consults such German etymological dictionaries as Kluge, Weigand, and Grimm, he will find this German loan-word to be derived from the Italian *cavoli*, rape (plur.)=French *chou-rave*. It should be noticed that the accent or chief-stress of this Italian loan-word in German *Kohl-Rabi* or *Kolrabe* falls upon the *a*, whereas another more Germanized form of the same word, viz., *Kohl-Rübe* or *Kolrube*, has its chief-stress upon the *o* of the first syllable.

H. KREBS.

Oxford.

Is not *rabi* in this word the genitive case of *L. rapum* (another form of *rapa*)=a turnip?

F. C. BIRKBECK TERRY.

"AVERSE TO" (7th S. iii. 8).—Looking at the etymology of the word, it seems to me that there can hardly be two opinions as to which of the constructions is the right one. It is, of course, a compound of *a* and *verto*, and consequently means "to turn away from"—its invariable signification in the original. Of this I might give very numerous examples, but the following will be sufficient:—In Cæsar ("B. C." ii. 12, 23) we have "militesque averti prelio," the soldiers turned away from the battle. In Cicero ("Pro Arch." 9, 20), "aversus a musis," and ("Tucl. Disp.") "motus averti ratione." Seneca gives ("Ep." 50, 2) "Avertissimus ab his prodigiis sum," I have turned away, or have become averse, from those prodigies. By which, in every case, is meant an utter dislike of, or unwillingness to have anything to do with, the things in question. Hence the term is purely *negative*. But as "averse to" it becomes a *positive*—the *agreeing* to or the *doing* something importing a directly opposite meaning to the word, and, in fact, a palpable contradiction. For the prepositions *u* and *ad* are perfectly anti-

thetical, and never can do service the one for the other. Is it not so equally with *from* and *to*? This must be granted, surely!—unless they are to be understood as synonymous words.

"Custom" may be safely followed to a certain extent, but not beyond the limits of established usage or plain common sense. Nor are all "good writers" always to be trusted as infallible authorities. "Peccare humanum est," and sometimes "bonus dormitat Homerus."

Certainly, even under the risk of being thought priggish or pedantic, I must hold to "averse from" as against "averse to." EDMUND TEW, M.A.

Prof. Hodgson ("Errors in the Use of English," p. 112) classes this blunder among those that have become "almost universal," but quotes, nevertheless, several passages from writers by no means priggish (Mr. Sala is one of them) in which the proper form "averse from" is used. Mr. Fitzedward Hall ("Modern English," p. 83) remarks that "if we had had a verb neuter *avert*, it may be that the influence of the preposition it would regularly have taken would have kept us from altering the 'averse from' of our forefathers into 'averse to,' now generally prevalent." My own impression is that I have heard "averse from" colloquially quite as often as "averse to," which last, I should say, is at least no commoner than "different to." Mr. Hall would allow both these corruptions.

C. C. B.

I recommend your correspondent to refer to the "New English Dictionary." Richardson, in his "Dictionary," s. "Avert," says:—"Applied to the act it is—Averse or aversion *from*: immediately, to the feeling—averse or aversion *to*, or *towards*."

F. C. BIRKBECK TERRY.

CALVERT, LORD BALTIMORE (7th S. iii. 7).—The arms of Calvert, quartered with those of Crosland, are given in the Visitation of Yorkshire in 1612. See the "Visitation of Yorkshire made in the years 1584-5 by Robert Glover, Somerset Herald; to which is added the subsequent Visitation made in 1612 by Richard St. George, Norroy, &c.," edited by Joseph Foster, and privately printed in London in 1875, p. 500.

The pedigree of Crosland is given in p. 509 of the same work, and in 1612 John Crosland was the representative of the family. His daughter Elizabeth, then half a year old, is entered as his presumptive heir, but of the eventual heirship to him I am not aware. Grace, the wife of Leonard Calvert, and mother of Sir George, the first Lord Baltimore, was sister of the above-named John Crosland's father.

In the "Peerage of Ireland," published anonymously in London in 1768, the arms of Calvert are given in vol. ii. as in the Visitation of 1612, but without the Crosland quartering, and it is stated



that "the coat armour was given and confirmed Nov. 30, 1622, by Sir Richard St. George, Norroy King of Arms, the bearing of the family before being Or, three martlets sable."

According to the inscription on the monument in Hertingfordbury Church, Hertfordshire, to Anne, the first wife of Sir George Calvert, who died on Aug. 8, 1622, his paternal grandfather was John Calvert; but I am not aware of a record of any earlier member of the family.

The name of Wilhelm as the biographer of Sir George is new to me, and he is not mentioned by Mr. C. A. Firth in his notice of the first Lord Baltimore, in the eighth volume of 'The Dictionary of National Biography,' and I shall be glad if Mr. CROWLEY will let me know where Wilhelm's work may be seen.

I may add that the Calverts are not named in Sir William Dugdale's 'Visitation of the County of York in 1665-6,' which was published by the Surtees Society in 1859, but the family had probably then left the county. WINSLOW JONES, Exmouth.

Chauncy states that Felix Calvert, who possessed the manor of Farnaux Pelham in 1677, was descended from the ancient family of Calverts in Lancashire. Can Mr. CROWLEY tell me if the Herts Calverts are related to Lord Baltimore? There is some information about the Lords Baltimore in 'The English in America,' by Doyle (Longmans & Co., 1882). The fourth lord joined the English Church. Were his descendants members of that Church, or did they return to the Roman Church? Was the seventh Lord Baltimore, who died 1771, the last who enjoyed the title?

M. A. OXON.

It would seem that the Calverts had no right to quarter the Crosland arms, as stated in Foster's 'Glover's Visitation of Yorkshire,' p. 500, for Grace Crosland, who married Leonard Calvert, was not an heiress, having two brothers, Thomas of Crosland Hill and John of Helmsley. J. W. C.

KABBALAH (7th S. ii. 508).—The four worlds of emanation of the doctrinal Kabbalah are respectively, Aziluth, or archetypal; Briah, or creative; Yetzirah, or formative; and Assiah, or material. In the book "Siphra Dizeniuta" of the work 'Zohar' are found mystic and secret titles of these four worlds, each concealing a numerical signification, and intended only for the priests and initiates. Very few persons of the present day know anything of their origin or design. These names may be transliterated thus, OB, SG, MH, and BN, pronounced *oib*, *seg*, *mah*, and *ben*.

WYNN WESTCOTT, M.B.

4, Torriano Avenue, N.W.

THE LILY OF SCRIPTURE (7th S. iii. 25).—*Shushan* 'amákím, "the lily of the broad sweeping

vales," is not a lily growing by the rivers (*nehárim*, large streams), but by "rivers of water" (*palgai main*), channels, or rills of water such as are led through the gardens of Palestine to make them fruitful. It is often found growing among the thorny and wild growth which takes the place of our English grass in that country. There is good reason, therefore, for believing the lily to be a native of the country, *Anemone coronaria*. If Mr. P. E. NEWBERRY will consult the *Jewish Intelligencer* for last year or the year before, he will see much on this subject by Mr. Neal, who is well acquainted with the flora of the country.

J. H. C.

WEARING HATS IN CHURCH (7th S. i. 189, 251, 373, 458; ii. 272, 355; iii. 31).—If the modern practice of covering the head in church is to be referred to, it lets in the biretta, which has been the subject of recent judicial decision. It was alleged against the Rev. John Purchas that he, in the Church of St. James, Brighton, on divers occasions—to wit, on Sunday, February 28, 1869, and on other Sundays—"wore or bore in his hand, and also caused and suffered to be worn or borne in the hand in his presence by other officiating clergy, a certain cap or covering for the head called a biretta (Elphinstone v. Purchas, art. xxxviii). Sir Robert Phillimore, in his judgment, stated that "it appeared to him as innocent an ornament as a hat or a wig, or as a velvet cap, which latter is not uncommonly worn by bishops, clergy, and laity, as a protection to the head, when needed," and after referring to the Latin of Canon (A.D. 1604) 18, "*pileolo aut rica*," gave as his judgment, that "he did not pronounce this particular kind of black cap, called a biretta, so worn, to be unlawful." The judgment of the Privy Council on appeal was founded on the evidence that the biretta was carried in the hand, which did not seem to them to prove that it had been worn in church, and therefore upon the evidence did not pronounce it illegal. Accordingly the decision of Sir R. Phillimore, as Official Principal of the Court of Arches, as above, in 1870, stands. ED. MARSHALL.

The canon referred to by CELER ET AUDAX is the seventy-fourth, entitled "Decency in Apparel enjoined to Ministers," and the passage bearing upon the subject is as follows: "No ecclesiastical Person shall wear any Coif or wrought Night-caps, but only plain Night-caps of black silk, satin, or velvet." The original Latin of which is, "*Nullus item, in quocunque ordine Ecclesiastico positus, pileolo ullo lineo acu-picto utatur, sed simplice tantum ex nigro serico, tramoserico, aut holoserico.*"

There is no authority for rendering *pileolus*, "night-cap." It was a small skull-cap worn by the Romans at their entertainments and religious festivals. Thus, Horace says ('Ep.' i. 13, 15): "*Cum pileolo soleas conviva tribulis.*" In the



print of "The Compilers of the English Liturgy," facing the title-page of Bishop Sparrow's 'Rationale,' the bishops (with the exception of the archbishop, who wears a square cap) are represented as wearing this kind of head-covering. As to wearing hats in churches, or any places of worship, I think it has never been practised generally by any denomination of Christians, saving that of the Quakers.

EDMUND TEW, M.A.

P.S.—The present Bishop of Lincoln has revived the use of the mitre, the first bishop who has done so since the beginning of the Reformation; nor is there any authority for it in the canons or other formularies of the Anglican Church. The common head-covering was the wig, now also a custom of the past. I believe the last wearer of it was Archbishop Sumner.

'JUBILANT SONG UPON THE STOLEN KISS' (7th S. iii. 29).—There is no transposition, but the error not improbably belongs to the volume quoted. The true reading is:—

Foole, more foole, for no more taking.

The song is the second one in Sir Philip Sidney's 'Astrophel and Stella.'

BR. NICHOLSON.

WOMAN: LADY (7th S. ii. 461; iii. 10).—MR. MARSHALL asks for quotations from Plautus or Terence of the use of *mulier* in the vocative other than in a depreciating or vituperative sense. In the 'Mercator' of Plautus, Act III. sc. i. ll. 24 and 30, two women, types of Mistresses Ford and Page, address one another in friendly wise as *mulier*. In the 'Epidicus,' Act IV. sc. ii. l. 21, Periphanes says to Philippa, his mistress, "Ne fle, *mulier*; intro abi, habeto animum bonum."

In the 'Hecyra' of Terence, Laches says, apologetically, to Bacchis, "Nihil est a me periculi, *mulier*." In all other instances in both poets the word appears to be used indifferently or angrily.

Æchylus uses Γύναι in no ill sense in the 'Ιηέραι,' where it serves for "wife," but is "woman" all the same:—

ὦ Βαθυζώνων ἀνασσα Πεποιδῶν ὑπεράτῃ  
Μῆτερ ἢ Ξέρξον γεραιή, χαίρει Δαρίεον γύναι.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

After a residence of some months in Athens, I feel sure that a modern Greek with a perfect knowledge of English would translate Γύναι by "woman" and Κυρία by "lady." But are there separate words for "woman" and "lady" in Hebrew?—for our Lord probably spoke in that language to His mother.

DRAWON.

M. H. P.'s notice reminds me that my grandmother told me, some fifty years ago, that the fashion of calling themselves "lady" and "gentleman," "Mr." or "Mrs.," among the working

classes came in at the time of the French Revolution, from the spirit of "liberty, equality, and fraternity," or "I'm as good as you," then abroad. Before that they were "Goodman" Smith, or "Goodwife" Robinson. I should like to know if others can corroborate this fact?

M. D. N.

PORTRAIT OF PALEY (7th S. iii. 27).—Romney's portrait of the Rev. Wm. Paley belongs to the Earl of Ellenborough, and was exhibited by him at the Portrait Exhibition in 1868. It was engraved by J. Jones in 1792.

ALGERNON GRAVES.

6, Pall Mall.

Apparently this is the portrait No. 833 in the Catalogue of the National Portrait Exhibition held at South Kensington in 1868. It was lent to the exhibition by the Earl of Ellenborough.

R. F. S.

This is, I think, at Southam House, near Cheltenham, formerly the residence of Lord Ellenborough.

P. J. F. GANTILLON.

'LIFE OF ST. NEOT' (7th S. ii. 448; iii. 38).—There is a 'Life of St. Neot, the Oldest of all the Brothers to King Alfred,' 1809, by John Whitaker, Rector of Ruan Lanyhorne, author of 'The Ancient Cornish Cathedral.' His works are very learned, but very hard to read, by reason of extreme wordiness.

C. F. S. WARREN, M.A.

In a list of books sent me some time since by Mr. Gladwell, 114, Goswell Road, E.C., No. 446 is Whitaker's 'Life of St. Neot, the Oldest of all the Brothers to King Alfred,' 8vo., calf, 2s. 6d., 1809. Your inquirer MR. LOVELL may like to know this.

M.A. Oxon.

AARON'S BREASTPLATE (7th S. ii. 428, 478).—Full details will be found in my little brochure (privately printed), 'Jewels in the High Priest's Breastplate,' London, 1870, where, at p. 3, the allocation of the twelve stones among the twelve tribes is fully set forth, and many details added from the best authorities. I beg to enclose a copy for the information of R. M. S., if the Editor will kindly forward.

A. H.

Masonic tradition, derived from the Kabbalah, associates the stones with the tribes as follows: Reuben, sardius; Simeon, topaz; Levi, carbuncle; Judah, emerald; Issachar, sapphire; Zebulun, diamond; Dan, hyacinth; Naphtali, agate; Gad, amethyst; Asher, beryl; Joseph, onyx; and Benjamin, jasper.

WYNN WESTCOTT, M.B.

4, Torriano Avenue, N.W.

Of this Brown says, in his 'Dictionary of the Bible,'—

"It was set with twelve different precious stones, fastened in couches of gold, one for every Hebrew tribe. These were set in four rows; in the uppermost was a sardius, a topaz, and a carbuncle, for Reuben,



Simeon, and Levi; in the second, an emerald, a sapphire, and a diamond, for Judah, Dan, and Naphthali; in the third, a figure, an agate, and an amethyst, for Gad, Asher, and Issachar; in the lowest a beryl, an onyx, and a jasper, for Zebulon, Joseph, and Benjamin."

From what authority Brown takes his information, or what is the worth of it, I cannot say. Josephus says that on each of the stones was engraven the name of one of the tribes, but he does not particularize their names.

On this breastplate were placed the mysterious Urim and Thummim, on which I should like some information from any correspondent better versed than myself in Jewish antiquities.

EDMUND TEW, M.A.

[The brochure of A. H. has been forwarded to R. M. S. Many other replies, some of them giving particulars obtainable from the work in question, are acknowledged.]

THE ANGLO-ISRAEL MANIA (7th S. ii. 89; iii. 27, 70, 96).—Not only from names of towns can I prove the settlement of Israelitish tribes in the United Kingdom, but also from family names. So, for instance, would I suppose that the name of Labouchere is nothing else but the Hebrew לַבְּזָר = Lavusar (in softened form) = the Prince of Levi. Will not this bring over to my "craze" Truth, which has done me the honour of noticing my recent communication to 'N. & Q.'?

A. NEUBAUER.

Oxford.

Discussed in papers read at London Anthropological Society in 1874. See *Anthropologia* for March, 1874, and supp. R. S. CHARNOCK.

Nice.

"HOME FOR FEMALE ORPHANS WHO HAVE LOST BOTH PARENTS" (7th S. iii. 108).—I do not know what some terrible purist might make of the above sentence, but would not the following do?—Home for Parentless Girls.

ST. AMANT BROOKE.

Why not simply Home for Parentless Girls?

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

Parentless Girls' Home.

ST. SWITHIN.

May I suggest the following title: Orphanage for Parentless Females? For the use of parentless cf.:

Thy orphans left poore parentless alone

The future times sad niterie to moone.

'Mirror for Magistrates,' p. 778.

F. C. BIRKBECK TERRY.

ETYMOLOGY OF RYE (7th S. ii. 487).—We need not go far to seek the origin of this name. It is simply the Old English, whether Anglo-Saxon or Danish, description of the site: Danish *Ryg*, Old Norse *H-rygg-r*, A.-S. *Hrycg*, a ridge. Any one who has visited the interesting old Sussex town, with its ancient gateway, and remnants of its

walls overlooking the extensive plain extending to Winchelsea, will see at once the propriety of its nomenclature. Where the explanation is so plain and obvious, it seems a waste of time to speculate on fanciful derivations from remote and almost impossible sources.

One authority "attributes its derivation to the Old British word *Rhy*, signifying a ford." It may suffice to reply that there is no ford, and that the nomenclature of the county is not "Old British," but Teutonic. Another "believes *Ry* is an old British name for water," which is an entire mistake. There is no such word. Any connexion of *Rye* with Cymric *Gwy* is equally inadmissible. There is not, as Tony Lumpkin's friend said, "a concatenation accordingly." The interchange of *R* with *Gw* is against all etymological precedent. The *Ry*, or *Rye*, in English place names, is derived from two sources, which must not be confounded. From A.-S. *ry-ge*, Dan. *rug*, Old Norse *rugr*, the cereal *rye*, we have *Ry-cote*, *Ry-croft*, *Ry-lands*, *Ry-ton*, of which last we have six examples. From A.-S. *H-rieg*, a ridge, we have *Rye-hill* in Essex, Yorkshire, and Northumberland; *Ry-hope*, in Durham; and *Ry-burgh*, in Norfolk. In the form *Ridge* it is not uncommon, as in *Ridge*, Herts; *Ridgeway*, of which there are several; *Ridgemont*, Bedfordshire; *Ridgewell*, Essex, &c. There are two Cymric words, *Rhe* and *Rhy*, which signify rapidity of motion, excess, but which have no special application to water, and would be altogether inappropriate in the etymologies in question.

J. A. PICTON.

Sandyknowe, Wavertree.

O.E. *rie*, sea-bank, river-bank, *ripa*. The name in Low Lat. is *Ria* and *Rhia*.

R. S. CHARNOCK.

SCARLETT, THE TRANSLATOR (7th S. iii. 47).—The title of the book which MR. GARDINER's friend possesses is:—

"A Translation of the New Testament from the Original Greek: humbly attempted by Nathaniel Scarlett, assisted by Men of Piety and Literature. With Notes. London, Printed by T. Gillet; and sold by Nathaniel Scarlett, No. 349, (Near Exeter Change) Strand; also F. and C. Rivington, St. Paul's Church Yard. 1798."

In Watt's 'Bib. Brit.' under Scarlett's name, the following entry is also given:—"A scenic arrangement of Isaiah's Prophecy relating to the Fall of the renowned City of Babylon and Belshazzar its King. London, 1802. 4to. 3s." The name of Nathaniel Scarlett does not appear in the London portion of 'Holden's Triennial Directory for 1805, 1806, 1807.' G. F. R. B.

His name does not occur in the ordinary biographical dictionaries. His translation is mentioned in Orme's 'Bibl. Bib.', and in Mounbert's 'English Versions.' The title is:—"A Translation



of the New Testament, attempted by Nathaniel Scarlett, assisted by men of Piety and Literature, with Notes.' London, 1798. 8vo.

EDWARD H. MARSHALL, M.A.

Hastings.

'SOME MEN I HAVE HATED' (7th S. iii. 109).—E. P. W. asks if any reader of 'N. & Q.' can inform him where he has read an article or essay entitled 'Some Men I have Hated.' E. P. W. has most probably read a translation of Zola's critical work 'Mes Haines' ('My Hatreds'), Paris, 1886.

JOSEPH REINACH.

Paris.

HOMER AND BYRON (7th S. ii. 426).—The passage quoted by your correspondent from Pope's translation of the 'Iliad' shows how much of Pope and how little of Homer characterizes many of the lines of Pope's translation. The words of the 'Iliad' are simply

ὃ δ' ἵπτε νυκτὶ ἐοικώς,

which the late Earl of Derby translates,

Like the night-cloud he passed.

Similar words are found in the 'Odyssey,' where Herakles is described as

ἑρπυγὶ νυκτὶ ἐοικώς. xi. 608.

In this case Pope's rendering is more literal:—

Gloomy as night he stands.

We may compare such familiar expressions as "To look as black as midnight," "To look as black as thunder," &c.

F. C. BIRKBECK TERRY.

INSCRIPTIONS ON WELLS AND FONTS (6th S. xii. 349, 394; 7th S. i. 15, 58).—The octagonal font at Featherstone, of the fifteenth century, has arms on three of its sides. The east side bears the Baghill arms: Three eagles' heads on a bend, impaling Barry of eight, charged with three annulets, the second bearing two, the sixth one. On the north side is inscribed, "JON'ES DE BAGHILL & KATERINA UXOR EJUS." The south side has Quarterly, 1 and 4, 1st and 4th, three fusils in fess; 2nd and 3rd, an eagle displayed, the beak to proper right. 2 and 3, a saltire differenced with a label of three. A third shield on the west face of the font bears Ermines, a saltier; the arms of Scargill. The font in the neighbouring church of Ackworth is also octagonal, and bears the following inscription:—"Baptiste | rium bell | o phana | ticorum | diratum | denuo e | rectum | Tho: Bradley DD: Rectors H.A., T.C., Gardianis; 1663."

R. H. H.

Pontefract.

CROMWELL FAMILY (7th S. iii. 48).—In Clutterbuck's 'History of Hertfordshire,' ii. 95 *et seq.*, will be found, under the head of Cheshunt, a pedigree of the Cromwell family of that place. Miss Elizabeth Oliveria Cromwell, of Cheshunt Park,

married, in 1801, Thomas Artemidorus Russell, Esq. She was the surviving child and heiress of Oliver Cromwell, Esq., who died in 1821, the last male descendant of the Protector. He was the son of Thomas Cromwell (grandson of the Protector's fourth son Henry, Lord-Deputy of Ireland) by his second wife Mary, daughter of Nicholas Skinner, merchant, of London. Besides Oliver and other children, who left no issue, this lady had two daughters—Elizabeth, the aunt referred to by Miss Elizabeth Oliveria Cromwell, and Susannah, who both died unmarried. Mrs. Cromwell and her daughter Susannah—Elizabeth had probably deceased previously—were residing at Ponder's End, at the beginning of the present century, in a house in South Street, long since pulled down, on the site of the present crape factory. She there died Jan. 29, 1813, at the great age of 104. Her daughter was still living, according to the pedigree in Clutterbuck, in 1816. In my earlier years I often heard them spoken of by my mother and her family, who were near neighbours and well acquainted with them. I have in my possession an ivory box, containing dice and counters, which I have always understood to have been given by the old lady to my mother, when a girl. An aged aunt of mine, who died in 1884, told me, not many years before her death, that she remembered being taken by her nurse, in early childhood, of course unknown to her parents, to see the body of old Mrs. Cromwell in her coffin. I never heard of any members of the family, with the exception of Mrs. Cromwell and her daughter, as resident at Ponder's End; but Mr. Oliver Cromwell and his children may naturally have visited them from time to time.

FREDK. CHAS. CASS, M.A.

Monken Hadley Rectory.

In response to your correspondent Mr. W. M. GARDNER's request, I send the following contribution, extracted from the transcripts of the parish registers of Clifton, co. Beds.:

1656, Apr. 8. Mr. Thomas Cromwell, Esq., and Mrs. Elizabeth Dixie were married.

1657, Feb. 2. Barbary, d. of Thomas Cromwell, Esq., born.

1658, Jan. 15. Henery, s. of Thomas Cromwell, Esq., born.

F. A. BLAYDES.

The genealogy of the descendants of Oliver Cromwell has received so much attention that one is surprised to see such a question as MR. GARDNER's in 'N. & Q.' If he will take the trouble to look up the various references under the heading "Cromwell" in the second edition of the 'Genealogist's Guide' he will, I am persuaded, see that his query is unnecessary. G. W. M.

DENHAM'S 'COOPER'S HILL' (7th S. iii. 46).—Lowndes (Bohn's edition) makes no reference to



this poem. Allibone states that it appeared in 1643, while Watt refers to editions dated 1642, 1643, 1650, and 1655 respectively. Here are the titles of the three editions which I have examined:—

1. *Cooper's Hill: a Poeme.* London, Printed for Tho. Walkley, and are to be sold at his shop at the Signe of the Flying Horse between York-house & Brittaines Burse 1642.

2. *Cooper's Hill: a Poeme.* The Second Edition with Additions. Written by Iohn Denham Esq; London, Printed for Humphrey Moseley, & are to be sold at his Shop, at the Signe of the Princes Armes in St Pauls Church-yard 1650.

3. *Cooper's Hill.* Written in the yeare 1640. Now printed from a Perfect Copy; and a Corrected Impression. By Iohn Denham Esq; London, Printed for Humphrey Moseley, & are to be sold at his Shop, at the Signe of the Princes Armes in St Pauls Church-yard. 1655.

In 1 and 2 the lines run thus:—

O could my verse freely and smoothly flow  
As thy pure flood, heaven should no longer know  
Her old Eridannus thy purer streame,  
Should bathe the Gods, and be the Poets Theame.

In 3, however, we have instead:—

O could I flow like thee, and make thy streame  
My great example, as it is my theme!  
Though deep, yet cleare, though Gentle, yet not dull,  
Strong without rage, without ore-flowing full.

In the preface to this edition, J. B., addressing the reader, says:—

"You have seen this Poem often, and yet never: for, though there have been Five Impressions, this now in your hand is the only true Copie. Those former were all but meer Repetitions of the same false Transcript, which stole into Print by the Author's long absence from this Great Town. I had not patience (having read the original) to see so Noble a Poeme so Savagely handled: Therefore I obtained from the author's owne papers this perfect Edition. You may know this by that excellent allegory of the Royall Stag (which among others was lopt off by the Transcriber) skilfully maintain'd without dragging or halting in Words and Metaphors, as the fashion now is with some that cannot write, and cannot but write. Farewell."

G. F. R. B.

LINKS WITH THE PAST (7th S. ii. 486, 515).—The lady alluded to in the following letter from the *Scottish News* of January 17 was Miss Cordelia Blair, who died at Scotston Park, Queensferry, a few days ago. I should like much to know from some correspondents whether a similar instance of amply vouchered-for "long generations" in one family can be quoted:—

TO THE EDITOR OF THE SCOTTISH NEWS.

SIR,—I enclose the following really curious genealogical fragment, which I hope you will find a corner for in your paper:—

The Rev. Robert Blair, A.M., of the University of Glasgow, sixth son of John Blair, of Windyedge, in Ayrshire, and Beatrix Muir, of the honourable house of Rowallan, was born at Irvine in 1593, acted as Regent or Professor in Glasgow College from 1615 till 1622, settled as minister at Bangour, in Ireland, for some years, inducted to the second charge of Ayr in 1638, and to the first charge of the City of St. Andrews in 1639,

died at Couston, near Aberdour, 27th August, 1666, aged seventy-three. One of his sons, the Rev. David Blair, A.M., born in 1637, died in the office of one of the ministers of Edinburgh, 10th June, 1710, aged seventy-four. He was father of the Rev. Robert Blair (author of 'The Grave'), born in 1699, and from 1731 till the year of his death (1746) minister of Athelstanford. The author of 'The Grave' had several sons. The fourth was Robert Blair, who rose to be Lord-President of the Court of Session. He was laird of Avontoun, in Linlithgowshire. He married a daughter of Colonel Halkett of Lawhall, by whom he had one son and three daughters. The youngest daughter was the lady who died at Queensferry a few days ago, aged ninety-three.

From this sketch it is shown that she was only fourth in descent from the eminent minister of St. Andrews, who was born nearly three hundred years ago.  
W. D.

WALTER DENHAM.

The case of Capt. Maude is so remarkable that it dwarfs every other, and to be the fourth in succession—not of blood, but only of association—from the year 1717 may seem a very small matter in 1887. The case, however, is this. Horace Walpole was born in 1717. Mary Berry, as we all know, was in his later life his intimate friend, and might have been his wife. Mary Berry had a young cousin, Philadelphia Cayley, to whom she often refers in her journals as "Phil." And Philadelphia Cayley, in her character of "old Miss Phil," was well known in his childhood to a man who as yet declines to be called elderly—to wit, myself. Every year, in driving to the seaside, we stopped to luncheon at her house, and that was in Miss Berry's lifetime too.  
A. J. M.

MR. MOON'S ENGLISH (7th S. iii. 44).—FENTON is evidently a careless reader. He says, "He [Mr. Moon] argues, if 'to loose' means to liberate, 'to unloose' necessarily means to hold fast." A careful reader would have seen that I made no assertion whatever as to the meaning of "to unloose," nor did I "argue" at all about it. I merely, as a joke, asked the question, "If 'to loose' means to liberate, does 'to unloose' mean to make fast?" Again, FENTON says that I ridicule the O.T. revisers' use of the word *unloose*. This statement is inaccurate. How I can be said to ridicule the O.T. revisers' use of the word when I distinctly affirm that the word is not to be found in their work let FENTON explain. Your readers will find the passage in 'Ecclesiastical English,' p. 31. The word *unloose* nowhere occurs in the Old Testament, either in the Authorized or in the Revised Version.

As a matter of curiosity, it is certainly worthy of note that we have in our language such pairs of words as *annul* and *disannul*, *loose* and *unloose*, *sever* and *discover*—an identity of meaning in words apparently contradictory.

G. WASHINGTON MOON, Hon. F.R.S.L.  
16, New Burlington Street, W.



'**LORD ULLIN'S DAUGHTER**' (7th S. ii. 204, 373, 466; iii. 53).—There is a legend that Loch Gail, in Argyllshire, was the scene of the tragic event recorded in the ballad, but it is hard to see that it has any substantial foundation. In the first place, Campbell, who was at pains to point out that "Lochiel" should be a trisyllable, because both the etymology of the word and his verse demanded it, would hardly have been so inconsistent as to tamper with such a well-known name as Loch Gail, even for the sake of securing an unimportant rhyme. Secondly, travellers to Mull—whether from North or South, were not likely, unless "weary and forwandered," to get into that part of the country at all. Then, even on the assumption that a pair of giddy runaways had been bewildered and had reached either side of Loch Gail, they were not likely to advance their interests much even by being successfully ferried across. What they would have done in such a remote and desolate region, after being reduced to the level of pedestrians, is a problem that baffles the imagination. Notwithstanding all this, it is the case that to this day there is pointed out by the sagacious native on the shores of Loch Gail a spot said to be identical with that on which the distracted parent was "left lamenting." On this sacred ground devoted pilgrims from the South periodically make solemn pause, afterwards departing in one of the nimble Greenock steamers, duly impressed and improved. Such ardent admirers of Scottish legends might profitably go through a course of Hector Boece; but meanwhile their devotion is a harmless recreation, and it takes them to one of the grandest bits of scenery in the West Highlands. Loch Gail, it may be added, does not "run into the Clyde." It diverges from Loch Long—one of the arms of the estuary—a little above the cosy retreat where Tannahill found the heroine of his fascinating lyric, 'The Lass o' Arranteenie.'

THOMAS BAYNE.

Helensburgh, N.B.

**WORKS OF J. W. CROKER** (7th S. iii. 88).—**ELECTIC** will find a list of the works written and edited by Mr. Croker at the commencement of the second edition of his 'Correspondence, Diaries,' &c. (3 vols., 1884). Mr. Croker contributed upwards of 250 articles to the *Quarterly Review*.

JOHN MURRAY, Junior.

Albemarle Street.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

**Books and Bookmen.** By Andrew Lang. (Longmans & Co.)

MR. ANDREW LANG has collected into a volume some of the bibliographical essays which he has contributed to various magazines and periodicals. With them he has printed a few "ballades" connected with book-loving and book-hunting. His papers are all brilliantly written,

and their humour is sometimes accompanied by wit of a high order. More pleasant reading for one with a taste for old books can scarcely be encountered. From Willem's admirable bibliography of 'Les Elzevier' he has drawn up an essay likely to be of service to those who believe in picking up on bookstalls choice copies of these occasionally priceless little treasures. His 'Curiosities of Parish Registers' will furnish many a hearty laugh, and 'Literary Forgeries' is an excellent compendium. There are some excellent reproductions of title-pages, &c., of books, including the famous 'Pâtissier François,' and some very grotesque Japanese "boogys." The book is, in fact, an admirable specimen of a class of work for which we have had to turn to the French, and for which there is abundant room in our own literature. In style and in general knowledge Mr. Lang stands far apart from the ordinary English writer on bibliography. To the exact and special knowledge of a Bradley he puts in, of course, no claim.

**King Edward III.** Revised and Edited by Karl Warne, Ph.D., and Ludwig Præscholdt, Ph.D. (Halle, Niemeyer.)

**The Shoemaker's Holiday.** By Thomas Dekker. (Same editor and publisher.)

THE Germans continue their services to English literature by reprinting carefully and accurately at a low price the rarities of our early dramatic literature. The first of the two volumes above noted forms a portion of the series known as pseudo-Shakespearean plays, which already includes 'Faithful and True' and 'The Merry Devil of Edmonton.' In both cases the text is admirably careful, the collation of the various editions is all that can be desired, and the two plays are a solid and valuable addition to our dramatic treasures. The notes, as a rule, are excellent, though sometimes they raise a little opposition. "Mealy-mouth" is not a voluble tongue. "Marry gup!" is surely contracted from "Marry, go up!" not "come up," as is suggested. "Gaskins," which the editors leave with a query, is a contraction for "galligaskins." Other cases may be advanced, and much debatable matter for 'N. & Q.' is suggested; as when, for instance, it is asked, What is the meaning of the words, "Your pole and your edipole?" ('The Shoemaker's Holiday,' i. i. 161). As a whole, however, the work is admirably executed, and no similar series is obtainable from home sources.

**A Very Pretty Parish: with some Account of its People and its Peculiarities.** (Saffron Walden, Masland; London, Hamilton, Adams & Co.)

THIS little book is a good sixpennyworth; a very pretty sixpennyworth as it stands. The Rev. Stephen Trent writes naturally and shrewdly, with a humour that is never ungently or irreverent, and that always suggests more than it expresses. In a time like this such a narrative is, as the wise man saith, "significant of several things." But the work is not dated, and a book (or a map either) which does not bear its date on the face of it is to that extent dishonest, and not to be wholly trusted. The author should amend this grave error.

**Some Verdicts of History Reviewed.** By William Stebbing. (Murray.)

THIS book contains ten or a dozen articles, exhumed from old volumes of the *Nineteenth Century*, the *Edinburgh Review*, the *North British Review*, and the *Christian Remembrancer*. An old article on Mr. Lecky's 'History of England in the Eighteenth Century' is twisted into the form of an introductory chapter. Then follow other old articles on the first Earl of Shaftesbury, Abraham Cowley, Matthew Prior, Henry St. John



William Pulteney, Benjamin Franklin, and William Cobbett. And in order to furnish the requisite number of pages for the present volume, two other articles on 'New England' and 'Virginia,' both of which were written before the War of Secession, bring up the rear. We have frequently had occasion to protest against the vicious system of bookmaking which is now so prevalent. In nine cases out of ten it serves no useful purpose, and Poole's 'Index' is always accessible. Mr. Stebbing's articles are very readable, and are mostly on interesting subjects. In this they resemble many other magazine articles. But the reason why he has thought fit to republish them is hardly apparent. For, with an ingenuousness which does him much credit, he tells his readers that "the antiquity of much of the contents of the book will explain and must excuse the absence of reference to the labours in the same fields of others whom I have had the misfortune to precede by many years." After this explanation, Mr. Stebbing must really excuse us for not entering into any further criticism of the antique contents of his book.

*Illustrated Handbook of Victoria, Australia.* (Colonial and Indian Exhibition.) Edited by James Thomson. (Printed by authority, at Melbourne.)

*The Imperial Review.* (Melbourne, M'Kinley.)

*Notes of Lectures given in the Conference Room, Colonial and Indian Exhibition.* By the Head Master of Brighton Grammar School. (Clowes & Sons.)

We have here a group of works, separate, yet distinctly related in that they set before us various aspects of life and thought in our colonies in connexion with the late Exhibition. They have an equally direct bearing, of course, upon a subject much under discussion at the present moment, the proposed Imperial Institute.

The 'Illustrated Handbook of Victoria' reflects the greatest credit alike upon the Melbourne press and upon Victorian engravers, and the editor is to be congratulated on his success in obtaining the co-operation of writers who give a clear and graphic account of the several branches of science or industry committed to them. The story of the rise, vicissitudes, and present flourishing position of the wine trade of Victoria is told with great spirit by Mr. Hubert de Castella, whose contribution is one of the most widely interesting writings in the volume, while much valuable information is afforded by the Government statist, Mr. H. H. Hayter, C.M.G., and Mr. Julian Thomas gives a vivid sketch of the rapid growth of Melbourne from the "bush town" of thirty years ago, whose streets were "full of gum-tree stumps and deep ruts."

In the *Imperial Review*, of Melbourne, we have an amusing specimen of the periodical literature of the Australian colonies in its lighter vein of mingled literary, artistic, and political discussion. Here Prince Bismarck and Bishop Dupanloup occupy their respective places alongside of Colman's 'Reminiscences of Brooke, Phelps, and Ryder' and 'Chats about the London Clubs.' Incidentally we get a glimpse of an almost unknown page of Australian history in a passage suggested by Niven's 'Ballarat,' telling of the tearing down by British soldiers of the "Australian flag of the Southern Cross, the first emblem of the Australian republic." Why, asks the *Review*, has this never been put on the stage? There would be sensation enough, we cannot doubt.

In his 'Notes of Lectures' Mr. E. J. Marshall, Head Master of the Brighton Grammar School, has furnished both teachers and students with an admirable manual for political and commercial geography which will be almost as directly useful in view of the Institute of the future as it is in commemoration of the Exhibition of the past. The maps are clear, and show the broad

general features of the principal colonies, without any attempt at crowding with names. The brief details of facts, statistical and historical, concerning the several colonies, have a permanent value, as enabling the book to be used for educational purposes, apart from any question of Exhibition or Institute. Mr. E. J. Marshall is to be congratulated, we think, upon having achieved a distinct success in the field which, so far as we know, he has made his own, by the publication of his very useful and interesting 'Notes.'

In the *Ebberston and Allerston Parish Magazine* the Rev. F. W. Jackson, of Ebberston Vicarage, York, is publishing the registers of these two parishes. The registers of the first-named parish begin in 1679, and the entries are in Latin. Particulars of the scheme may be had from the editor.

THE REV. R. H. HADDEN, the Parsonage, Bishops-gate, will be glad to send to any reader of 'N. & Q.' who is interested in ancient parochial registers a brief historical account of those of St. Botolph, Bishopsgate.

### Notes to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. TURNER.—("Beauty is but skin deep.") The earliest use yet traced of this expression, the authorship of which is unknown, is in Ralph Venning's 'Orthodox Paradoxes,' third edition, London, 1650, p. 41. See 4th S. vii. 177.—("True blue never stains.") References to poems in praise of true blue are frequent in 'N. & Q.' Some verses 2nd S. iii. 513, contain the sentiment, if not the exact words, of the line after which you inquire.

NEMO.—(1. "What reinforcement we may gain from hope.") Milton, 'Paradise Lost,' book i. l. 190.—(2. "Old Q.")—We have always heard that the reference was to the Marquess of Hertford.—(3. "Angevin")—belonging to the province of Anjou.

T. H. SMITH, Chicago ("Parody on 'The House that Jack Built'").—We are obliged to you for copying out this. A copy has, however, previously been obtained from America, and forwarded to our correspondent.

S. W.—(1. "Rockabil.") Shall appear.—(2. "Plou.") Consult the index to the last volume of 'N. & Q.'

EDITH ("Notable Women of the Reign").—Messrs. Cassell have announced 'Celebrities of the Century: a Dictionary of Men and Women.' This should supply the information you seek.

CORRECTION.—P. 114, col. 1, l. 9 from bottom, for "refute" read *refer to*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries.'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, FEBRUARY 19, 1887.

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## Notes.

## ORIGIN AND PROGRESS OF BARNARD'S INN.

## CHAPTER XI.

Of the mimes, masques, and revels which were performed in the Inns of Court so much has been said, and so much is now known, that it would be quite out of place for me to enter upon any description of these quaint ceremonies, particularly as the minor inns do not appear to have indulged in any such vagaries. These representations appear not to have been much practised before the time of Queen Elizabeth, and not to have survived with any of their former lustre the check which scenic representation met with under the puritanical professions of the Commonwealth. Queen Elizabeth, even when an old woman, seems to have taken great delight in these sports, and to have sipped with satisfaction the intoxicating draughts of fulsome adulation of her person, her youth, her beauty, and accomplishments which were liberally poured out on these occasions. And Charles I. and II. countenanced them. The patronage which the court gave to representations of this kind stimulated even Milton to enter the lists with the writers of these entertainments, and to their popularity we are indebted for the beautiful Masque of Comus.

Quaint performances were had at all the Inns of Court, but the grandest on record is that which

took place in the year 1633, in which the two Temples and Lincoln's Inn and Gray's Inn joined, and which was exhibited at the banqueting hall, Whitehall, before the king and queen and the whole court. The dresses for the procession which went from Ely House to Whitehall appear to have surpassed all former attempts, and some idea may be formed of the grandeur of the whole proceeding from Whitelock, who estimates the expense at 21,000*l*.

The last expiring effort to render these representations interesting was made in the Inner Temple, when Lord Talbot took leave of this Inn on his being made Chancellor. This representation, however, seems to have satisfied the spectators as well as the performers that the age for such mummeries had passed away, and the good sense of the present day forbids their revival.

Though the Inns of Chancery did not aspire to the getting up of masques, or mimes, or revels on their own account, they seem to have enjoyed the sport at the mother societies; and Barnard's Inn seems to have entered into the spirit of the revels at Gray's Inn.

A rare pamphlet, published in 1686, and now in the British Museum, contains an account of the mode of keeping Christmas in the year 1594. It is entitled:—

"Gesta Grayorum, or, the History of the High and Mighty Prince Henry, Prince of Purpoole, Arch-Duke of Stapulia, and Bernardia, Duke of High and Nether Holborn, Marquis of St. Giles, and Tottenham, Count Palatine of Bloomsbury, and Clerkenwell, Great Lord of the Cantons of Islington, Kentish Town, Paddington and Knights-Bridge, Knight of the Most Noble Order of the Helmet, and Sovereign of the same, who reigned and died A.D. 1594. Together with a Masque; as it was presented (by His Highness' Command) for the Entertainment of Queen Elizabeth, who with the Nobles of both Courts was present thereat."

The details of these ceremonies, and the motives which led the gentlemen of Gray's Inn to indulge in such sports, are set forth with great gravity, and in all the prolixity and verbiage of law proceedings. And a regular entry on record appears to have been kept of the proceedings from day to day. It begins by stating

"that the great number of Gallant Gentlemen that Gray's Inn afforded at ordinary Revels betwixt All Hallowtide (sic) and Christmas, exceeding therein the rest of the Houses of Court, gave occasion to some well wishers of our Sports, and favorers of our Credit, to wish a Head anwerable to so Noble a Body and a Leader to so gallant a Company."

And after many consultations, with the consent of the readers and audients, it was determined to elect a Prince of Purpoole, and they made choice of Mr. Henry Holmes, a Norfolk gentleman, and a Privy Council was assigned him to advise on state matters, and the government of his dominions; and officers of state and of law, and of the household, and a guard for his defence. The next thing was



the providing of a treasury to meet the prince's expenses of these entertainments.

The prince is then conducted to his court in the hall and seated on his throne. And his court being opened in great pomp by heralds with trumpets, those holding under the principality and rendering homage are conducted to the foot of the throne by the officers of state.

And first there comes Alfonso de Stapulia, holding the arch-dukedom of Stapulia (Staple's Inn) of the prince.

And next Davillo de Bernardia, holding the arch-dukedom of Bernardia (Barnard's Inn) of the Prince of Purpoole by grand serjeantry, and castle guard of the Castle of Bernardia, and to right and relief of wants and wrongs of all ladies, matrons, and maids, within the said archduchy; and rendering on the day of his excellency's coronation a coronet of gold and yearly five hundred millions sterling.

Then came Maratto Marquarillo de Holborn; Buffiano de St. Giles; Lucy Negro, Abbess of Clerkenwell; Cornelius Cambaldas de Tottenham; Bartholomew de Bloomsbury; Amarillo de Paddington; and a host besides, all rendering homage according to their fealty, some of damsels, some of ducks, conies, a night-cap, an easy paced gennet, a virgin of fourteen years old, &c.

The tenures being read by the Solicitor-General, then were called by their name those homagers that were to perform their services according to their tenure.

Upon the summons given, Alphonzo de Stapulia and Davillo de Bernardia came to the prince's footstool and offered a coronet, according to their service, and did homage to his highness in solemn manner, kneeling according to the order in such cases accustomed. The rest that appeared were deferred to better leisure, and they that made default were fined at great sums, and their defaults recorded.

The court continues to be held, and many grave offences are charged against offenders, who are tried and sentenced, or pardoned, at the discretion of the prince. And then his highness called for the master of the revels and willed him to pass the time in dancing. So his gentleman pensioners and attendants, very gallantly appointed, in thirty couples, danced the old measures and their galliards and other kind of dances, revelling until it was very late, and so spent the rest of their performances in those exercises until it pleased his honour to take his way to his lodgings with sound of trumpets, and his attendants in due form. This was on Dec. 20, 1594. The next grand night was intended to be on Innocents' Day, and there was a great presence of lords, ladies, and worshipful personages; but things do not appear to have gone on very well, and there was such a crowd and confusion on the stage as induced the ambassador from the Inner Temple, with his train, to go away in a huff "in a sort discontented and displeased."

Nothing daunted by the failure on Innocents' Day, on Jan. 3 the prince held another entertainment, at which the Lord Keeper, Lord Burleigh, Sir Robert Cecil, and a vast assemblage of knights, ladies, and worshipful personages were present; but it is not recorded whether the principals of Stapulia or Bernardia were invited.

The next day the prince and his court went to dine at Crosby Hall; and accompanied by the ambassador of Templaria, took his progress from the Court of Graya to the Lord Mayor's House at Crosby Place. The prince was mounted upon a rich foot cloth, the ambassador riding near him, the gentlemen attending with the prince's officers, and the ambassador's favourites, to the number of four score in all. Thus they rode very gallantly from Gray's Inn through Chancery Lane, Fleet Street, and Cheapside, and Cornhill, to Crosby Hall, where was a sumptuous dinner.

These pageants and feasting do not appear to have satiated the students, for on Twelfth Night the prince held another splendid court, when the sport seems to have consisted of evil tidings concerning the peaceful state and condition of his royal highness's dominions being brought to him, and rumours of insurrections and disturbances; and during the most solemn proceedings of the court, in rushes a post-boy with letters of intelligence of disastrous proceedings from Knightsbridge, and from the admiral at sea, giving an account of his fleet in Bank Side, and in the narrow seas. Also letters from Stapulia and Bernardia, and from Low Holborn, wherein were set forth the plots of rebellion and insurrection that those his excellency's subjects had devised against his highness and state, and some other occurrences in those parts of his highness's dominions. When these despatches were read, the prince from his throne made a most eloquent harangue, beginning:—

"These sudden accidents, my loving lords, would make a prince of little spirit suspect himself to be unfortunate. The Stapulian fallen away; the Bernardian holds out; news of tumults, treasons, conspiracies, commotions, treacheries, insurrections. Say our lands were sacked, our wealth spoiled, our friends slain, ourself forsaken, vanquished, captivated, and all the evils that might be, fallen upon us, yet there be nothing so adverse but that our fortitude and height of courage were able to overwork. These events are not matters of moment or of substance, not Misfortune's, but Fortune's jests, which she gives to them she loves. Shall such small matters daunt us? Shall a few tumultuary disorders dismay us? Shall ill-guided insurrections trouble us, that are like mushrooms sprung in a night and rotten before morning? We are loath to believe that there are such sparks of dissension and mischief; but if there be, we will make haste to quench them, before they grow into violent flames. Nor shall it require the presence of a prince to settle these small commotions. Lords, we send you to those places where need is, and we will take order that garrisons be planted, citadels erected, and whatever else is necessary be performed that shall be convenient to sub-act and bring under these unsettled provinces," &c.



The proceedings of the prince arrived at such a pitch, and put the whole society in such a state of uproar, that the readers and governors stepped in and removed the stage and scaffolding, and forbade their being built up again. And so the very good inventions which were to have been enacted on the prince's return from the provinces, victorious, were rendered frustrate. This was to have been at Candlemas. This unkind interference of the authorities gave great umbrage to the students, and there nearly arose a rebellion, which would have proved more difficult to quell than that which happened in the prince's reign.

At Shrovetide in the same year, 1594, a grand masque was enacted in Gray's Inn Hall before the Queen herself. To this, as it does not appear that the principal and antients of Stapulia or Bernardia were invited, I shall not refer.

In 1617 "Henry the Second, Prince of Graya and Purpalia," held another court in great splendour. The territories of the principality appear to have become enlarged since the last reign. His present highness, in addition to his dukedoms of Stapulia and Bernardia, is styled "Viscount of Cunnylania and Middlerowe, and Baron of Turnatyle." I do not find, however, any mention of the hospitalities of the mother society being extended to her dependants, or that Barnard's Inn took part in any more such revels.

AN ANTIEN OF THE SOCIETY.  
(To be continued.)

#### THE BALGUY FAMILY OF STAMFORD, CO. LINCOLN.

For nearly seventy years Thomas Balguy, *pater*, and John Balguy, *filii*, were residents in this borough (the parish of St. George), recorders of the same, and filled, doubtless with credit to themselves, several other important municipal offices of trust and consideration. I append such notes respecting them as are found in our borough records, State Papers, Dom. Ser., Car. I., wills, parish registers, &c., hoping they may add a link in the chain of genealogical inquiry alike serviceable and interesting.

Thomas Balguy, son of John Balguy, merchant, of London, was admitted to Gray's Inn June 27, 1576, "*de mensa clericorum*"; called to the Bar Jan. 31, 1585/6; ancient, May 25, 1593; chosen Recorder of Stamford, Sept. 29, 1594. A memorandum under this date in the first volume of minutes of the common hall thus records the appointment:—

"Accordinge to the Queens's Letters patent the hall then assembled choosed Thomas Balguy, esquier, recorder of this towne duringe his naturall life, and alloe allowe unto him yearly for his paines fortye shillings, and we doe also elect and choose Willm. Salter [attorney, alderman, or chief magistrate of the town in 1602, 1604, 1618, and buried at St. Martin's, Stamford Baron, Sept. 27,

1633], gentleman, to be clarke of the peace wthin y<sup>e</sup> saide towne duringe his natural lif, and also to allowe unto him yearly for his paines fortye shillings."

On Sept. 30, 1596, the hall elected Mr. Robert Wingfield (knighted 1 Jac. I., eldest son of Robert Wingfield, of Upton, co. Northampton, ob. March 31, 1580, who espoused Elizabeth, second daughter of Richard Cecil, Esq., and sister of William Cecil, Baron Burghley) and Mr. Thomas Balguy, esquires, burgesses in Parliament, a post the latter held till 1601; pensioner of his inn Oct. 25, 1601; buried at St. George's, Stamford, as "Thomas Balguy, esquier," Nov. 3, 1607. The registers of this parish contain the following entries:—

1600. Elizabeth Balguy, the daughter of Mr Thomas Balguy, esquier, bapt. Oct. xix.

1603. Harrington Balguy, the son of Thomas Balguy, esquier, bapt. viij May, bur. 3 Dec. 1607.

1604. Mystrass Johan Balguy, Wydowe, bur. May ix.

1605/6. Brigett Tinker, servant to Mr Balge, bur. 19 Feb.

1607. Thomas Balguy, esquier, bur. Nov. 3.

— Margaret, daughter of Thomas Balgay, esquire, deceased, bapt. Dec. 27.

1607/8. Margaret, the daughter of Thomas Balgay, esquire, deceased, bur. 22 Jan.

1648. Alice Balguy, gentlewoman, a widdow, bur. June 16.

1652. Margrett Balguy, gentlewoman, bur. Sept. 6.

Thomas Balguy married Alice, third daughter of Fras. Harrington, of South Witham, in this county, esquire (and Barbara, his wife, daughter and heir of John Sutton, third son of Sir Henry Sutton, of Averham, Notts, by his third wife Alice, widow of Richard Flower, of Whitwell, Rutland, esquire, and daughter of Sir John Harrington, of Exton, Knt.), ob. Aug. 4, 1596, leaving four daughters, who by inquisition taken Nov. 18 38 Eliz., were found to be his coheirs, viz., Jane, aged thirty-seven years, then wife of Alexander Pell, gent.; Sanchia, aged thirty-five years, then wife of William Boddington, or Bodenham, of Ryhall, Ratel, esquire (knighted at Hampton Court August, 1608, died 1613); Alice, aged twenty-nine years, then wife of Thomas Balguy, gent. (father of John); and Anne, aged twenty-five, then wife of William Arnall, gent.

Thomas Balguy, somewhat "weake in bodie yett of perfect mynde and bodie," made his will April 30, 1606 (Huddleston, 9), proved Dec. 4, 1607, and probate granted next day to Alice, his relict, in which he is designated as late of the parish of St. Leonards, Stanford. Testator gave

"to each of my three sons, John, Thomas, and Harrington, 100*l*. To each of my four daughters [three only are named], Frezwith, Anne, and Elizabeth, 100*l*, each, to be paid on all attaining respectively the age of 24 years, and to be at the disposal of my wife Alice. If she remarries she is to give security for the payment of the legacies named herein to my brother Mr Wm. Bodendine, and Mr Thos. Harrington, esq. To my wife Alice 8*l*. 300*l*, appointing her sole ex<sup>rs</sup>, and as overseers, loving



brothers Mr Wm. Bodendine, Mr Thomas Harrington, Mr Alexander Pell, and Daniel Balguy, and give to each 13s. 4d. for his pains. Dated 14 May, 1606, and witnessed by L. Barnwell, Jno. Balguy, and John Gann, his mark."

Son Thomas named in the above will (designated "of Stamford, Gent.," March 15, 1612/13) was the Thomas Balguy, clerk, who compounded for the first-fruits of Stoke Doiley rectory Oct. 30, 1632; died May 17, 1653, aged fifty-eight. When Bridges wrote his history of the county there was a monumental inscription in the church, placed by his widow Mary, which states he was rector twenty years, and had thereon these arms: Or, three lozenges az., a crescent for diff. On April 27, 22 Jac. I., Simon Fysher, of Stamford, shoemaker, and William Diglen, of Stamford, labourer, by deed enfeoffed Thomas Balguy, of this parish (St. George's), clk., and eleven other persons, of a tenement or cottage, with a yard, orchard, and garden, in the occupation of the said Wm. Diglen, situate on the north side of the street, anciently called Cornstall, leading from St. George's Gates, nearly opposite to Watergate Lane, upon trust that the yearly rent should be applied to the maintenance and repair of the parish church of St. George. His son Thomas Balgay, clerk, *comp. pp.* June 22, 1651, for his rectory of Stoke Albany, Northamptonshire, buried there Nov. 18, 1657.

Brother Daniel Balgaye, named in the will of Thomas, was a citizen and mercer of London, and whose will was proved Jan. 3, 1608/9 (Reg. Dorset, 6), by his widow and sole executrix. Gives

"to my brother Thomas Balgaye, of Stamford, co. Lincoln, esq., and John Mouger, my sister's son, a ring of gold of 20s. value with some good sentence [engraven] in or about it, to put them in mind that the godly do gain by passing out of this life into everlasting life. To sister Elizabeth Mouger, my sister's daughter, my ring with the oncle so called. To the poor people dwelling within the ward of St. Botolph without Algate, and to those dwelling in the lordship of East Smithfield, 40s. worth of bread to be distributed by the churchwardens and overseers. Rest of goods, &c., to wife Margaret, sole extr."

The probate book describes him as late of the parish of St. Botolph, Aldgate.

Johanna Balguy, of Stamford, co. Lincoln, widow (buried at St. George's May 9, 1604), will nuncupative was proved in P.C.C. (Reg. Harle, 53) May 14, 1604, by John Lambe, notary public, on behalf of her son Thomas Balguy. She declared, in the presence of John Balguy, Thomas Speede, and Edward Ganne (the two latter making their mark), that my son Thomas Balguy shall have all my goods, chattels, and debts, and do make him full executor. This lady was mother to Thomas Balguy, senior.

Fras. Harrington, of South Witham, in this county, esquire, father-in-law to Thomas Balguy, the recorder, was elected by the hall Recorder of Stamford Jan. 22, 1566/7, and M.P. with Thomas Cecil (afterwards first Earl of Exeter, K.G.)

April 21, 1571; and before the Recorder, the aldermen (now mayors) on appointment to office took the customary oaths of allegiance, &c., up to October, 1577, in "Castro Stamfordiae," and from October, 1578, to the time of his retirement, in "Scitu Castri Stamfordiae."

In 1864, when visiting the church of Witham-on-the-Hill, I found on the east wall within the communion rails a small plate in good preservation thus inscribed:—

"Hic jacet Robertus Harrington, Armiger, et Alicia Vxor Ejus Qui Quidem Robertus obit Quarto Die Januarii, Anno Dni 1558, et anno Regni Elizabethae Dei Gra' Angliae, Franciae Et Hiberniae Fidei Defensoris, Etc. Primo Eademq' Alicia Obiit 23 Die Novembria Anno Dni 1565 Et Anno Dictae Reginae Octavo."

This inscription is probably commemorative of the parents of Francis Harrington named before.

John Balguy, gent, son of Thomas, was of Staple's Inn, admitted to Gray's Inn Nov. 21, 1608; called to the Bar July 14, 1614; ancient, June 7, 1627; pensioner, Nov. 2, 1638; appointed Recorder of Stamford, as "a man learned in the lawe," at a common hall Aug. 30, 1649, in the room of John, Earl of Exeter, who resigned, and to receive as his salary 4*l.* per annum, to be paid half-yearly by the chamberlains for the time being. He married Frances, daughter of Francis Maurice, Clerk of the Ordnance. Before entering upon a notice of the part he took in municipal affairs, which were both numerous and trustworthy, I shall first (by way of illustration) append such entries as relate to him and his family as are found in two of our parochial registers:—

St. George's:—

1629. Theodocia Balgay, the daughter of John Balgay, esq., bapt. July 4.

1632. Susane Balguy, daughter of John Balguy, esq., bapt. Apl. 28.

1636. Mary Balgay, the daughter of John Balgay, esq., and Frances, bapt. Apl. 15.

1637. John Balgay, the son of John Balgay, esq., and Frances, bapt. Aug. 18.

1638 (?) Mary, the daughter of John Balgay, esq., and Frances, bur. May .....

1641. Anne Balgay, the daughter of John Balgay, esq., and Frances, bapt. Apl. 10. Same day Frances, the wife of John Balgay, esq., bur.

1648. Ann Balgay, daughter of John Balgay, esq., bur. Nov. 27.

1657. Mistress Sence Balgue, an annointed maid, bur. Aug. 20.

1666. M<sup>rs</sup> Bassano, an aged gentlewoman, bur. July 7. St. Martin's (Stamford Baron):—

1626. Alice, y<sup>e</sup> daughter of M<sup>r</sup> John Balgay, bapt. Apl. 27.

1627. Elizabeth, the daughter of John Balgay, esq., bapt. 18 June.

I will now proceed to enumerate, in chronological order, the various municipal offices of trust and consideration he filled. Politically speaking his sympathies were decidedly in consonance with the popular cause. On Oct. 6, 1627, the hall ap-



pointed him to act as deputy recorder and auditor for this borough in the place of John Bourne, Esq., "now sycke," and on Jan. 27, 1627/8, elected him Recorder. Mr. Bourne subsequently recovered from his temporary "syckness," resumed the post of auditor; and on his resignation in 1635, the hall, on December 22 in that year, by "generall consent" chose John Balguy, Esq., auditor, in the place of John Bourne, Esq., lately at his own request removed. On Oct. 24, 1632, Edw. Camock, gent., alderman (or mayor) for the year 1632-3, was sworn into office, and took before him (Mr. Balguy) the customary oath, "apud castro Stamfordia." In 1634, owing to some dispute respecting the family seats in the parish church of St. George, I find William Cecil (third Baron Burghley and second Earl of Exeter, K.G., died July 6, 1640) writing the following letter (from St. John's, Clerkenwell), May 9 in that year, to Sir John Lambe, Knt., Dean of Arches, on the subject (S. P. Dom. Ser., Car. I., vol. cclxvii. No. 65):—

Sir, whereas y<sup>e</sup> bearer hereof, my Cosse. Balguy, my deputy Recordr in Stamford, and his mother, as my Tenants to a Capitall House in Stamford by 40 years past, have held certaine seats in St. George's church in Stamford, for w<sup>ch</sup> seats the pulpett is sett this last vacation, and he and his mother placed in oth<sup>r</sup> seats, and by consent of y<sup>e</sup> Parson and others of y<sup>e</sup> Parish, a Door is made through y<sup>e</sup> wall, y<sup>e</sup> bett<sup>r</sup> to come to y<sup>e</sup> sayd seats w<sup>thout</sup> disturbance to y<sup>e</sup> pish. I am informed y<sup>t</sup> complaint is lately made by y<sup>e</sup> new Churchwardens\* to my Lords Grace of Canterbury, not only of y<sup>e</sup> sayd Door, but also y<sup>t</sup> he is not conformable to y<sup>e</sup> Orders of y<sup>e</sup> church, whereof his Lov<sup>d</sup> hath made some reference y<sup>e</sup> selfe, for y<sup>t</sup> I doubt not but y<sup>t</sup> vpon enquiry yo<sup>u</sup> may be informed y<sup>t</sup> he hath bin not only conformable himselfe but also very forward by his example to settle oth<sup>r</sup>s in obedience not only in church matt<sup>rs</sup> but also (of my knowledge) to regulate y<sup>e</sup> disorders of y<sup>e</sup> Towne, w<sup>ch</sup> care of his, in his place, as Recordr vnd<sup>r</sup> me, hath occasioned some turbulent spirits, not well affecting y<sup>e</sup> good service he hath done to his mat<sup>r</sup>, and whereof his mat<sup>r</sup> hath taken speciall notice y<sup>t</sup> they have sought all advantage to do him a mischief. And see y<sup>t</sup> if my auncient seats taken from my House be not suplyed by other's as good, w<sup>th</sup> y<sup>e</sup> conveniency of y<sup>e</sup> sayd doore made by consent, I shall suff<sup>r</sup> p<sup>r</sup>judice in my inheritance, y<sup>e</sup> sayd auncient seats being of long tyme vsed w<sup>th</sup> y<sup>e</sup> said House, wherein my aunces<sup>tr</sup>s sometime inhabited. These are hartlye to request y<sup>e</sup> best care and assistance as well for suppressing all complaints against this bearer in y<sup>e</sup> High Comiss. y<sup>t</sup> no peedings be therein had, to y<sup>e</sup> end he may y<sup>e</sup> bett<sup>r</sup> attend his Mat<sup>r</sup>s Service: as also for setting and confirming y<sup>e</sup> sayd doore and new seats by some instrum<sup>t</sup> thereof y<sup>t</sup> my auncient right be not p<sup>r</sup>judiced or if y<sup>t</sup> may not be effected, y<sup>t</sup> y<sup>e</sup> pulpett be remov<sup>d</sup> into some oth<sup>r</sup> p<sup>t</sup> of y<sup>e</sup> church y<sup>t</sup> my auncient seats may be recontinued w<sup>th</sup> my house, y<sup>t</sup> y<sup>e</sup> bearer and his moth<sup>r</sup> may inley them as formerly they have done. So not doubting of y<sup>e</sup> best assistance in y<sup>e</sup> p<sup>r</sup>misses w<sup>ch</sup> vpon all occasions I shall

be ready to requite, I comend me hartlye and rest y<sup>e</sup> very assured lovinge frinde.

Exeter, St. John's, May 9<sup>th</sup>, 1634.

It is directed "To my verye Lovinge frind, S<sup>r</sup> John Lamb, Knt.," and endorsed, "The Lo. of Exeter, for M<sup>r</sup> Balgay." The wax armorial seal, in perfect condition, bears (tinctures imperceptible) 3 lozenges (2 and 1). JUSTIN SIMPSON.

Stamford.

(To be continued.)

FREEDOM OF CONTRACT IN 1655.—The following extract is from 'The Faithful Scout,' published in London May 18-25, 1655. It shows how little freedom the labouring classes had in the time of the Commonwealth:—

"Monday May 21

"The Lord Mayor & Aldermen of the City of London, have set forth a Declaration, in pursuance of what the Laws and Statutes do require viz: That the Brewers of this City, and the liberties thereof, shall not from henceforth sell any ale or beer, but at the rates and prices hereafter following, that is to say: The strongest and best sort of Ale or Beer for 10<sup>s</sup> the Barrel, and net above. The 2<sup>d</sup> sort for 8<sup>s</sup>. The 3<sup>d</sup> sort for 6<sup>s</sup> and the 4<sup>th</sup> sort (being the smallest for 4<sup>s</sup>). And it is further ordered, that no Innholder or Hostler within this city, or the Liberties thereof shall take of any persons above 7<sup>s</sup> for his or her lodging, and for hay, water, litter and dressing for one horse for one day and night 6<sup>d</sup> where the owner or user thereof shall not have convenient lodging there that night; and not above 6<sup>d</sup> for a peck of the best oats sealed measure, and so after the Rates respectively for longer time or lesser. And in pursuance of several acts of Parl: the said court have ordered, that no carpenter, Bricklayers, artificer, Plaisterer, masons, Joyners, Carvers, or other Handicrafts men shall receive or take for his own work for any one day above 2<sup>6d</sup>. For the work of any journeyman or apprentice that hath not bin brought up in his Trade full 2 years 2<sup>s</sup>. For the days work of an apprentice that hath not bin brought up in his trade full 2 years 1<sup>6d</sup> and that no labourer to any Carpenter Bricklayer, Artificer, or other Handicrafts man or to any other person whatsoever, shall require receive, or take for his work for any one day above 1<sup>4d</sup> and after the same rates for days, weeks and months. And upon several Complaints of several Merchants and Citizens of the excessive Rates demanded by Carmen the said Court hath also ordered, that they shall not exceed the rates following viz From any the Wharfs between the Tower and London Bridge, to Tower street, or places of like distance not exceeding 23 C weight 20<sup>d</sup>. For sea coals the Load 12<sup>d</sup>. From any wharf aforesaid to Broad street and places of like Distance for the like weight not exceeding 23 C. 22<sup>d</sup>, and upon every C above 2<sup>d</sup>. For sea coals the Load 14<sup>d</sup>. From any Wharfe aforesaid to Smithfield hars and places of like distance for the like weight 2<sup>6d</sup>. And going beyond the said places, the parties to agree with the Carmen. And according to the like weight and distance of place, the same prices in general."

RALPH N. JAMES.

AN OLD CLOCKMAKER.—The following extract from the *London Gazette* of November 24 to 28 (No. 5176) is worthy of record in 'N. & Q.' more especially as the business is still carried on in Queen Victoria Street by a descendant of Mr.

\* In 1633 Peter Clifford and John Hand were in office, and next year William Dugard (master of our Grammar School and subsequently of Colchester and Merchant Taylors' Schools), and Edmund Browne, gent., were churchwardens.



William Webster, having previously been located in Cornhill—an exceptional existence of over one hundred and seventy years:—

"On the 20th Instant, Mr. Tompion, noted for making of all Sorts of the best Clocks and Watches, departed this Life: This is to certify all Persons, of whatever Quality, or Distinction, that William Webster, at the Dial and Three Crowns in Exchange-Alley, London, served his Apprenticeship, and served as a Journeyman a considerable Time with the said Mr. Tompion, and by his Industry and Care, is fully acquainted with his Secrets in the said Art."

JOHN J. STOCKEN.

**MISTLETOE OAK.** (See 4th S. viii. 242.)—It is nearly sixteen years since I mentioned in these pages the Mistletoe Oak, at Knightsford Bridge, in the parish of Knightwick, Worcestershire. A correspondent writing to me on Jan. 25 refers to this, and says:—

"About five or six years ago the branch on which the mistletoe grew was cruelly cut off, by order, I believe, of the road surveyor, as it was overhanging the road. I am sure that you will be interested to know that the mistletoe has 'broken out' again on the same oak tree, but at a very much greater height—I should think fifty or sixty feet—and on the chief stem of the tree. I hope that this position will give it safety. The fact of its breaking out again on the same tree appears to me to support my theory that this parasite does not necessarily grow from seed carried by birds. I do not entertain that theory. I believe rather that certain trees have a tendency—or whatever you like to call it—to produce this parasite, just as warts grow on some people and not on others."

CUTHBERT BEDD.

**CURIOUS NAMES.**—In the advertisement sheet prefixed to the *Quarterly Review* for July, 1828, is a list of standard works on sale by "Messrs. Sustenance & Stretch," in Percy Street, Bedford Square. And in the "Hatch, Match, and Despatch" column of the *Times* of August 26 I note the names of a Mrs. "Bilderbeck" and a Mrs. "Capito" as having added respectively a son and a daughter to the population of the kingdom.

E. WALFORD, M.A.

**THE ORDER OF THE BATH.**—You may possibly think the following worth preserving in the pages of 'N. & Q.' It is taken from the *Times* of January 17:—

"The ceremony of the Bath in connexion with the heir-apparent of Siam is to be established with unusual éclat at Bangkok during the present month. The young prince, who is in his ninth year, will then be accepted by the people as his future ruler. The ceremony of the Bath is a most ancient custom."

GREVILLE WALPOLE, LL.D.

**DOLMEN.**—Prof. Skeat (*Phil. Trans.* for 1885–1886, p. 81) follows Legonidec in his derivation of this word, and quotes from his Breton Dictionary as follows: "Ce mot est composé de *dol* pour *taol* ou *til*, table, et de *mén* ou *men*, pierre." To this Prof. Skeat adds: "The sense is therefore 'table-

stone.'" Here he is mistaken, for Breton syntax is not at all like English. In Breton (as in Welsh and in Hebrew) when one substantive is immediately followed by another in close connexion with it, the first substantive is the principal one, and it governs the second in what may be called the genitive. *Dolmen* means, therefore, not "table-stone," in which *stone* is the principal word, but "table of stone"—stone table, in which *table* is the principal word. Prof. Skeat can convince himself of this by referring to the Breton grammar at the beginning of Legonidec's Breton Dictionary, p. 61, chap. ii. § 7.

F. CHANCE.

**RECVLVERS.**—The following account of Reculvers, in the Isle of Thanet, is extracted from a book written nearly a century ago, and is interesting, as it shows what encroachments the sea has made:—

"The Church is very ancient, dedicated to St. Mary, and consists of three aisles and a Chancel with two towers at the West End and spires on them. The Northern one contains 4 Bells. The Chancel is separated from the Church by three very ancient arches. The dreaded moment seems fast arriving when the boisterous waves will level this venerable pile, as there are now [1792] but 90 feet between it and them, and as no endeavours are made to prevent it, soon may we expect that some unfriendly wave with sacrilegious jaws will gorge this now neglected house of God.

"On a wooden tablet where it is supposed a monument to the memory of Ethelbert stood—

Here, as historiographers have said,  
St. Ethelbert, Kent's whilom King, was laid,  
Whom St. Augustine with the Gospel entertained,  
And on this land hath ever since remained,  
Who, though by cruel Pagans he was slain,  
The Crown of Martyrdom he did obtain—

Who died on the 24th of February in the year 616."

W. LOVELL.

Cambridge.

**PROF. GUTHRIE, F.R.S.**—The *Athenæum* of Oct. 30, 1886, p. 571, says of this distinguished scientist: "As a lecturer Dr. Guthrie's style was deliberate, impressive, even ponderous; but the weight of his discourse was lightened by occasional outbursts of humour, eminently characteristic of the man." *Apropos* to this you may like to publish the following passage from a letter of Dr. Guthrie now before me: "I do not see, I do not think I have ever seen, the *E.....n*. Newspapers generally irritate, because they who descend to the popularization of specialities are inadvertently funny, and I hate fun." These words were written on February 17, 1883.

J. J. FAHIE.

Teheran, Persia.

**BELWETHER.**—A very early instance of the use of this word will be found in the custumal of the manor of Brithwolton, co. Berks. (Camden Soc.), where the keeper of the wethers was entitled, among his perquisites, to the belwether's fleece ("Belwerthesfleece"). The date is 1284–5.

J. H. ROUND.



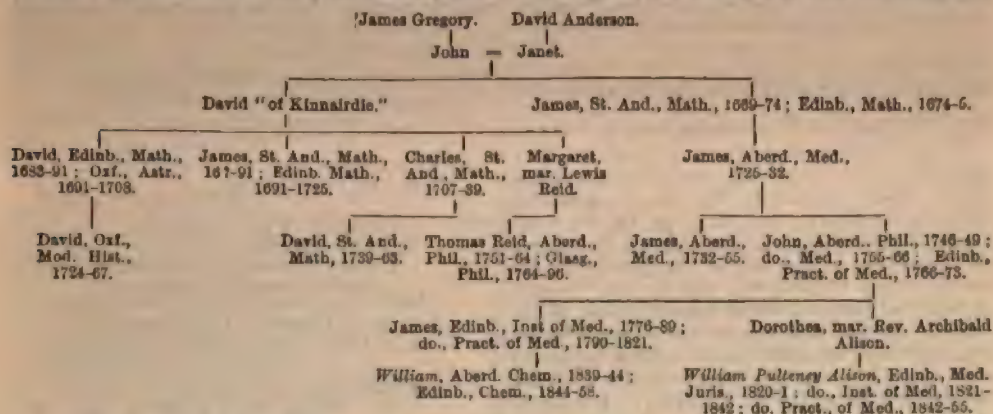
### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE GREGORY FAMILY. — Chalmers, in his 'General Biographical Dictionary' (1812-17), vol. xvi, p. 289, speaks of the Scottish Gregories, famed in mathematics and in medicine, as "this learned family which has given sixteen professors to British Universities." The story of the sixteen professors is reproduced in many later works, such

as the current editions of the 'Encyclopædia Britannica' and 'Chambers's Encyclopædia'; but I have failed to identify more than eleven, and shall be grateful for assistance from any reader of 'N. & Q.'

Mr. Galton introduces the Gregories in his 'Hereditary Genius'; indeed, they furnish one of the strongest cases in support of his theory; but his genealogical tree of the family is neither complete nor accurate so far as it goes. In the table which I append I have indicated, after the names of the professors, the universities where they taught, their subjects, and the dates of their incumbencies.



It will be seen that thirteen professors are included in this table, but the two whose names are italicized cannot, from their dates, be reckoned among Chalmers's sixteen.

In *Chambers's Edinburgh Journal* for April 4, 1846, p. 223, occurs the statement: "From two daughters of the first David Gregory came two other professors; namely, Professor Irvine of Marischal College, and the celebrated Dr. Thomas Reid, author of the 'Inquiry into the Human Mind'; both of whom were mathematicians." So far as I am aware, no professor of the name of Irvine ever held office in the Marischal College and University of Aberdeen. In my table I have used "Aberd.," to represent the University and King's College of Old Aberdeen.

Mr. Poole's 'Index to Periodical Literature' mentions that an article on 'The Gregory Family' appeared in the *New England Historical and Genealogical Register* for 1869, vol. xxiii, p. 304. I have no means of access to this publication.

I may note that the late Sir Alexander Grant, in his 'Story of the University of Edinburgh,' vol. ii, p. 405, has thus curiously paraphrased Chalmers's statement:—"James Gregory [Professor 1776-1821] was the sixteenth professor that had sprung from the loins of David Gregory, Esq., of Kinnauldrie."

P. J. ANDERSON.

ANGLO-IRISH BALLADS: 'WILLY REILLY'; 'PETER FLEMING.'—I should be glad if any Irish correspondent of 'N. & Q.' could acquaint me with the historical incidents on which the ballad of 'Willy Reilly' is founded. Mr. (now Sir) Charles Gavan Duffy speaks very highly of it in his 'Ballad Poetry of Ireland,' ed. 1845, p. 244. He says it was the first ballad he ever heard recited, and that it made a painfully vivid impression on his mind. He also quotes the testimony of Mr. Carleton to the effect that he was accustomed, when a boy, to hear it sung by his mother, and that he had long intended to make it the foundation of a national novel, exhibiting the customs and prejudices of the unhappy period in which it is laid. This intention was subsequently carried out, and the novel of 'Willy Reilly' was the result—a work of somewhat weak construction, though not devoid of interest. Mr. Carleton does not appear to have worked up the historical ground-plan of the story, but to have depended entirely for his facts on the traditional ballad.

The popularity of the ballad was not confined to the North or West of Ireland. I have two stall copies of it, one printed by "Sanderson, High Street, Edinburgh," and the other by Swindells, of Manchester. These differ to a considerable extent from each other, and also from the original



published by Sir C. G. Duffy and Mr. Carleton, which are nearly identical. In the latter the father of the hapless Coolen Bawn is called Squire Foillard or Foiliard; in the Sanderson copy he is not named; while in the Swindells copy he is called Squire Fowler. The two concluding lines of the different versions vary considerably.

Duffy :—

She has released her own true love, she has renewed his name,

May her honour bright gain high estate, and her offspring rise to fame,

Sanderson :—

The lady she has cleared him, and has renewed his name,  
'Tis honour bright, Maoginnis tight, and shall always rise to fame.

Swindells :—

She has released her own true love, and has renewed his name,

That his honour great M'Ginisty may ever rise to fame.

What is the meaning of the reference to Macginnis or M'Ginisty, which does not occur in Sir C. G. Duffy's version? Was he the presiding judge at the trial? And who was "noble Fox," the prisoner's counsel, who figures in all the copies? Mr. Carleton, at the end of the preface to the second edition of his novel, says he has "reason to believe [Fox] was never himself raised to the bench; but that that honour was reserved for his son, who was an active judge a little before the close of the last century." And, lastly, what was the proper name of the Coolen Bawn? In spelling it "Foiliard," Mr. Carleton says he has adopted both the popular orthography and pronunciation instead of the real, but at this distance of time there can be no objection to the actual name of the lady being known.

The only copy of 'Peter Fleming' which I have seen is in Sir Walter Scott's notes to the 1880 edition of Sharpe's 'Ballad Book,' p. 163. It is incomplete, but I fancy stall copies must be in existence. Peter Fleming was an Irish highwayman, and the ballad commemorates his lawless career and dolorous death. I should be glad to be favoured with a perfect version.

W. F. PRIDEAUX.

Calcutta.

**CORPORATIONS OWNING CHURCHES.**—Can you inform me how many corporations in the United Kingdom are the owners of a church or chapel for their own use? I have been told that Bristol is the only corporation so favoured, and am anxious for information on this point. JOHN HARVEY.

**PONTE OR PONT FAMILY.**—Any references to this family before the middle of the seventeenth century will be most acceptable to me. I am searching for a clue to the family of Mary Ponte, who married Thomas Gyles, of Eastbourne, co. Sussex, in 1564, and died in 1608. Only these two entries of the name occur in the parish registers of Eastbourne, which commence in the year 1558,

so probably the family did not live here, but at Ashburnham, that being the only place where the name occurs in the registers, in the years 1590 and 1599, with a note that "the Ponts have died out, or migrated." The 'Sussex Archaeological Collections' contain no reference to any of the family, except these of Ashburnham, so I conclude that it was not of Sussex origin or standing.

B. F. SCARLETT.

**DARKLING.**—Can any of your readers give me poetical examples of this word in addition to those in the following passages? Is the one from Shakespeare the earliest known instance of its use; and does it occur in any of our classical prose writers? It seems to me a beautiful word. I particularly wish to know if Tennyson uses it anywhere:

O wilt thou darkling leave me? Do not so.

'Midsummer Night's Dream,' II. ii. 86.

As the wakeful bird

Sings darkling, and, in shadiest covert hid,  
Tunes her nocturnal note.

'Paradise Lost,' iii. 38-40.

O Richard! if my brother died,

'Twas but a fatal chance;

For darkling was the battle tried,

And fortune sped the lance.

'Lady of the Lake,' Canto iv. ("Alice Brand").

Darkling I listen; and for many a time

I have been half in love with careful Death.

Keats, 'Ode to a Nightingale.'

Down the wide stairs a darkling way they found.

Keats, 'Eve of St. Agnes,' stanza xi.

When ye were sleepin' on your pillows

Dreamed ye aught of our puir fellows,

Darkling as they faced the billows,

A' to fill our waven willows!

Lady Nairne, 'Call'er Herrin'.'

JONATHAN BOUCHIER.

Ropley.

**PENINSULAR MEDAL.**—Can any one inform me as to the names of the two soldiers who got the Peninsular medal with fifteen clasps? There were, I believe, only two with that large number of clasps issued.

J. W.

**FEUDAL LAWS IN SCOTLAND.**—Under what Scotch king were these introduced; and over what area did they extend?

H.

**EASTERN MITRE.**—What sort of a mitre did St. John, the Almoner of Alexandria, wear?

HARRY HEMS.

Fair Park, Exeter.

**NORTH.**—Can any of your readers suggest the etymology of *North*, or confirm this guess, that the word is related to Latin *niger* and Greek *νεκρος*, the dark, dead quarter?

T. WILSON.

**APPOINTMENT OF SHERIFFS FOR CORNWALL.**—In the lists of sheriffs for this county I notice that previous to about (for my lists are not consecutively



complete) the year 1751 these appointments were made by the Prince of Wales, and not by the Crown. From 1751 they appear in the ordinary way in the king's list. Will some correspondent be good enough to throw some light on this, and give the reason for this change, with the circumstances that led to it? JOHN J. STOCKEN.

'TRAVELS OF EDWARD THOMPSON, ESQ.'—This work is cited 3rd S. xii. 194, and somewhat vaguely stated to have been published "about 1743." The author visited Turkey. I cannot find the book in the British Museum Catalogue, and shall be obliged for information concerning it. I may add that I have searched under "Thomson" as well as "Thompson."

R. W. BURNIE.

[Lowndes mentions 'Sailor's Letters written to his Select Friends in England, during his Voyages and Travels in Europe, Asia, Africa and America, from the Year 1754 to 1759,' by Edward Thompson, B.N., London, 1767, 2 vols. 12mo.]

PRIOR'S TWO RIDDLES.—The enclosed is by Prior. None of the editions of that poet's works which I have consulted contains the answer. Can any of your readers supply it?

Sphinx was a monster that would eat  
Whatever stranger she could get,  
Unless his ready wit disclos'd  
The subtle riddle she propos'd.  
Oedipus was resolv'd to go  
And try what strength of parts would do;  
Says Sphinx, on this depends your fate;  
Tell me what animal is that  
Which has four feet at morning bright,  
Has two at noon, and three at night?  
'Tis Man, said he, who, weak by nature,  
At first creeps, like his fellow creature,  
Upon all four; as years accrue,  
With sturdy steps he walks on two;  
In age at length grows weak and sick,  
For his third leg adopts the stick.  
Now, in your turn, 'tis just, methinks,  
You should resolve me, Madam Sphinx,  
What greater stranger yet is he  
Who has four legs, then two, then three;  
Then loses one, then get two more,  
And runs away at last on four!

FRANCIS H. J. VENN.

"ONE MOONSHINY NIGHT," &c.—In Halliwell's 'Popular Rhymes' the following lines are given as having been obtained from Oxfordshire:—

One moonshiny night  
As I sat high,  
Waiting for one  
To come by;  
The boughs did bend,  
My heart did ache

To see what hole the fox did make.

The story alluded to is said to be related by Matthew Paris.

As a child I heard the following version from a Yorkshire woman:—

One moonlight night  
As I sat high,

I looked for one,  
But two came by.  
My heart did ache,  
The leaves did shake,  
To see the hole the fox did make.  
The clock in heaven  
Struck eleven:  
The little birds cried "pitty patty  
Bury me."

Are there any other variants?

F. C. BIRKBECK TERRY.

PASQUIN.—Where is information to be obtained concerning the satirical books in duodecimo form with this signature, surreptitiously printed in Geneva, Holland, and elsewhere during the seventeenth century? One such is "Il Parlatorio delle Monache. Nella Stamparia de Pasquino," 1650. A second is "Les Risées de Pasquin, ou l'Histoire de ce qui c'est passé à Rome entre le Pape et la France dans l'Ambassade de Mr. de Crequi," &c., Cologne, 1674. And a third "Pasquin Resuscité, ou Dialogue entre Pasquin et Marforio. A Villefranche pour Pierre Marteau," 1670. The last two works figure in 'Les Elzevier' of M. Willems as 'Annexes aux Elzevier,' and are respectively numbered 1838 and 2073. There are many others. URBAN.

'DE LAUDIBUS HORTORUM.'—Can you or any of your contributors tell me the author of a book entitled 'De Laudibus Hortorum,' which I desire to consult? I believe it is by Gilbert Cousin, but cannot find it in the British Museum Catalogue or amongst his works enumerated in Nicéron's 'Mémoires pour servir à l'Histoire des Ecrivains Illustres.' Is there any bibliography of the literature of gardens which would help me; or can I find anywhere a list of the rarer books wherein gardens are mentioned in a literary or archaeological rather than a practical sense?

A. FORBES SIEVEKING.

WOHLERS.—In what year and for which nation did Wohlers manufacture the cuirass?

WOHLERS.

BRIGADIER-GENERAL FRANCIS NASH.—I shall be much obliged for any information as to the parentage and descent of Brigadier-General Francis Nash, killed at the battle of Germantown, Oct. 4, 1777.

E. NASH, Major, Essex Regt.

PORTRAITS BY HOARE OF BATH.—Can any one give me information towards compiling a list (with dates, if possible) of sitters to William Hoare, the celebrated portrait painter of Bath? As the subject may not interest many of your readers, perhaps it would be best to send replies direct to

(Rev.) W. D. PARISH.

Selmeston, Polegate.

AUTHORS OF QUOTATIONS WANTED.—

Good-bye; come, say farewell, ere it be too late;  
Better to part now than part at heaven's gate.

J. S. BRIGHT.



## Replies.

HENCHMAN.

(7th S. ii. 246, 298, 336, 469; iii. 31.)

IF SIR J. A. PICTON had been acquainted with the word *gerulus*—"one who carries, a porter" (Riddle), which is found in classical as well as in Low Latin, he would never have indulged in his wild guess that the word *gerolocista* (or *gerelocista*) "is evidently of Teutonic origin," and made up out of two Teutonic words. I was all along sure that *gerulus* formed the first part of the word;\* but I was uncertain whether the second part of the word was *cista*, a chest or box, or whether the *c* belonged to the first part of the word, and the *ista* was merely the well-known termination. I have since found the word in another form, viz., *gerulasista*, in Diefenbach, and as he seems to think that it has much the same meaning as *gerulus*,† it is not improbable that the *ista* is merely a termination—added on, perhaps, for the purpose of making a thorough substantive of what seems originally to have been an adjective (see Faccioliati). Unfortunately, all that is to be found in Diefenbach with respect to the meaning of *gerulasista* is "*Gall. sommier*." This would be enough if *sommier* in old French (for this definition is quoted by Diefenbach from a glossary of the fifteenth century) had only one meaning; but unluckily it has five (see Lacurne)! Of these the two best known are (1) *sumpter*—(M.E. *somer*, and so the same word) *horse*=pack-horse; and (2) "*Courrier, envoyé, chargé de dépêches*" (Roquefort), or "*sommelier, fourrier*" (Lacurne), that is to say, a servant or *employé* of some kind, who may or may not have been mounted, but who had no special connexion with horses. Now even SIR J. A. PICTON would scarcely, I should say, contend that *hENCHMAN* originally meant a pack-horse; and this being so, I have no choice but to look upon (2) as the meaning of the *gerelocista* given in the '*Prompt. Parv.*' as the Latin equivalent of *hENCHMAN*; and this meaning accords perfectly with that which I assigned as the original meaning of *hENCHMAN* in my last note (ii. 469). The fact is, *gerelocista* simply meant a bearer, carrier, and as both men and horses bear and carry, it was used (like *gerulus*‡) sometimes of a man and sometimes (but I believe more rarely) of a horse.

In conclusion, I should like to ask why SIR J. A. PICTON has thought fit to trot out once more

\* There were not many dictionaries in those days, and it was probably thought that *gerere*, *gero*, would be more likely to make *gerulus*, *gerulus*, than *gerulus*.

† Under *gerulus* he says, "Cf. *gerulasista*," which looks as if he considered the two words to have much the same meaning.

‡ In the '*Prompt. Parv.*' "*somer hors*" is defined "*gerulus*."

those lines from '*The Flower and the Leaf*'\* which are quoted by Prof. Skeat in his '*Dict.*,' and have already been referred to by him in '*N. & Q.*' (ii. 246). It looks as if he thought that one quotation repeated twice were equal to two different quotations! Let him produce another, if he can, in which *hENCHMEN* are represented as riding. Up to the present only one passage has been found in which they are so represented. F. CHANCE.  
Sydenham Hill.

There is surely no necessity to seek for an A.-S. etymology for the singular word *gerolocista*, employed in the '*Promptorium*' as the Latin equivalent of *hENCHMAN*. No compound of *gear*+A.-S. *lōcian*, "to look," could mean a man in charge of a horse. There is no evidence that *lōcian* ever meant "to look after, attend to," as SIR JAMES PICTON alleges it did. The etymology must be sought for in Latin, and I offer the following solution. The classical *gerulus* means a bearer or carrier, and we find the author of the '*Promptorium*' in two instances applying this word to a pack-horse (p. 323, s.v. "*Male Horse*," and p. 464, s.v. "*Somer hors*"). So that we may conclude that *gerolo-* is for *gerulo-*, the composition form of *gerulus*. The *ista* can only be the Latin suffix *ista*, derived from the Greek *ιστης*, as *citharista*=*κιθαριστής*, *grammatista*=*γραμματιστής*, *baptista*=*βαπτιστής*, *sophista*=*σοφιστής*, &c. It will be noticed that this leaves the *c* of *gerolocista* unaccounted for. I believe this to be a misreading of *t*, for I find in a fifteenth century vocabulary in Wright-Wülcker, "*a sompturman*" rendering *gerolotista*. This *t* is no doubt a euphonious insertion between the two vowels. Hence I propose to regard *gerolocista* and *gerolotista* as standing for \**gerulotista*, which, in its turn, is a base coinage of the Middle Ages, meaning a man in charge of a pack-horse. This is just such an obscure term as would have delighted the soul of John of Genoa. If the above be the etymology of *gerolotista*, it follows that DR. CHANCE is wrong in saying that this word "has certainly nothing to do with a horse," and that PROF. SKEAT is, as usual, correct in his etymology of *hENCHMAN*.

W. H. STEVENSON.

'MARMION': THE DYMOKES OF SCRIVLESBY (7th S. ii. 489; iii. 37).—The coat of Marmion, as given in Burke's '*Extinct Peerage*,' s.v., is "*Vairée*, or and azure, a fesse gules," though Sir Walter Scott is not heraldically incorrect "in placing colour upon colour." Some interesting information may be found concerning that ancient family in the above-mentioned book, and also concerning

\* SIR J. A. PICTON calls this poem Chaucer's, but Prof. Skeat, in his '*Dict.*,' tells us that it is wrongly attributed to Chaucer, and belongs to the fifteenth century.



their descendants in the female line, the Dymokes of Scrivelsby, who laid claim to and exercised the office of champion for several centuries.

For additional particulars concerning the ancient line of Marmion and of Dymoke of Scrivelsby, let me also refer your readers to Burke's 'History of the Commoners,' vol. i. pp. 32 *et seq.*; 'History of the Landed Gentry,' 1871, vol. i. p. 382; and 'Tenures of Land and Customs of Manors,' by W. C. Hazlitt, s.v. "Scrivelsby, co. Lincoln," p. 268. The championship was first claimed in the reign of Henry IV. by Thomas Dymoke by reason of his tenure of the manor of Scrivelsby, and held by inheritance by no fewer than nineteen members of the house. This ancient line became extinct only a few years ago by the decease of the last male heir, Henry Lionel Dymoke. Numerous quarterings are given, as, Ludlow, Marmyon, Kilpeck, Hebdon, Rye, Welles, Waterton, Angayne, Sparrow, Talboys, Beerden, Fitzhugh, Umfreville, and Kyne.

Scrivelsby is a village in Lincolnshire about two miles distant from Horncastle, and amongst the events of the past is freshly remembered my introduction to the Rev. John Dymoke, then popularly known in those regions as "the Champion," and who also claimed the title "Honourable," and his only son, Henry Lionel Dymoke. This took place more than twenty years ago, when on a visit to a friend who resided in the neighbourhood of Horncastle. Mr. Dymoke, who had been at one time Rector of Scrivelsby, had succeeded to the estate on the death of his brother, Sir Henry Dymoke, Bart., in 1865, though there was always a strong doubt expressed as to whether a clergyman could legally hold and exercise the office of champion. Is the office, it may be asked, still annexed, in these matter-of-fact days, to the tenure of Scrivelsby Manor, which was held of grand serjeantry, on condition of the owner riding into Westminster Hall, at a coronation banquet, armed *cap-à-pie*, as the champion of England against all comers?

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE LASCARIS (7th S. iii. 88).—Maurice Lachatre ('Dictionnaire Universel,' Paris, 1865) says:

"Il existait encore au dernier siècle, dans le comté de Nice, des Seigneurs du nom de Lascaris, issus d'une fille de Jean de Lascaris, surnommé Ducas (empereur de Nicée en 1259 et 1260), qui avait été donnée en mariage à un comte de Vintimille, à la fin du XIII<sup>e</sup> Siècle."

A. A. RALLI.

Mr. Mallock's statement is not imaginary. Bouillet, in his 'Dictionnaire Universel,' says:—

"Il existait encore au dernier siècle, dans le comté de Nice, des Seigneurs du nom de Lascaris, issus d'une fille de Jean de Lascaris, surnommé Ducas (empereur de Nicée en 1259 et 1260), qui avait été donnée en mariage à un comte de Vintimille à la fin du XIII<sup>e</sup> Siècle."

CONSTANCE RUSSELL.

MEMBERS OF PARLIAMENT CIRCA 1620-24 (7th S. iii. 105).—A further examination of this list convinces me that "Sir Thomas Fermin" should read "Sir Thomas Jermin"—a well-known M.P. of the date. The only unidentified name, therefore, will be that of "Mr. Sherwyn." I shall be glad to know who he was.

W. D. PINK.

DIALECT NAMES OF BIRDS (7th S. ii. 500).—A correspondent inquires about a book on the dialectal names of birds. The English Dialect Society and the Folk-lore Society have just published, in conjunction, 'The Provincial Names and Folk-lore of British Birds,' by the Rev. Charles Swainson, M.A.

J. H. NODAL.

[See 7th S. iii. 119.]

THE OLD RECORDS OF ULSTER'S OFFICE (7th S. iii. 28, 97).—It may interest your correspondents on the above subject to be told that in Moule's 'Bibliotheca Heraldica,' p. 609, they will find a list of the more important records in Ulster's office. By this I see that the first Visitation, of some few counties only, commenced in 1568, and also that "there are in the library of Trinity College, Dublin, many books said to have formerly belonged to the Office of Arms" (? MSS., F). At the same time it may be worth noting that Mr. Foster began to print in his 'Collectanea Genealogica' the British Museum copy of some funeral entries of 1607 in Ulster's office. On the whole what MR. HALY states about the pedigrees of the old Irish families may be taken to be substantially the case.

A. V.

BOAST: BOSSE (7th S. ii. 386, 452).—*Boast* or *boasted* stroke. Is it not *boss* stroke, that is, *master* stroke, from the old Dutch word *basse*, *master*, pronounced, spelt, and used in America as *boss*? In Burton's amusing story 'The Yankee in Hell,' the Yankee's first speech on his arrival is naturally a question, and the question is, "Is the *boss* to hum?"

A. H. CHRISTIE.

In Yorkshire, and, I believe, Lancashire as well, *boss* is a provincialism for *master* or *chief*, and is frequently used by workmen in speaking of their employer. One who occupies the subordinate position of overseer is termed "gaffer." In the Scotch provincial dialect *boss* is an adjective signifying "empty" or "hollow."

ALEXANDER PATERSON.

Barnsley.

"EXIGUUM HOC MAGNI PIGNUS AMORIS HABE" (1st S. ii. 21).—A correspondent, C. B., so far back as the second volume of 'N. & Q.,' inquired where this line comes from, as engraved on a present. If, at this late period, he notices this, and will apply to me, I will give him full information.

RICHARD TOMLINS, M.A.

Shrewsbury.



SQUEZE, SQUEZEN (7th S. ii. 409).—These forms are not confined to Yorkshire. Miss Baker, in her 'Northamptonshire Glossary,' has:—

"Squeez'd, sques, squoze. All varied forms of the preterite of *squeez*..... I'm *squeez'd* almost to death." "I *squeez* the lemons as dry as I could." "There was such a crowd I thought they'd a' *squoze* the breath out of my body." Moore, Grose, Pegge, and Halliwell notice the first form; the second, I believe, is peculiar to us; the third prevails in Leicestershire, according to Evans; and is also quite common in Monmouthshire."

*Squoz* is used also in Oxfordshire, *squoze* in Lincolnshire and Shropshire, and *p. part. squoz* in Cheshire, *squozzend* in Lincolnshire.

F. C. BIRKBECK TERRY.

LATIN COUPLET, ANCIENT OR MODERN (7th S. iii. 68).—

Ecece Deūm genitor rutilas per nubila flammās  
Spargit, et effusis æthera siccant aquis.

Ovid, 'Fast,' iii. 285.

The comma at the end of the first line, as given in the query, is misplaced.

ROBERT PIERPOINT.

St. Austin's, Warrington.

CARPET (7th S. iii. 105).—If MR. ROUND or Prof. Skeat will look into my 'History of Prices,' vol. ii. p. 536, col. iii., he will find the entry of "A carpet with the arms of England," under date 1284. The original is in the Record Office among the Clare accounts. In vol. iii. of the same work, is an entry for 1433, p. 551, col. i., as well as others at later dates.

JAMES E. THOROLD ROGERS.

Oxford.

BENJAMIN DISRAELI (7th S. iii. 89).—This individual was a notary public, who resided at the "Leinster Office," 105, Grafton Street, Dublin. I find his name in Watson's 'Directory,' and have one of his Irish lottery tickets, issued for July, 1800, at present before me, signed by himself; the signature appears to be N. B. Disraeli. I understand he was High Sheriff of Carlow in 1812. He left various bequests, and was buried at St. Peter's Church, Dublin. It is reported that he was a half-brother of Isaac D'Israeli, the father of Lord Beaconsfield. If your correspondent refers to 6th S. viii. 406, he will find a London family of Disrael mentioned in the year 1729.

W. FRAZER, F.R.C.S.I.

BENSON (7th S. iii. 47).—George Benson was a native of Great Salkeld, in Cumberland, and was born 1689. He was minister of a congregation († of Arians) at Abingdon from 1721 to 1729, when he removed to Southwark, finally, in 1740, becoming minister of the Crutched Friars congregation. He published various works, and died in 1762. See Thompson's Cooper's 'Biographical Dictionary.' EDWARD H. MARSHALL, M.A.  
Hastings.

BIBLIOGRAPHY OF CHRISTMAS (6th S. vi. 506; viii. 491; x. 492; xii. 489; 7th S. ii. 502).—The following works are before me, which are not mentioned, so far as I see, in any of the articles referred to above:—

The Christmas Book: Christmas in the Olden Time, its Customs and their Origin. London, 1859.

No. 4 of the "Vellum-Parchment Shilling Series," Field & Tuer. 'Christmas Entertainments.' Illustrated with many diverting cuts. "A reprint of the very amusing and scarce 1740 edition, an original copy of which now commands more than twice its weight in gold."

L. Beyerlinck. *Magnum Theatrum Vitæ Humanæ*, t. ii. p. 187 *sq.* "Christi Nativitas."

Langius. *Polyantha Nova*, col. 496 *sq.* "Christi Nativitas."

J. Bingham. *Origines Ecclesiasticæ*. London, 1722. "Natale Christi: Christmas Day. Its Original and how Observed," bk. xx. ch. iv. sect. 1, vol. ix. pp. 70 *sqq.*

Jeremy Taylor. *Hymns for Christmas Day*, vol. vii. pp. 650 *sq.* Prayers and Devotions for Christmas Day, vol. iii. p. 238; vol. viii. p. 610, Eden's edition.

Rev. Lyman Coleman. *Antiquities of the Christian Church*, Translated and Compiled from Augusti (reprint of American edition of 1841). London, Ward & Co., s. a. Chap. xxi. sect. iv., "Christmas, the Festival of Christ's Nativity," pp. 189 *sqq.*—There is a bibliography at p. 194, from which I extract.

J. G. Haase. *De Rituum circa Nat. Christi prima Origine*. 1804.—Not in Morrison's 'Guericke's' *Antiquities of the Christian Church*, translated.

E. V. Neale. *Festivals and Fasts: an Essay on the Rise, Progress, and Present State of the Laws Relating to*, London, 1845. See p. 411 for references to Christmas.

Mills, John. *Christmas in the Olden Time; or, the Wassail Bowl*. 12mo. n.d. (about 1850).

See also 7 & 8 Geo. IV. c. 15, the Licensing Acts; the Licensing Act of 1874, which extends to Christmas Eve; the practice of the Lord Chamberlain and Justices of the Peace in reference to the Theatres Act, 6 & 7 Vict. c. 68.

ED. MARSHALL.

MISS NASH (7th S. iii. 47).—Carlyle mentions the scourging (and the story is not improved by his manner of telling it) in the 'French Revolution,' book iv. ch. i. He gives as his authorities, "Newspapers of April and June, 1791, in 'Hist. Parl.,' ix. 449; x. 217."

EDWARD H. MARSHALL, M.A.

Hastings.

There can be no doubt that the administration of these corrections *coram publico* was frequent in 1792-4. See Michelet, 'Les Femmes de la Révolution,' pp. 106, 108. Carlyle's passage on the subject is well known. (I have not his 'French Revolution' at hand at this moment.) He describes how the mobs at the church doors fustigated the priests—"alas! nuns too, reversed, and *cotillons retroussés*." R. W. BURNIE.

JOHN LEECH AND MULREADY (6th S. xii. 428, 505; 7th S. iii. 30).—It is evident that more than one caricature of the Mulready envelope was



drawn by Leech. In a copy—which I have had in my possession since first published—Britannia is represented as despatching flying postmen with letters. A lion is standing at her feet, wearing a black patch over his eyes, and from his tail packets of letters are suspended. A monkey wearing a cocked hat is riding upon the animal's back. On Britannia's right hand a postman is groaning under the weight of his letter-bags, with a party of Chinamen, one of whom is holding his thumb, with extended fingers, to the tip of his nose. On her left hand a dustman is reading a letter, an American is returning the Chinaman's compliment, while a nigger is engaged knocking in the head of a sugar cask. The two bottom corners are occupied by postboys on horseback carrying bags of letters. The envelope, which is signed "J. Leech, del. & sculp.," bears the well-known bottle and leech in the centre. It was published by Messrs. Fores, 41, Piccadilly. EVERARD HOME COLEMAN.  
71, Brecknock Road.

TALLEYRAND'S RECEIPT FOR COFFEE (7th S. iii. 43).—A foreign correspondent informs me that the correct version of this runs thus:—

Noir comme le diable,  
Pur comme un ange,  
Chaud comme l'enfer,  
Doux comme le sucre.

But the accuracy of the last line seems to me not certain.  
Glasgow. A. C. B.

FOREIGN ENGLISH (7th S. ii. 466; iii. 36).—An excellent specimen used to appear in a notice posted in the bed-rooms in an hotel on the Right. Persons going out to see the sun rise were begged, in consequence of the great *affluence* of visitors to the hotel, to lock up their watches and other valuables before leaving their rooms.

These absurdities arise from the mistake made, when a translator thoroughly acquainted with more than one of the languages in use cannot be obtained, of committing the translation to one best acquainted with the language from which, instead of that to which, the translation is to be made.

I have already mentioned, in a different connexion, the announcement against a house in the Shubra Road, Cairo, "*Maison à louer*" (House to praise). KILLIGREW.

The following beautiful specimen is from the *Pas-de-Calais*: "*Inglis is spike hier.*" I need not translate! A. H.

PULPING THE PUBLIC RECORDS (7th S. iii. 68).—All this, I think, is very well known in reference to practice, though, of course, the details are not so ascertainable, as I presume that inquiry is made in respect of documents destroyed by authority, not such as have been accidentally lost, or abstracted, as when the Calendar of State Papers,

Foreign Series, of the Reign of Edward VI., 1547-53, states in 1861 that a number of documents relating to the Reformation are "missing."

A report of the Select Committee of the House of Lords on the Public Records Office Bill, May, 1877, shows that a practice had prevailed of destroying papers and documents which were considered of no public value, and that a great number had been destroyed and improperly sold. This had led to excessive mischief, for documents had been applied for which were destroyed under Sir J. Newport's authority when he was Master of the Rolls. And consequently a short Act was passed in 1877, by which powers were placed in the hands of the Master of the Rolls to make rules for the destruction of documents, but with the express condition that "no provision shall be made for the disposal of any document of older date than the year 1715."

ED. MARSHALL.

Your correspondent MR. ADDY draws your attention to the statement of Mr. Pym Yeatman as to the possibility of the truth of what he states about reducing into pulp the older public records. He says that such is done, in his work on the '*History of the House of Arundell*,' as well as mentioning it in a more recent work of his; and as a corroboration of his statement I find that Col. Chester states the same in the first volume of his '*Marriage Licences*,' just issued, respecting the licences issued by the Dean and Chapter of Westminster, his words being: "The original allegations, which had long been in the custody of the Solicitors of the Dean and Chapter, having been only a few years ago sold to a paper maker and converted into pulp." Such statements from two great searchers among our older state documents must be received with a degree of credence, as Col. Chester's experience was gained years before Mr. Yeatman took up the same study. ESSINGTON.

Mr. Yeatman probably refers to the case of *Burge v. Power*, in which he appeared for the plaintiff. The case is reported in the *Times* of October 26, 1886, from which I extract the following:—

"The plaintiff, having been imprisoned with hard labour on a charge of having deserted his wife and children, was aware of the difference in the very severe labour to which he had been condemned in the stone-yard and that which he had to do in prison. There he had only had to tear up old public records to be made into pulp, and had found much in them with which to amuse himself by reading."

E. HOBSON.

Tapton Elms, Sheffield.

There is every foundation for the assertion made by Mr. Yeatman in his '*Feudal History of the County of Derby*.' The valuable records of the late East India Company from 1630 to 1860 were sold shortly after the transfer of the ~~Government~~



of India from the East India Company to the Crown. Again, 1872, when the Emigration Office was abolished and the powers of the Commissioners were vested in the Board of Trade, all the lists of emigrants, passengers, &c., deposited for many years under the provisions of the various Passenger Acts were destroyed. Notice was given on the opening of the present session of Parliament of a Bill to enable the Board of Trade to destroy all the records relating to the Mercantile Marine from 1835 to a recent date. As these documents contain the only record of births, marriages, and deaths at sea between 1835 and 1874, the importance of their preservation need not be referred to.

## ANTIQUARY.

'KITTY OF COLERAINE' (7th S. ii. 489).—The author of this charming song was Edward Lysaght, born in county Clare in 1763, died 1810. He was a Protestant, was educated at Trinity College, Dublin, and at Oxford (where he graduated M.A. in 1784), was successively called to the English and Irish bars, and, after practising as a barrister, was appointed a divisional police magistrate of Dublin in the year before his death. In addition to 'Kitty of Coleraine' he wrote 'The Sprig of Shillelagh' and the song addressed to Henry Grattan, "The gallant man who led the van of the Irish volunteers." He was a determined opponent of the Act of Union. Mr. Owen Madden, in his 'Revelations of Ireland,' says Lysaght, "in his personal character, was a thorough Irishman—brave, brilliant, witty, eloquent, and devily-care."

J. H. NODAL.

BOHN'S "EXTRA SERIES" (7th S. ii. 448, 514; iii. 53).—Having been engaged a number of years in an attempt to form a complete collection of the "Libraries" published by the late H. G. Bohn, I wrote to him respecting several volumes which are mentioned in his early lists, as I had some reason to believe they were never issued. About two months before his death, on Aug. 22, 1884, he replied, giving me the information required, but qualifying it by the remark, "as far as my memory serves me, but that in my eighty-ninth year is very feeble." His closing words are, "The British Museum always had the first copies of all my publications, and they will be found there." Perhaps this may be of some use to Mr. COLEMAN and others of your readers.

LAWTON.

RB. RB.

ORIENTAL CHINA (7th S. iii. 27, 58).—Representations such as the "Provender for the Monastery," "The Fine Lady and Gentleman," and some that I have before me, one a portrait of Martin Luther and another a highly finished imitation of a Boucher love scene, at least show the absurdity of the name Jesuit china, which was given to this class of porcelain. The fact is that in the eigh-

teenth century, in addition to the innumerable coats of arms of all European nations that were imitated from drawings supplied to the manufacturers, the Chinese artists copied both coloured drawings and, more accurately, copper-plate engravings. These were occasionally of a religious character, especially of the Crucifixion (whence the name of Jesuit china was given), but more commonly designs from mythology, as the Judgment of Paris, Juno and her peacock, &c.; or historical and domestic subjects. I have a very pretty garden scene, in which a young lady is watering the flowers with a pottery watering-pot, such as are sometimes dug up in London and other excavations. The subjects were, no doubt, chosen by the merchants and others who ordered the pieces, ranging from the highest sacred to the lowest sensual.

J. C. J.

I have three old white porcelain figures, each about fifteen inches high, which may perhaps come under the denomination of Jesuit china. No. 1 is an upright figure, holding on the right arm a child. The garment is long, open at the neck, and showing a small cross; round the waist a girdle. The long hair and headdress and parts of the clothing bear traces of having been painted black and red. The curly ornamentation of the pedestal might be intended to represent the serpent. Nos. 2 and 3 are evidently a pair, the conical headdress of each being alike, and each figure is standing by, and leaning upon, the stump of a tree. No. 2 has a child on the right arm, holding a sceptre; the body of the dress is open. No. 3 has an embroidered cape, and holds in the open palm of the left hand two fishes. Nos. 2 and 3 have not been painted. I should be glad of any information as to their probable date and intention.

A. A.

SITWELL: STOTVILLE (7th S. iii. 27).—My attention has been called to a query by my friend Mr. S. O. ADDY relative to my assumption of the identity of the names Stoteville, Sotville, Stuteville, Stuteville, and Sitwell, which he assumes, properly enough, to be my act and intention. Mr. ADDY thinks that phonetic laws render the fact highly improbable, and he would be glad to know if this assumption is warranted by any, and, if any, what documentary proof.

I am afraid that the laws which prohibit the identification of misspelled words on the ground of improbability must be very elastic to be worth anything; and I am surprised that Mr. ADDY should know so little of the subject. I venture to say that nothing is improbable in misspelling, and facts may prove the identity of the most dissimilar names. Once the meaning of a name is lost, it may be converted into anything.

I have facts, and many and very curious ones, in support of my theory. I do not draw upon my



imagination for them, and in due course I shall advance them. I could not ask you for sufficient space to indicate them fairly; and if you were willing to give it, I cannot see why I should spoil one of the best chapters of my book by premature publication. Indeed, I am still working upon this most difficult and interesting problem. I alone am responsible for this theory.

PYM YEATMAN.

"Town for Stote." Conf. Statgard.

R. S. CHARNOCK.

Nice.

ABRAHAM COWLEY (7th S. iii. 48).—Though Sprat, in his 'Life of Cowley,' only names Barn Elms and Chertsea, he states that "the places that he [Cowley] chose for the seat of his declining life were two or three villages on the Bank of the Thames" ('Works of Abraham Cowley,' 1668).

G. F. R. B.

CASWALLON (7th S. ii. 488).—Mr. A. J. Dunkin, in his 'History of Kent' (London, 1856), has an interesting account of this place, which he suggests was the scene of the battle between Caesar and Caswallon, or Cassivelaunus, generally supposed to have been fought at St. Albans, and supports his opinion by the following reasons.

As Caesar, in his second expedition, according to the best authorities, was not more than thirty-two days in Britain, sixteen of which were taken up in repairing the damage done to his fleet by the storm, it was quite impossible for him to have marched so far as St. Albans, fought the various battles, and returned to the coast in so short a time, impeded as he was with his *matériel*, and from the nature of the ground over which he had to pass.

Not knowing the country, he probably mistook the Medway for the Thames, and the battle on the river banks (Coway Stakes) must have taken place somewhere near Aylesford. Caesar's own description of the capital of Caswallon, situated in the centre of his territory, and the scene of the subsequent battle, answers in every respect to the neighbourhood of Row, or Rue, Hill, near Dartford. It is about seventy miles from Lyme by the supposed Roman route, and although Caesar makes the city of Caswallon eighty miles from the landing-place of the Romans, this difference may be accounted for by some variation in the roads. In the neighbouring wood (Joyden's Wood) in a small camp, with a well, now dry, stined for a short distance from the top.

A series of articles from Mr. Dunkin on the same subject appeared in the *Dover Chronicle* from January to April, 1844, and a letter in the *Gentleman's Magazine* for April, 1844.

F. J. C.

"BIBLIOTHECA NICOTIANA" (7th S. iii. 89).—Mr. William Bragge's collection has been entirely dispersed, part by a sale before his death, in 1834,

and part after. Of the sale on June 1, 1832, there is a priced catalogue in the Birmingham Reference Library, in which I find that lot No. 261 (not 228), consisting of Mr. Bain's work on 'Tobacco, its History and Associations,' was sold for 40*l.* to "Wareham." I have no doubt that if J. J. S. will apply to the auctioneers, Messrs. Sotheby, Wilkinson & Hodge, 13, Wellington Street, Strand, they would inform him of "Wareham's" address, and thus, possibly, of the present owner of the work.

E. A. FRY.

Birmingham.

MINERVA PRESS (4th S. vii. 141; 7th S. iii. 48).—I knew Mr. Newman, of the Minerva Press, in Leadenhall Street. Somewhere about the year 1849 my late firm purchased his interest in numerous 'Tales and Stories for Children' by Mrs. Barbara Hofland. The style was A. K. Newman & Co., and I think his printing business was taken over by a Mr. Robert S. Parry. I see nothing in the name to distinguish a Minerva Press from a Caxton Press, a Camden Press, a Chiswick Press, or, indeed, any other fancy name that may be assumed for trading purposes; but the specialty of the Minerva Press was novels and romances of the Mrs. Radclyffe and the Anna Matilda school of sentiment and sensation, that went down, with the circulating libraries, at the nod of Mudie.

A. HALL.

I can only reply to one of MR. JONATHAN BOUCHIER's queries. The Minerva Press carried on its business on the south side of Leadenhall Street, a few doors eastward of the then standing East India House. The shop, distinguished by a bust of Minerva over the central door, was situate just between Lime Street and Billiter Street, and, after the discontinuance of the business of the Minerva Press, the establishment was carried on in the bookselling trade by my old friend the late Mr. Robert S. Parry.

NEMO.

Temple.

THE BINDING OF MAGAZINES (7th S. iii. 86).—The question of the advisability of binding the advertisements attached to magazines with the magazines themselves is, of course, a matter of opinion, on which I do not purpose to express any opinion myself. But in connexion with this, I should like to say a word about their pagination, and protest against the continuous pagination of them with the letterpress. I refer especially to the *Athenæum*. Here the continuous pagination is resorted to, the consequence being that those who wish to bind the paper, and do not wish to keep the advertisements, have either to bind, against their will, the advertisements as well, or else, omitting them, to have hideous gaps of some eighteen pages between the weekly numbers, which is scarcely to be desired. To those who would preserve the advertisements the addition of extra pages between the numbers is decidedly less objectionable than the



omission of the same number of pages to those who would prefer not to keep them. This is what is done at the British Museum as regards the four pages of advertisements of 'N. & Q.' and doubtless in many another instance. To my mind, the advertisements should have a separate pagination of their own, in roman figures, as, for instance, in the case of the *Academy*. Some time ago I ventured to address a letter to the editor of the *Athenæum*, but no notice was taken of it. This I anticipated; my letter, no doubt, being forthwith consigned to the editor's handy waste-paper basket—deservedly, perhaps, though the evil (for such I consider it) is one which might be remedied without doing anybody any harm. I should like to know the opinion of 'N. & Q.' on the point.

ALPHA.

Years ago—I am afraid to say how many—and without knowing anything of the custom at the British Museum, I had various magazines bound with their covers and advertisements in the way Mr. Tuer suggests. One—the long defunct *Recreative Science*—lies before me, but the others I wot not of. If I still possess them they are, as most bound magazines usually get to be, lying amongst a heap of unusable literary matter. I quite agree with Mr. Tuer as to the importance of the plan, for one can read more of the social history of any time in its advertisements than in almost any other place, and now that illustrations are forming such a prominent item in such matters their preservation will be doubly useful.

I find that in 1856 I dropped a note to the Editor of 'N. & Q.' on the subject, but its then good chief did not, I presume, see the drift of inserting it. At all events it never saw print.

R. W. HACKWOOD.

"ENGLISH AS SHE IS WROTE" (7th S. iii. 106).—An example worthy of preservation was also to be found in a provincial newspaper published on the same day on which your correspondent's note appeared. It is not needful to give names and places, but I enclose them to the Editor, with a cutting from the newspaper to which I have referred. It gives the account of a town-council meeting, at which there was a discussion concerning the Queen's Jubilee. The mayor explained that he had not attended the meeting of the mayors in London, as he felt that their town was not rich enough to contribute a donation to the Imperial Institute, but that some communications had passed between the Prince of Wales and himself, and that his final reply to his Royal Highness was as follows:

"In reply to your Royal Highness, I have to state that, although in reality I find I cannot raise a substantial sum towards the Imperial Institute, I hoped to erect a Cottage Hospital for infectious diseases in connexion with the Jubilee. In this I have failed, but now hope to raise a sufficient subscription for erecting a bathing place in treat for all the inhabitants who feel themselves in a position to apply."

From this brief letter it will be noted that the writer anticipates that the Jubilee will produce a certain amount of infectious disease; also that a bathing-place would be a treat to those who felt themselves in a position to apply—a reference, evidently, to the great unwashed. It reminds me of an old cottager on whom I called in the severe weather last Christmas. He had a very bad cold, which, said his wife, "I think he took from putting his feet in warm water. You see, sir, it was a thing that he wasn't accustomed to."

CUTHBERT BEDZ.

TWO-HAND SWORD v. TWO-HANDED SWORD (7th S. ii. 306, 437; iii. 72).—In the '*Chronicles of Enguerrand de Monstrelet*,' published by William Smith, 113, Fleet Street, 1840, 2 vols., 4to., in vol. i. p. 118, is a woodcut representing "The Duke of Burgundy armed and bearing the great ducal sword. From an original picture engraved in vol. i. of '*Sanderus Flandria Illustrata*.'" This represents John, Duke of Burgundy, surnamed Sans-Peur or the Intrepid, in complete armour excepting his head, on which is a furred cap, and holding in his right hand a long two-handed naked sword. He was cruelly murdered at the Bridge of Montereau in 1419, where, nearly four hundred years afterwards, in 1814, Napoleon Bonaparte won his very last victory.

In '*Anne of Geierstein*,' in addition to the two-handed swords mentioned as used by the Swiss, the executioner decapitates Sir Archibald de Hagenbach at Breisach with "a broad two-handed sword, of a peculiar shape and considerably shorter than the weapons of that kind which we have described as used by the Swiss" (chaps. xiv. xv.).

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

BASKET-MAKERS' COMPANY (7th S. iii. 47).—Maitland's '*History of London*,' p. 602, gives the following account of this company:—

"A fraternity by prescription, and not by charter, but when or by whom erected into a fellowship is unknown. However, it has the honour of being reckoned one of the City Companies, by the title of 'The Wardens, Assistants, and Freemen of the Company of Basket-makers of the City of London.' This community is governed by two wardens and fifty-eight assistants, but has neither livery or hall to manage their affairs in."

Their crest was a cradle; their motto, "Let us love one another."

In the British Museum Library is to be had a book entitled '*City Companies*,' which gives, *inter alia*:—

"The rules, orders, and regulations of the Worshipful Company of Basket Makers of the City of London, made by the Court of Aldermen 1569, 1585, and 1610."

RITA FOX.

1, Capel Terrace, Forest Gate.

Walter Harrison's '*History, Description, and Survey of the Cities of London and West-*



minster,' chap. xxvi. p. 498, has an item under the above head as one of the "incorporations of the arts and mysteries of the citizens of London that have not public halls to transact their affairs in." He gives the arms, difficult to describe, Three baskets in pale, on either side two implements used in their manufacture, and says:—

"Basket Makers, 52.—This is a fraternity by prescription, but when or by whom established is not known; however, it is reckoned one of the City Companies, by the name of 'The Wardens, Assistants, and Freemen of the Company of Basket-makers of the City of London.' It is governed by two wardens and a certain number of assistants."

"52" is the order of precedence the company has with reference to the other companies.

S. V. H.

PRECEDENCE IN CHURCH (7th S. ii. 361, 495; iii. 74).—Since this question was raised in 'N. & Q.,' it has been brought into discussion most practically in Yorkshire, if I may judge from the following extract from the *Builder*, January 22:—

"A dispute has been going on for some little time between the Archbishop of York and the Churchwardens of St. Mary's, Beverley, in reference to the seats in the church. The Vicar and Churchwardens having determined that all appropriation should be abolished, notices to that effect were put up in the church. Copies of the notice, with an explanatory letter, were sent by the Wardens to His Grace, who, however, instead of giving the step his approval, told them in reply that by law 'their duty was to assign the seats to the parishioners according to their degree'; that, therefore, their notice was 'quite illegal, and he must' request and direct that it be withdrawn and cancelled."

It is probable, as the churchwardens insist on their own view of their duty, that the question will have to be decided by a court of law before long.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

JOHN CORBET (7th S. iii. 68).—It is asked when he died. It was on December 26, 1680 (E. Calamy, 'Account of Ejected or Silenced Ministers,' Baxter's 'Life and Times,' vol. ii. p. 335, Lond., 1713). His funeral sermon was preached by Baxter; from the extract given (*ibid.* p. 335) it appears that he was considered by him "a man of great clearness and soundness in religion and blameless in his conversation." Calamy calls him "a great man every way" (p. 333). A list of his works may be seen in Wood's 'Athenæ,' and in Calamy (p. 336). Calamy's list is more complete than that in Wood (Lond., 1692). In particular, Calamy states that he "had a considerable hand in compiling the first volume of Rushworth's 'Collections'" (p. 337 note). As to his family, he was the son of a shoemaker in Gloucester (Wood, *u.s.*).

ED. MARSHALL.

Sandford St. Martin.

That useful work, Thompson Cooper's 'Biographical Dictionary,' gives the date of Corbet's

death as Dec. 26, 1680. See also Neal's 'History of the Puritans,' vol. iv. p. 465, edition 1822.

EDWARD H. MARSHALL, M.A.

Hastings.

"He left this for a better life Dec. 26, 1680." See the 'Memoirs of the Life and Character of the Reverend Mr. John Corbet' in Baxter and Bates's 'Biographical Collections' (1766), vol. i. p. 155. In a note on p. 150 reference is made to Calamy's "'Abridgment,' vol. ii. p. 333, &c., where many particulars which Mr. Baxter omits may be seen, and the writings which he published."

G. F. R. B.

MASTER AND SERVANT (7th S. iii. 45, 89).—The version of this tale told to me as a child varied greatly from those given by your correspondents. In it the servant was an apprentice, and the master a consequential tailor, who desired to be called "master-above-all," while his wife was "mistress-above-all" and his daughter "miss madame." His house was "Straw-bungle," the stream near it "the great river of Strabass," and the tailor's boots were "struntifers." The fire was "the fire of vengeance," and the cat was also known by some high-sounding name, which I have forgotten, as was also the kitchen chimney.

The malicious apprentice amused himself by tying a light to the cat's tail at night and driving her up the chimney. He then shouted, "Master-above-all, arise and put on your struntifers; call mistress-above-all, miss madame, and master John. For old [cat] has gone up Mount Etna with the fire of vengeance in her tail, and if you don't get help from the great river of Strabass the great castle of Straw-bungle will be burnt to the ground." The story came from Liverpool, and I have never seen it in print.

M. DAMANT.

This reminds me of something which appeared, I think, in an early number of 'N. & Q.,' though I do not know how indexed. The servant's speech began, "Rise up, Nipperry Septo, out of thy easy degree."

KILLIGREW.

BASTO (7th S. ii. 47, 115).—The earliest reference to this word given in Dr. Murray's 'New Dictionary' is "1675, Cotton, 'Compleat Gamester,'" but the word occurs, of course, in the first edition of the same work, 1674, p. 93. It is also found, still earlier, in 'Wit's Interpreter,' by J. Cotgrave, 1662, p. 353, "the *Basto*, or Ace of Clubs."

JULIAN MARSHALL.

THE JEWISH DIALECT ON THE STAGE (7th S. iii. 87).—W. F. P. will find in the *Old Drury Lane Christmas Annual*, 1836-7, an article by Mr. A. H. Wall, named 'A New Shylock,' wherein it is shown that, to "transform 'the Jew that Shakespeare drew' into a kind of Ikey Solomons" was, before Macklin, the "true and legitimate"



dramatic way of acting that character. Macklin it was, in February, 1741, who for the first time attempted to play that character in the modern tragic manner, contrary to all previous tradition. In spite of all anticipations, except Garrick's, he succeeded, and recovered a fine acting character from the region of burlesque and farce.

J. J. S.

According to the *European Magazine*, vol. lxxii. p. 65, 'Richard III.' and 'The Mayor of Garratt,' were performed at Covent Garden on June 25, 1817.

G. F. R. B.

"A BANBURY SAINT" (7th S. iii. 126).—"A Banbury saint" was a Puritan, or rather a particularly rigid, or silly, or even hypocritical Puritan. The expression is explained in several of the usual books of reference, as Nares's 'Glossary,' Halliwell's 'Dictionary of Archaic Words,' which give references to passages in which a parallel phrase occurs, under "Banbury." One of the best known is Ben Jonson's play 'Bartholomew Fair,' I. iii., in which Zeal-of-the-Land Busy is a Banbury man. Mr. S. R. Gardiner, in his 'History of England,' vol. viii. p. 93, in speaking of the resistance to ship-money, under the year 1635, says: "Banbury, that most Puritan of all Puritan towns, in which, according to a jest which obtained some circulation, men were in the habit of hanging their cats on Monday for catching mice on Sunday," with a reference to Braithwait's 'Drunken Barnaby.' The name or epithet "Banbury" was applied in a depreciatory sense before the Puritan times, as may be seen by the quotation "before 1535," given by Dr. Murray in 'A New English Dictionary' from Latimer: "Their laws, customs, ceremonies, and Banbury glosses." This is from Latimer's letter to King Henry VIII. (perhaps 1528, or soon after), in which he compares the authorities of the Church to the Pharisees, because they will not give the people "the open truth" of the Scriptures. Here "Banbury" must mean something like "silly" or "useless"; or it may be "thin," "poor," like the Banbury cheeses, "nothing but paring," and so prepare the way for "a Banbury saint," with a meaning "more narrow than Puritans usually are." This particular phrase is not in the 'Dictionary.'

O. W. TANCOCK.

Norwich.

I have no doubt this phrase denotes a hypocrite, though whether Banbury had earned a bad eminence before Drunken Barnaby's time I cannot say. Here are that worthy's lines:—

In my progress travelling northward,  
Taking farewell of the southward,  
To Banbury came I, O prophane one!  
Where I saw a Puritane one  
Hanging of his cat on Monday,  
For killing of a mouse on Sunday.

JAMES HOOPER.

WARNER (7th S. iii. 69).—MR. WARD will find Dr. Warner's letter to George Selwyn, dated "Barnard's Inn—what remains of it. Thursday morning, 4 o'clock," in J. H. Jesse's 'George Selwyn and his Contemporaries' (1844), vol. iv. pp. 334-5.

G. F. R. B.

POEMS ATTRIBUTED TO LORD BYRON: MISS FANSHAWE'S ENIGMA (7th S. ii. 183, 253, 298, 380, 457; iii. 33, 73).—If I might add anything to what A. J. M. has so well said, it would be, that not only are "whispered" and "mutter'd" precisely right, because they "convey exactly the antithesis that is wanted," but because they are justly descriptive of the mode in which the aspirate is sounded in the words "heaven" and "hell" respectively. I have always regarded the verbs as having been most skilfully selected as illustrative predicates.

ST. SWITHIN.

R. R. has made clear what Mr. Pickering's preface did not, viz., that the 1876 edition of 'The Literary Remains of Catherine Maria Fanshawe, with notes by the late Rev. William Harness,' was reprinted from one of few copies which Mr. Harness had printed from "the little treasure he possessed." Where is this "little treasure" to be found now?

G. F. R. B.

Whatever may have been the original version of the first line of this enigma, Miss Fanshawe, as it seems to me, ought to be very grateful to the kind friend who altered her generic expression "pronounced" into a more specific word. Aristotle, in his 'Poetics,' lays it down that the "species" is more poetical than the "genus" under which it comes; and "whispering" is a species of pronouncing, but "pronouncing" or "uttering" can hardly be said to be a species of whispering; *voilà tout*.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

GENERAL HON. ROBT. MONCKTON (7th S. iii. 88), commander of the Grenadiers at the capture of Quebec, 1759, Governor of Berwick and Holy Island, died in 1782, was second son of John Monckton, first Viscount Galway, and his (first) wife Elizabeth, daughter of John Manners, second Duke of Rutland (she died 1730, *et. 21*). A branch of the family resided at Fineshade Abbey, Northamptonshire. The last who resided there, the Hon. John, a gentleman of the King's Privy Chamber, formerly a lieutenant-colonel in the army, died January 2, 1830, aged ninety.

JUSTIN SIMPSON.

Stamford.

He was the second son of John Monckton, first Viscount Galway, by his first wife, Lady Elizabeth Manners, daughter of John, second Duke of Rutland. For information concerning him see Parkman's 'Montcalm and Wolfe' (1884); 'Proceed-



ings of a General Court Martial.....preferred by Colin Campbell Esq.; against the Honourable Major-General Monckton (1764); *Gent. Mag.*, 1782, pp. 263, 357, 576; Foster's 'Peerage,' 1883, p. 307. G. F. R. B.

ARMS OF SCOTT (7th S. iii. 67).—There are memorials—or rather there were—to the Scotts in Chigwell Church, Essex, showing the arms as quoted; but the church is being enlarged and restored, and *ux monumentis!* I fear. Their old residence, Wolston Hall, is still standing; but I believe it is in other hands. In the church of Stapleford Tawney, Essex, is a mutilated brass inscription to William Scott, 1491, with brass coat as above in a perfect state. I believe I have a duplicate rubbing of the latter, though I am not sure; if I have, and it would be of any use to TABLE TALK, I should be pleased to send it to him. J. G. BRADFORD.  
157, Dalston Lane, E.

The present owner of Rotherfield Park, Alton, Hants, is Mr. George A. J. Scott; town residence, 22, Grafton Street. See Walford's 'County Families,' 1886, p. 924. M. V. PAYEN-PAYNE.  
University College, W.C.

SKINNER FAMILY (7th S. iii. 67).—Has SP. referred to the list of pedigrees of this family contained in Marshall's 'Genealogist's Guide'? Some of them may be of service to him. J. S. UDAL.  
Symondsbury, Bridport.

'THE BARBER'S NUPTIALS' (7th S. iii. 128).—These verses were written by the Rev. George Huddesford, and appear in his anonymous 'Salmagundi' (second edition, 1793, pp. 103-9), on which see 6th S. xi. 198. W. C. B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Anthony Memorial: a Catalogue of the Harris Collection of American Poetry.* With Biographical and Bibliographical Notes by John C. Stockbridge. (Trübner & Co.)

UPON his death at Providence, Rhode Island, in his seventieth year, Senator Anthony bequeathed to the library of Brown University what is known as the Harris collection of American poetry. This is now placed in a room to itself in that institution. The collection, supposed to be in its way the richest ever formed, includes a singularly large number of volumes. It was originally formed by Judge Greene, of Providence, Rhode Island, *ob.* 1868, and enriched by Caleb Fiske Harris—drowned 1881, the author of an 'Index to American Poetry and Plays in the Collection of C. Fiske Harris,' a work which enjoys a high reputation in America and England—and by Senator Anthony. The collection has now been catalogued by Mr. J. C. Stockbridge, who has executed his task with commendable ability, and has added a series of comments, bibliographical and biographical, which add greatly to the value of the work. To the American book-lover, indeed, this catalogue, which appears in the shape of a well-printed and very handsome book, will probably take a position something like that enjoyed in

English letters by the famous 'Bibliotheca Anglo-Poetica' of Messrs. Longman. The value of the bibliographical notes may be seen by a glance at the heading "Bay Psalm Book, 1640," where a closely printed page of admirably interesting information is supplied concerning the book—the first printed in America—of which no more than seven perfect copies are known to exist. From this it is seen that the copy in the collection cost Mr. Harris 1,025 dollars. Exceedingly useful is the information concerning the various authors, much of which is unprocurable elsewhere. Although the special interest of the volume is American, no English bibliographer can afford to be without it. Its merits are indeed such that the issue of a popular edition is to be counselled.

*The Poetical Works of John Milton.* 2 vols. (Kegan Paul, Trench & Co.)

A POCKET edition of Milton is indispensable to the lover of the highest poetry, and such is always welcome. When to the attractions of the most convenient size are added the delights of a clear and admirably printed text, the best of paper, and a good binding—when, in fact, the work forms one of the charming "Parchment Series" of Messrs. Kegan Paul & Co.—the joy of the bibliophile is added to that of the reader. Just the book to be added to the series is this, and the two volumes may count as the most desirable edition of Milton since the Baskerville. Without preface or note—without, indeed, additions of any kind—the poems are given, the first volume containing 'Paradise Lost,' and the second the remaining poetry, including the Latin poems. In the case of Milton nothing more is wanted than a good text, which seems to be supplied, and grace of typographical execution. In some respects these volumes may be regarded as the best of the series in which they are comprised.

*Mr. William Shakespeare's Comedy of the Tempest.* Published according to the True Originall Copies. (Simpkin, Marshall & Co.)

THIS little volume, which is delightfully printed, has the Droeshout portrait of Shakespeare, Ben Jonson's lines to the theatre, the address of Heminge and Condell, and other matter belonging to the first edition, the text of which is reproduced. It is to be hoped that this is the beginning of what promises to be a very attractive reprint.

*Bryan's Dictionary of Painters and Engravers.* Edited by Robert Edmund Graves. Part VII. (Bell & Sons.) WITH the seventh part of the new edition of Bryan's invaluable 'Dictionary of Painters and Engravers' a new volume begins. Volume ii. will comprise from L to the end of the alphabet. The work falls off neither in interest nor value; the labour of Mr. Graves is unflagging and conscientious, and the new information is of highest importance. Under "Sir Thomas Lawrence," "Lanfranco," "Landseer," "Lebrun," "Leech," "Limosin," "Lippi," "Luini," &c., full proof of the improvement in the character and disposition of the contents will be found. It is to be hoped that the second volume will be completed with the least possible delay.

THE *Quarterly Review* for January takes us to Naucratis, one of the latest finds among Hellenic centres of art influence, where Hellas and the mysterious land of the Sphinx unite their attractions. Over sea, and we reach Japan, and discuss her pictorial arts under the great cone of Fuji Yama, white with snow. Thence, yet again over sea, and we take cars on the Canadian Pacific line, latest of Transcontinental American railway triumphs, specially interesting to us as being British from Pacific to Atlantic, and projected, long eyes, by



British officer, who still lives to see his conception carried out. At home once more, we find ourselves debating academic questions by the Isis and Cam, and in Burlington Gardens, with our friends who want, or do not want, a school of English literature, and who want, or do not want, to reform the existing constitution of the University of London. With warning notes as to the relations between Russia, India, and Constantinople, and Russia's determination to reach the Indian Ocean somehow, and a forecast of our coming session, we are in no danger of forgetting that politics, as well as literature, form the subject of the *Quarterly*.

The *Edinburgh Review* for January opens seriously with a discussion of the present position of 'English Land, Law, and Labour,' advocating various reforms which have, in the main, been often advocated and never carried, to any extent at all adequate to the objects of the advocates of reform. Far back in our history, when "gallant Wales" had princes really all her own, we are met with the 'Ancient Laws of Wales,' the code of Howell Dda; and to these laws enough space is devoted to show the interest which their study has for present times. In 'The House of Douglas' we have one of the interesting genealogical essays for which we may look from time to time in the *Edinburgh*. A more picturesque theme could scarce be desired than the great house which gave its name to the Douglasdale, and which often ruled Scotland far more truly than its mediæval kings, so that, in truth, the king's writ ran not in Galloway or in the Douglasdale, unless the Douglas so willed it. In 'Two Roman Novels' we have Mr. Pater's latest and Mr. Graham's first. We do not think that the reviewer does full justice to the singularly touching character of much of the second volume of Mr. Pater's book. To us few pictures which Mr. Pater has sketched seem more vivid than that of Marius the Epicurean, sinking gradually in the lonely Campanian peasant's hut, weary of a life without faith and without hope, yet with the strange sounds of a new faith borne to him on the breeze from the distant hills which he had known so well in life.

*Le Livre*, No. 86, turns from the English publishers to the German, and, beginning with Stuttgart, gives a good account of the house of Hallberger, with a portrait of M. Edouard Hallberger, followed by a sketch of the fortunes of Krøner Brothers, J. G. Cotta, and Engelhorn & Spemann. A reproduction of an engraving published in 1880 by the firm last named is supplied. The opening portion returns to Casanova, concerning whom *Le Livre* has had much to say. The present contribution is called 'Casanova Inédit.' 'The Chronique du Livre' and the 'Bibliographie Moderne' follow.

MR. JOSIAH ROSE has printed in a handsome form 'Notes on Fairs, Illustrative and Historical, of the Market Fair of Leigh, in the County of Lancaster,' being a paper read a year ago before the Leigh Literary Society. It contains matter of high antiquarian interest. Mr. W. D. Pink, of Leigh, and Mr. Henry Gray, of Manchester, are the publishers.

MR. HENRY GRAY, of Leicester Square, has published a catalogue of books from the library of the late L.L. Jewitt, F.S.A.

MRS. M. LEE BENNETT, the widow of the late Mr. W. P. Bennett, has issued from her new address, 232, High Holborn, her first catalogue, which, among other articles, includes a set of 'N. & Q.' from the commencement to 1878, at a very reasonable price.

THE registers of St. Dunstan's, Canterbury, copied and edited by Mr. J. M. Cowper, will be in the binder's hands about the end of this month. The edition con-

sists of 106 copies, 100 of which will be for sale. The index of persons and places contains over 16,000 references. The book is privately printed. The registers of St. Peter's, Canterbury, also edited by Mr. Cowper, go to press this week.

It will interest readers to know that the copy of 'N. & Q.' belonging to its founder and first editor was sold by Messrs. Sotheby & Wilkinson for 33*l.*, the purchaser being Mr. A. W. Tuer, of the firm of Field & Tuer.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

M. H. R.—1. ("Miching Mallecho.") As this phrase is used by Hamlet, III. ii. 148, its introduction into modern English cannot be resented as an innovation. Schmidt, 'Shakespeare-Lexicon,' says it probably means "secret and insidious mischief." 2. ("High falutin'") In Hotten's 'Slang Dictionary' this silly Americanism is said to be from the Dutch *Verlooten*. 3. "A thousand times no" is a simple translation of the current French phrase "Mille fois non." The use of such terms as the last two are doubtless, as you say, to be deprecated; but writers with a care for their reputations do not employ them, and over others no control is to be exercised.

F. P. H. H. wishes to know the best source of information respecting the military services of deceased officers.

SIGMA (THE SECOND) wishes to know if among the Huguenot families settled in London is the name Bond.

EDWARD V. ("Curfew must not ring to-night").—The author is Mrs. Rosa Hartwick Thorp. For full particulars see 7th S. ii. 264.

G. A. AITKEN.—*Burridge* is another form of *borage*, which is a pleasant ingredient in a cup.

LANDORE ("Theatre").—Greek *Θιατρον*, Latin *theatrum*, from *θεά-omai*, I see, a place for seeing shows. This was the earliest use of a theatre, the dramas shown in which, in ancient times, were linked with worship.

C. E. B. B. ("To decorate with horns").—See 1st S. i. 333, 458; ii. 90; 6th S. iv. 468.

J. N. P. D. wishes to know whether Henry Kingsley, the author of 'Geoffrey Hamlyn,' 'Ravenshoe,' &c., was brother or cousin to Charles Kingsley, Canon of Westminster.

EDWARD H. MARSHALL ("Jim the Penman").—The drama was suggested by the trial you mention.

CORRIGENDA.—P. 103, col. 2, l. 12 from bottom, for "second" read *fourth*; p. 114, col. 1, l. 28, for "Snob" read *Snap*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 23, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, FEBRUARY 16, 1887.

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## Notes.

## THE FIRST PRINCIPLES OF PHILOLOGY.

(See 7th S. ii. 445; iii. 111.)

DR. CHARNOCK's letter reminds me of the celebrated advertisement, "Mr. and Miss Smith, having cast off clothing of all descriptions, invite inspection." In like manner DR. CHARNOCK, having cast off Greek accents of all descriptions (including aspirates), invites discussion. It is positively indecent. If DR. CHARNOCK, in spite of remonstrance, will persist in writing *ῥῶπ*, he ought also, in common consistency, to write "ydropsy," "ydra," and "ydraulics," as well as "Omer" and "Esiod." Really no one can be expected to discuss the etymologies of Greek words with a disputant who parades them *in puris naturalibus*, without a rag of accent to hide their nakedness.

But, apart from the ordinary decencies of philology, DR. CHARNOCK adheres to an ancient heresy which one would have thought had been exploded fifty years ago by Prichard's epoch-making work 'On the Eastern Origin of the Celtic Nations.' DR. CHARNOCK gravely maintains the old pre-scientific notion that the Celtic languages have largely "borrowed" their vocabulary from Greek and Latin. That such a theory can be held in the present year of grace, and actually propounded in the columns of 'N. & Q.,' shows that it is neces-

sary from time to time to restate the fundamental principles of modern Aryan philology. It may be admitted that there are some few words, chiefly late ecclesiastical terms, and what the Germans call *Kultur-wörter*, which have been "borrowed" from the Latin, or even ultimately from the Greek through the Latin. Such are *eglways*, a church; *gramadeg*, a grammar; *bendith*, a blessing; *pont*, a bridge; and *ffurth*, a fork. But, with such exceptions, those numerous Celtic words which resemble the corresponding terms in Greek and Latin have not been "borrowed," as DR. CHARNOCK thinks, from Latin, much less from Greek, with which there was no direct contact, but are descended from the primitive Aryan tongue spoken by the common ancestors of Kelts and Latins before the separation of the Indo-European race. Such holo-ethnic words, the joint inheritance of every branch of the Aryan stock, can easily be distinguished from mere loan-words by their conformity to Grimm's law when the forms in the sister languages are compared. Thus the Welsh *rhudd*, the Irish *riadh*, the Latin *rufus*, the Sanskrit *rudhira*, and the English *red* are all sister words, and not loan words; as is also the case with the Welsh *brawd*, the Irish *bráthair*, the Latin *frater*, the Sanskrit *bhrātar*, and the English *brother*; or the Welsh *gwir*, the Irish *fir*, the Latin *verus*, and the German *wahr*. Such resemblances do not arise from "borrowing" between cousins, but are the results of common inheritance from a remote ancestor. Does DR. CHARNOCK maintain that the Irish *bráthair* and *máthir* were "borrowed" and "corrupted down," as he calls it, from the Greek *φράτηρ* and *μήτηρ*? or does he acknowledge, with all scientific philologists, that these words have descended from the primitive Aryan speech, which is far more ancient than any Aryan language known to us?

As DR. CHARNOCK ignores Greek accents, it cannot be expected that he should understand that the accent upon the first syllable of *ῥῶπ* makes it impossible that it should be connected, directly or indirectly, with the Welsh *dwfr*, water. As I said before, *ῥῶπ* comes from the primitive Aryan root *rad*, which is the source of the words *whisky* and *water*. In these words the accent on the first syllable has prevented, and will always prevent, them from being "corrupted down" into *sky* or *ter*, just as the accent in *ῥῶπ* has prevented it from being "corrupted down" into *dour* or *dor*. The accented syllable is duly preserved in the monosyllabic river names *Esk* and *Usk*, which are the true Celtic representatives of the Greek *ῥῶπ*.

As to the real source of the Welsh *dwfr*, which enters into so many river-names, that is another and more difficult question. It cannot be a loan word, as it reappears in all the Celtic languages. It is possibly connected with a Sanskrit root meaning to "go" or "rush," but in this case we should



expect to find cognate words meaning "water" in non-Keltic Aryan languages. But the old form *dobar*, given by Cormac, suggests that the word may possibly be referred to the Keltic *dub* or *dubh*, dark or black. This guess is supported by analogy, since Homer calls the sea μέλας and οἶνοψ, the black or wine-dark face of ocean.

The two hundred river-names which Dr. CHARNOCK refers to *Edap* need not be discussed. Some of them are undoubtedly from the Aryan root *rad*, some are from other sources, some are primeval words which have never been explained. But his processes of derivation are illegitimate, and the unscholarly treatment of such obscure questions hinders instead of furthering the progress of philology.

ISAAC TAYLOR.

#### VENETIA STANDELEY.

Who was she? a gentlewoman of one or another of the several houses of the Stanleys?

Was she chaste and fair?

Was she as those who love their lords, or they  
Who love the lords of others?

Your correspondent's knowledge of the lady is no more than may be gathered from the frayed and defaced parchment lying amongst the Middlesex records at the Clerkenwell Sessions House, which certifies that on July 18, 22 James I., she was despoiled by one Abraham Allen, *alias* Pendleborough, of jewellery, trinkets, trifling articles of apparel, and numbered moneys, amounting in all to the value of some fifteen hundred pounds of Victorian gold. Here is the substance of the lengthy indictment on which the thief was arraigned at the Old Bailey, found "Guilty," and sentenced to be hung in the January following so grand a larceny:—

"18 July, 22 James I.—True bill that, on the said day at High Holborne, co. Midd., John Whittakers and Abraham Allen *alias* Pendleborough, both late of High Holborne aforesaid, yomen, stole and carried away 'unam picturam deauratam, anglice a picture with a case of silver,' worth twenty shillings, another picture with a case of ebony worth twenty shillings, a scarf embroidered with silver worth ten shillings, a gould batband worth.....shillings, a paire of greene silke stockinges worth ten shillings, 'unam pixidem deauratam, anglice a silver civett box,' worth twenty shillings, four paire of silke stockinges worth forty shillings, a gould quoife worth fifteen shillings, 'un' plagul' anglice a crosecloth,' worth fifteen shillings, a blacke silke scarf embroidered with silver worth twenty shillings, 'un' galeric', anglice a gould batband, worth five shillings, 'duas pursas, anglice two purses' worth ten shillings, a picture with a silver case worth twenty shillings, another picture with a case of ebony worth five shillings, a gould seale with a stone in it worth ten shillings, a silver tablet worth thirty shillings, a gould ringe worth five shillings, a head-bracelett of gould enambled sett with twenty-three sparkes of diamondes worth eighty pounds, an eare jewell set with seven sparkes of diamondes worth ten....., a crose sett with nine green sparkes of diamondes worth

thirty shillings, a rose-jewell sett with seven rubies worth ten pounds, an eare jewell of pearle with a harte of gould worth....., a 'littile chaine of gould diamond cutt' worth five pounds, a silver picture worth twenty shillings, a purse of glasse bugle worth five shillings, 'one paire of knives with redd haftes and damaske' worth five shillings, 'a knife with a silver and jaste hafto' worth two shillings, four paire of ribban roses worth four shillings, a paire of spangle roses worth five shillings, a silver chaine with a paire of silver flowers worth..... shillings, a silke and silver woven ribban with five knoppes of silver worth ten shillings, a bracelet worth a shilling, three 'quarters of fine cambricke' worth five shillings, 'an old crimson wire girdle' worth two shillings, 'one old silver and gould batband' worth one shilling, 'a paire of.....garters with gould and silver spangle lace' worth five shillings, two cambricke handkercheifes..... bone lace worth five shillings, a glasse frame of silver guilte enambled with..... worth....., a cambricke smocke sleeve edged with bone lace worth two shillings, a blacke enameled gould ringe worth fifteen shillings, a jewell with nine diamondes and three pendants hangeinge at it worth ten pounds, a feather-jewel worth three pounds, and one hundred and fifty pounds in numbered moneys, of the goods, chattels, and moneys of a certain Venetia Standeley. Putting himself 'Not Guilty,' John Whittakers was acquitted. Found 'Guilty,' Abraham Allen *alias* Pendleborough asked for the book, could not read it, and was sentenced to be hung.—G. D. R., 17 Jan., 22 James I."

The gentlewoman whose diamond "head-bracelet" was worth 80*l.* (about 400*l.* in Victorian money) must have been a personage amongst the ladies of James I.'s London; but I have failed to discover aught about her beyond what the indictment tells. The document says nothing of the circumstances of the larceny. It is not alleged that the goods and moneys were taken from Venetia's house, nor that she lived in High Holborn. The stolen things may have been packed in a trunk, taken from her carriage, or from a pack-horse as she passed through Holborn on her way to or from the country. Perhaps some of the readers of 'N. & Q.' can give further information about the lady who gartered her green silk stockings with garters overlaid with "gould and silver spangle lace."

MANIPULATOR.

Clerkenwell Sessions House.

#### THE SEVENTH EDITION OF BURKE'S 'LANDED GENTRY.'

(Concluded from p. 64.)

Pollen of L. Bookham. "Col. George A. Pollen m. dau. of Sir Charles Gascoigne, Bart." I suspect Sir Edward Gascoigne, the fifth baronet, is meant. Preston of Bellinter. "Elisha Preston m. Hon. Henry Forbes." Called Elizabeth in the 'Peerage.'

Preston of Valleyfield. For "William, Lord Cochrane, of Ochiltree" read *William Cochrane of Ochiltree*.

For "Ferntown" read *Fern Tower*.

General Sir David Baird was a baronet.

Anne, Lady Hay, died *s.p.* Sept. 2, 1862.



Price of Rhiwlas. Sir Robert, "so entitled because," &c. Nonsense; probably error for *be-telligible*.

— "The second son of the former." Unintelligible.

Pringle of Yair. For "Spiers" read *Speirs*, twice.

Pulteney of Northerwood. For "Henrietta Laura Pulteney m. 1852" read 1832.

— "Judith m. Rev. B. Beridge." Query Beridge.

Rait of Anniston. For "George Clarke Arbuthnott" read *George Clerk Arbuthnot*.

— For "Sir William Arbuthnott" read *Arbuthnot*.

Richards of Macmine. For "Thomas Rowley Symes" read *Thomas Radcliffe Symes*.

Richardson of Rich Hill. Hester Richardson m. 1845 Rev. James Lowry. He was born 1797.

Robertson of Tulliebelton. "Marion, Alexander Red"?

— For "Beatrix Gardyn" read *Garden*.

— For "Finlay More" read *Findla*.

Rochfort of Clogrenane. For "Turnley" read *Turnly*.

Rolleston of Watnall. For "H. Bromley, Esq." read *Sir Henry Bromley, Bart.*

Rolleston of Frankfort. "A daughter m. Henry Humphreys, Esq." Henry Humfrey (Cavanacore) m. 1675 Catherine Rolleston.

— For "Minbin" read *Minchin*.

Rolls of the Hendre. For "Mitchel" read *Mitchell*.

Rotheram of Crossdrum. For "Sarah Brinkley" read *Minna*.

— "George Rotherham m. Catherine Margaret, dau. of Henry Smith of Beabeg." Query dau. of Jeremiah Smith (cf. Annesbrook pedigree)?

Ramsey of Trellick. An interesting pedigree of this family was inserted in the addenda to the fifth edition, which was printed with the reissue of that edition, but not sold separately to the purchasers of the first issue. The pedigree was omitted in the sixth and seventh editions. It has, therefore, been seen by few, and ought to have been reprinted. There are several other pedigrees similarly situated.

Russell of Stone. Col. Archibald Erskine, nephew of thirteenth Marquis of Winchester, but the 'Peerage' gives no trace of this relationship.

Rye of Ryecourt. For "Georgina Rye m. T. Lewes" read *Major Richard Hull Lewis*.

Sandea of Sallowglen. For "Pierce Crosbie" read *Piersce*.

Saunders of Largay. Edward Synge succeeded to the baronetcy.

Saunderson of Castle Saunderson. "Marmaduke, eldest son of Col. Grimston." He is now of Grimston Garth.

Scott of Raeburn. For "Horsbrugh" read *Horsburgh*.

Sergison of Cuckfield. "Wm. St. Prichard"? Sergeantson of Hanleth. For "..... Walker" read *John Walker*.

Shore of Norton. For "Mary m. 1788 John Milnes" read Feb. 2, 1737.

Short of Edlington. Joseph Short and his dau. both m. 1714.

Slator of Whitehill (footnote). "Richard J. Minds." Query Hinds?

Sneyd of Kesle. "Rev. Ralph Sneyd m. Penelope, dau. of ninth son of first earl of Drogheda." Her father was son of the third son of the third earl.

Spottiswood of Spottiswood. For "John Gartshone" read *Gartshore*.

Staunton of Longbridge. For "Anne Elizabeth Stow" read *Snow*.

Stephens of Eastington. Rev. Nathaniel b. 1697, m. 1709?

— For "Elizabeth Croom" read *Eliza Ellen Croome*.

Strangways of Alne. "Catherine Stangwayes m. 1865 Thomas Prest." Barely possible.

Strickland of Syzergh. Mary Strickland m. 1788 Edw. Stephenson. Given 1785 in the Standish pedigree.

Suckling of Barsham. "Lucy m. Thomas Hone." This daughter is deliberately ignored in the pedigree of Earl Nelson, which says there were three daughters.

Surtees of Redworth. "Jane Surtees m. Robert Hutchinson of Cornforth." His name was Thomas, date 1727. See second edition of Burke's 'Landed Gentry,' p. 625.

Talbot of Castle Talbot. For "Anne, dau. of John Beaumont," read *Beauman*.

Tennant of Needwood. "Charles Edmond Tennant m. Sophia Amy Temple." 'Peerage' says "Anne Sophia."

Thistlethwayte of Southwick. Caroline Augusta Thistlethwayte m. George Fred. Poley.

Thompson of Clonfin. For "George; Horan" read *George Horan*.

Thoyte of Sulhampstead. "Caroline Thoyte m. Capt. S. J. Pechell." His name was Samuel George. See 'Peerage.'

Tindal of Aylesbury. For "Cornelia Jane Tindal m. Sir Wm. Browne" read *Brown*.

Tippinge of Bolton. Anne Tippinge m. 1803 John Douglas of Gyrn, but the Gyrn pedigree in Burke's 'History of the Commons' says 1805.

Tottenham of Glenfarne. Loftus Anthony Tottenham m. 1815 Mary Creighton; but 'Peerage' calls her "Elizabeth Charlotte."

Townsend of Castle Townsend. For "Lucy Townsend m. Chetwode Aikin" read *Aitken*.

Traherne of Coytrahen. "Son of the late banker at Charing Cross" (*his*). A very vague description.



Trelawny of Shotwick. "Agnes m. Hedworth Barclay." His name was Hedworth David Barclay, and hers Agnes Caroline, and she had previously m. John James Calley, of Barderop.

Trotter of the Bush. For "Joseph Smith Windham" read *Smijth*. The date also varies 1823 or 1824.

Twemlow of Betley. For "George Twemlow m. 1658" read 1698.

—— For "Townsend of Wareham" read *Townshend*.

Tylden of Milsted. Details of General John Tylden and Eliza Tylden should be given from Burke's 'History of the Commoners,' ii. xii.

—— "Rev. G. D. Goodeve." Query Goodere? Tyler of Cottrell. Capt. Peter Tyler seems to have m. the two daughters of eighth Lord Teynham, the name of neither being exactly given in text. Cf. 'Peerage.'

Ussher of Eastwell. Henry Ussher m. 1639 Frances, dau. of Sir Henry Waring; but the Waringstown pedigree omits all notice of any Sir Henry.

Usticke of Woodlane. Mary m. Rev. C. V. Legrice, but she had been previously m. to Wm. Nicolls of Treriffe.

Vansittart of Shottesbrook. For "Nicholas Merse, Governor of Madras" read *Morse*.

Vignoles of Cornahir. For "Elizabeth Anne m. secondly Sir Geoffry Thomas, Bart.," read *Rev. Sir John Godfrey Thomas, Bart.*

Vyner of Gautby. "Eleanor, dau. of Thomas Carter, of Redbourne." This has been duly corrected in the Yarborough pedigree in the 'Peerage,' and should be amended here.

Wallington of Dursely. The dates of some of the descents are faulty.

Warburton of Garryhinch. Eldest dau. of Richard Warburton named Gertrude, not George.

Warren of Lodge Park. For "Staples of Dunmore" read *Lissane*?

Way of Denham. For "Vicar of Stableton" read *Stapleton*.

—— For "Sir George H. B. Way" read *Sir Gregory*.

Wemyss of Danesfort. "Francis, twenty-first Lord Alhenry." Who?

West of Alscot. Verify motto "Dux vita ratio."

Westropp of Attyflin. "Jane Westropp m. Thomas Browne"?

Willes of Astrop. "George Willes m. secondly Eleanor Mitchell." Called Helena in the Llanfrehfa pedigree.

Williams of Wallog. George Griffith Williams m. Sarah Jane Checkland. Called Jenny in the pedigree of Checkland of Hawkswick.

Williams of Herringston. John Williams b. 1828, and his grandson in 1787.

Williams of Bridehead. "Rev. Edw. Aubrey, Bart." Who?

Williams of Penpont. "Rev. John Williams d. 1767, aged seventy." Impossible; for his grandson's wife d. 1754, aged seventy-one.

Wilson of Dallam. For "Sir Robert Howe Bromly, Bart.," read *Bromley*.

Winstanley of Chaigeley. For "Wellwood of Pil Liver" read *Pilliver*.

Wise of Woodcote. For "Sir Gray Skipworth Bart." read *Sir Grey Skipwith*.

Woulfe of Tiermaclane. "Stephen Roland Woulfe." Query Rowland?

Wright of Mottram. "Lawrence Wright bapt. Dec. 17, 1538." His father m. 1595.

Wyatt of Cowley. "Edgell Wyatt, b. June, 1797." His eldest son was b. May, 1797.

Wyndham of Denton. "Charlotte Wyndham m. 1839 J. E. A. Starky." Query 1833?

Yuille of Darleith. For "Buchanan of Catter" read *Carter*. SIGMA.

Loveday of Williamscoote. The corrections are unfortunate with regard to my family. "Martha, dau. of Thomas Loveday, d. 1750." So stands the date at the back of her picture. She could not, therefore, have married 1774. Possibly 1747 is the date. Her portrait by B. Schwartz in 1721 represents her as a young girl about fourteen to fifteen years old. I beg to correct a former error of my own in 'N. & Q.,' where I stated that she married Bishop Gibson, whereas she married his son William. Her brother, John Loveday, of Caversham, married first 1739, second 1745, third 1756, Penelope, dau. of Arthur Forrest, Esq., of Jamaica, who survived him and died 1801.

JOHN E. T. LOVEDAY.

#### A CLAIMANT TO THE AUTHORSHIP OF MOORE'S 'VOX STELLARUM.'

After the death of Francis Moore, the famous empiric and author of the celebrated almanac called 'Vox Stellarum,' but more popularly known as "Old Moore's," the Company of Stationers continued to publish the work annually as before.

By what right they did so, other than that which the enjoyment of their monopoly for more than a century and half conferred upon them, it is hard to say. It was their custom to continue publishing the works of deceased authors so long as they promised to be profitable, a custom upon which the great royalist almanac-maker Sir George Wharton had taunted them with some severity in his 'Ephemeris' for 1655. Indeed, he did not hesitate to class all such publications under the ugly name of "forgeries." But whatever their right to the 'Vox Stellarum,' it was disputed in the year 1792 by Mr. Thomas Wright, a native of Eaton, in Leicestershire.

The curious may read in Nichols's 'History of Leicestershire,' a pleasant description of the village



of Eaton, in the course of which occur the following passages :—

"In this village dwells Mr. Thomas Wright, a modern Partridge, who only wants a Bickerstaff to make the world acquainted with his talents and erudition. In his 'Moore's Almanack' for 1792 he writes :—

"I, Thomas Wright, of Eaton, near Melton Mowbray, Leicestershire, grazier, astronomer, mathematician, and professor of Astrology, have been for near the fourth of a century the only author of the true 'Moore's Almanack,' which I have always compiled from the original copy and instructions as they were transmitted and communicated to me by the late ingenious Mr. Tycho Wing, in the county of Rutland, my quondam preceptor, who was the successor of Mr. Moore; and at Mr. Wing's decease the copy descended to me, and I have the original in my study at this time.

"The right of printing and publishing the said 'Moore's Almanack,' which I formerly vested in the Company of Stationers, I have now transferred to Mr. Pearson, printer, bookseller, and stationer, in Birmingham."

What is one to think of the above statement? Was this Thomas Wright, this strange medley of grazier and astronomer, an impostor? Likely enough; there were plenty such about. On the other hand, can his claim to the authorship of Moore's 'Vox Stellarum' be substantiated?

Reading his statement a second and a third time, it appears plausible enough until that passage is reached in which he speaks of having vested the rights of printing and publishing the almanac in the Company of Stationers. This raises suspicion, for, if his previous statement be true, that for near the fourth of a century he had been the sole author of the almanac, it is evident that he had no alternative but to vest them in the Company, seeing the Company had not then been deprived of its ancient privilege, and no one else dared have printed or published any almanac. Besides, this statement amounts to an admission that the Company had at one time an interest in the work.

But, putting aside this matter of printing and publishing, as being of secondary importance, is there any evidence to prove that Thomas Wright was in any way connected with the publication or compilation of Moore's 'Vox Stellarum' during the time he makes out? The question is worth a little investigation, for it is asserted, and not without proof, that during most, if not the whole of that time the work, as issued by the Company of Stationers, was compiled by Henry Andrews, a skilful astronomer and mathematician, who was connected for some years with the compilation of the 'Nautical Almanac.' He was a native of Freiston, near Grantham, and lived for the greater part of his life at Royston, Herts.

The following extract from a letter written by Andrews's only son is strong evidence :—

"My father's calculations, &c., for 'Moore's Almanac,' continued during a period of forty-three years; and although through his great talent and management he increased the sale of the work from 100,000 to 500,000

copies, yet, strange to say, all he received for his services was 25*l.* per annum."\*

Henry Andrews died in the year 1820, at the age of seventy-six, and there is every reason to believe that he had given up active literary work for some years previously. But supposing him for the moment to have continued his labours until the day of his death, his connexion with 'Moore's Almanac' must have extended over fifteen years of the period claimed by Mr. Thomas Wright, of Eaton. In all probability it extended over the whole time. What then becomes of Mr. Thomas Wright's statement?

On the other hand, it is difficult to believe that he would have made such strong assertions—assertions which, if false, could easily have been proved so—without some show of reason. It would be interesting to know the nature of Mr. Wright's edition of 'Moore's Almanac,' where it resembled, and where it differed from the 'Vox Stellarum,' as there does not appear to be any copy of his work in either of our great national libraries. Was Mr. Tycho Wing in reality the successor of Francis Moore? Still more interesting would it be to know what became of the original copy of the 'Vox Stellarum' which Mr. Wright declared lay in his study at the time he wrote; into whose hands it passed after his death; and who has it now. And above all his connexions with the Wings, that ancient Rutlandshire family whose members figured for three generations in the almanac world, and his relations with Mr. Pearson, of Birmingham, are matters upon the truth or falsehood of which the curious would be glad to be enlightened, and upon which there must be a good deal of information procurable.

HENRY R. PLOMER.

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EGL—ICICLE.—When I came ten years ago to this retired and undisturbed Warwickshire parish, which claims to be the middle of England, and therefore, like other centres, is motionless and unprogressive, I was puzzled by my old washer-woman—a native—calling my attention on a rimy December morning to the "eagles on the spout"; at the same time she pointed to the house-top. I could, however, see no eagles, indeed no birds, no storks, not even a sparrow.

The natives here consider me weak-minded, as I do not (or rather did not) understand their mixed vocabulary, and I consequently then received no explanation; but I have subsequently obtained the needful instruction from my Sunday-school children, who patronizingly enlighten my ignorance sometimes when I am "good," i.e., tell them stories instead of hearing their catechism. These little teachers opened my eyes by avowing that "eagles

\* See *Antiquary*, vol. ii.



made their jaws ache," and eventually I found that the word *eagle* is here in common use as applied not to a bird, but to the pendent stalactitic teeth of frozen water with which the vicarage roof-gutters, like sharks' jaws, were furnished—in fact, to what we simple Londoners call icicles.

Being recognizedly soft, I was obliged to wonder out this name myself, without the help of our intellectual village giants; and first I fancied that *egles* must have been the midland rendering of the French *aiguilles*=needles, and I was strengthened in my immature theory by the fact that *ai* was by them often, if not usually, pronounced *æ* or *e*, e.g., "pain" is here *pæn*; "rain" is in Wolvey *ræn*; and if so I could see a derivation for *icicle* in *ice-aiguille*, but the *vox-hybrida* after testing proved nought, and I had to fall back on *ickle*, a diminutive form of *ice* (as *pickle* from *pike*), so that the probability seemed to me that the southerner, not recognizing the origin of *ickle*, tautologically reinforced it by doubling the root *ice* into *ice-ickle*.

It is, of course, possible to regard *icle* in *ice-icle* as simply a diminutive suffix, but then this view would not account for the independent substantive word *icle*. For this *icle* or *iggle* or *egle* is a clearly established word in present usage in this district of England adjoining Leicestershire.

Dr. Evans, in his recent 'Dialect of Leicestershire,' gives in his vocabulary *aigle* or *iggle*=icicle. I find also in a note of mine, extracted from a general English dictionary, the word treated as obsolete, thus:—

"*Ickle* (A.-S. *gicel*), probably so closely connected with *ice* as to have the same meaning (cf. *jakle* in North Frisian and *jökul*=glacier in Icelandic, and even the proper name *Heckla*)."

This book gives as an illustration:—

Be she constant, be she fickle,  
Be she fire, or be she ickle,  
Still unhappy is his life,  
That is wedded to a wife.

Cotton's 'Joys of Marriage,' 1689.

I remember also somewhere reading of winter personified having an *egle* hanging from his nose.

B. W. GIBSON.

Wolvey, Hinckley.

**DANCING IN CHURCH.**—The following extract from a letter which I have received from Seville may prove of interest to readers of 'N. & Q.':—

"Yesterday (December 8) being the Feast of the Immaculate Conception, I went to the Cathedral to witness a curious ceremony. I allude to a dance, performed before the high altar by ten boys, in the costume of pages of the time of Philip II. My view of this strange ceremony was limited, in consequence of the massive iron railings and gates which surround the high altar. After listening for an hour to the monotonous drone of the vespers we were aroused to a flutter of excitement by the arrival of the cardinal, who, after kneeling before the high altar in company with a numerous suite of attendants, entered the choir. At this moment music-stands

and music scores were borne within the railings in front of the high altar, and figures began to flit about. Here and there a boy, in page's costume, with the very whitest of shoes, might be seen creeping about; but the realization of our hopes seemed to be as remote as ever. After waiting patiently for another twenty minutes I beheld, to my great satisfaction, some musicians, in plain clothes, enter and take their places, standing before the music desks. At this moment the cardinal with his suite, in whose train were many canons and high dignitaries, passed into the chapel, and after prostrating themselves at the foot of the steps the cardinal seated himself on the right of, but below, the high altar. Meanwhile ten boys—five on each side—faced one another, standing sideways at the steps of the high altar, and began to sing a hymn in praise of the Virgin, being softly accompanied by violins and other instruments. It was the most lovely music that I ever heard. The boys' fine fresh voices were not overpowered but swelled and refined by this sweet accompaniment. While singing they performed a slow and most graceful minuet step—advancing towards each other, crossing, and recrossing in a manner most pleasing to behold. The ringing of this Spanish melody—a minuet tune—afforded me the greatest pleasure, and it would be difficult to describe the sensation which this new and strange experience of church ceremonial had upon my mind. When the choristers had sung the melody twice the orchestra prolonged the air, while the boys, now playing castanets, advanced and crossed each other several times by measured and graceful steps. At the conclusion of the dance they repeated the hymn of praise to the Virgin. When the last notes had died away, the boys disappeared as if by magic, and His Eminence rose, ascended to the high altar, and solemnly pronounced the benediction. Then a curtain slowly closed over the holy sacrament, the cardinal departed, and all was over. I may add that His Eminence had some difficulty in leaving the cathedral. Persons of all ages, ranks, and of both sexes thronged around him to kiss his ring, or to clutch at his robes. I know not whether this enthusiasm was evoked by feelings of personal attachment to the prelate, or whether it was homage due to his high office."

I cannot, perhaps, be accused of ignorance in asking whether the origin of this strange ceremony can be traced. I have heard it rumoured that this diversion was originally created by the priests in order to restrain some Moors intent on plunder. It is said that while the victorious Moors were watching the dance, the priests were actively employed in removing the sacred plate.

Since writing the above I have seen an extract from an Australian paper which throws light upon the concluding portion of the ceremony. It appears that while the orchestra is playing the air, and after the dancing has ceased, the organ breaks softly in upon the band, gradually increasing in volume until at length the band is heard at intervals only, and is finally drowned by the loud thunder of the organ, whose notes make the whole cathedral vibrate. Thus is the triumph of sacred over secular music demonstrated, much to the satisfaction of the faithful. RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

**THE KEYS OF THE BASTILLE.**—The following extracts are from a letter which appeared in the



Galt (Ont.) Reporter, sent to me by the writer, an enthusiastic young Canadian, Mr. Henry S. Howell, of that city. I may add that a photograph of the keys was recently forwarded to Her Majesty the Queen, and has been placed in the Royal Library at Windsor :—

St. Louis, Mo., Sept. 27, 1886.

About seven or eight years ago I saw a statement in the Toronto Mail to the effect that the keys of the celebrated Bastille of Paris, which was destroyed in 1789, were in the possession of a St. Louis locksmith, he having bought them from a French emigrant named Lechastel. It appears that when the great prison-fortress fell, the Governor, the old Marquis de Launay, was dragged out into the street, his head cut off and stuck on a pike, one Lechastel secured the keys, which were also carried aloft through the streets. These keys remained in this man's family until 1859, when a descendant of his came out to America and found himself in very reduced circumstances in this city, where he sold the old relics to Mr. John Hamilton, the locksmith, mentioned above. I had often wished to communicate with him and learn more about these curiosities, but until to-day I could never find his address; and even here I had the greatest difficulty in tracing him up. At last I found the "keeper of the keys," an intelligent old gentleman, who gave me all the information I wanted on the subject, and who eventually accepted the offer I made him to purchase the keys for myself.

Here they are, five in number, the largest looking rusty and old enough to have been used by Hugues Aubriot, the Provost of Paris, who built the Bastille in 1369. It is nearly twelve inches long, and very heavy. The smallest key is of fine workmanship, the pivot hole is shaped like the ace of clubs or shamrock, and is supposed to have belonged to the treasure-room, for Henry IV. kept his valuables in the Bastille.

Lafayette secured the key of the main entrance to the Bastille—the porte St. Antoine—and sent it to Washington, where it is now to be seen at Mt. Vernon. The others, which belonged to the interior part of the prison, were snatched up by this Carwin Lechastel, and held by him as stated; and for the third time they have changed hands to-day.

E. A. P.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

VORSTELLUNG.—What is the best English equivalent for this very useful German word? "Representative image," which I have met with in *Mind*, is long and cumbersome. Prof. Tyndall, in his well-known lecture 'On the Scientific Use of the Imagination,' is hampered all along by the want of a good word to express his meaning. If you have not learnt clearly to distinguish *Vorstellung* and *Begriff*, the splendid edifice of German philosophy totters on its foundation.

A. R.

"MANUBRIUM DE MURRO": THWITEL.—The Hon. Harold Dillon, in a paper published in the *Reliquary* for January, 1887, says that one Alan de Alnewick, in his will, 1374, mentions "unum

cultellum cum manubrio de murro, Anglice *thwetyl*." What was this knife-handle made of? Was it of brier-wood? Mr. Dillon gives no reference; I should be glad to have it. Early instances of the word *thwitel*, its shape and use, would be very acceptable to me.

S. O. ADDY.

DIRGE IN 'DON QUIXOTE'.—In Lamb's 'Specimens of English Dramatic Poets' (Bohn's edition, 1854, p. 525) is the following "Dirge at the hearse of Chrysostom," extracted from 'Don Quixote: a Comedy in Three Parts,' by Thomas D'Urfey, 1694:—

Sleep, poor youth, sleep in peace,  
Relieved from love and mortal care;  
Whilst we, that pine in life's disease,  
Uncertain-bless'd less happy are.

Couch'd in the dark and silent grave,  
No ills of fate thou now canst fear;  
In vain would tyrant Power enslave,  
Or scornful Beauty be severe.

Wars, that do fatal storms disperse,  
Far from thy happy mansion keep;  
Earthquakes, that shake the universe,  
Can't rock thee into sounder sleep.

With all the charms of peace possess,  
Secure from life's tormentor, pain,  
Sleep, and indulge thyself with rest;  
Nor dream thou e'er shalt rise again.

On referring to the reprint edition of 'Wit and Mirth' (London, 1719, vol. i. p. 151), the same dirge, with a few verbal changes, is found, but with a chorus appended, viz.:—

Past is the fear of future doubt,  
The sun is from the dial gone,  
The sands are sunk, the glass is out,  
The folly of the farce is done.

From the facts of Mr. J. A. Symonds ('Shakespeare's Predecessors in the English Drama,' p. 57), quoting the first stanza with special reference to the settled melancholy of the Elizabethan dramatists, and the remarks by Prof. Ward ('English Dramatic Literature,' vol. ii. pp. 571, 572) as to D'Urfey's abilities as plagiarist as well as playwright, it might seem that the original of this very beautiful dirge was to be sought for elsewhere than in D'Urfey. Will 'N. & Q.' kindly assist in the search?

T. B. M.

Portland, Maine, U.S.

ACROMEROSTICH.—Is anything known of the authorship of the following quaint acromerostich on the name Jesus?—

Inter cuncta micans Igniti sidera coel I,  
Expellit tenebras Et toto Phoebus ut orb E:  
Sic cæcas removet JES US caliginis umbra S,  
Vivificansque simul, Vero præcordia mot U  
Solem Justitiæ se Sc probat esse beati S.

Not only do the initial and the terminal letters form the name Jesus, but there is a cruciform Jesus in the centre of the pentastich.

MICHAEL FERRAR, E.C.S.

Newcastle, co. Down.



**WALSH FAMILY.**—Can any one inform me whether there are any descendants, either in England or Ireland, of the ancient families of Walsh of the Mountains and Walsh of Carrickmaine, co. Dublin, who were descendants of David and Philip Walsh, who accompanied Strongbow to Ireland in 1170? I know that in the Irish rebellion of the seventeenth century their estates were confiscated, and that some of them settled in Austria and France. Is there any pedigree of the family?

L. W.

**'AUTHENTIC MEMOIRS OF GEORGE III.'**—Who was the author of an octavo volume entitled 'Authentic Memoirs of our late Venerable and Beloved Monarch George III., &c.' It was published by J. Jones & Co., of Warwick Square, London, 1820, and has several illustrations. On the title-page it is stated to be "by Robert Southy [sic], Esq."

ABHBA.

**WEDDING ANNIVERSARIES.**—I have lately seen a statement that the fifteenth anniversary of a wedding is called a "crystal wedding." The fifth is "iron," the tenth "copper," the twenty-fifth "silver," the fiftieth "golden," and the seventy-fifth "diamond." I believe presents given on these occasions are of iron, silver, &c. When did these distinctions arise; and are any except the twenty-fifth and fiftieth of older use than the last twenty years?

FREDERICK E. SAWYER, F.S.A.

Brighton.

**LOCK OF CROMWELL'S HAIR.**—I find, in Madame Campan's account of the private life of Marie Antoinette, a note:—

"The Queen returned one evening from one of these assemblies very much affected: an English nobleman, who was playing at the same table with her Majesty, ostentatiously displayed an enormous ring in which was a lock of Oliver Cromwell's hair."

It may be that this ring may yet be treasured in that nobleman's family, and this note may perhaps draw attention to so interesting a relic.

RICHARD EDGECUMBE.

33, Tedworth Square, Chelsea.

**THE MEMOIRS OF HAMILTON FROM 1718 TO 1800.**—'Les Couronnes Sanglantes Gustave III., Roi de Suède, 1746-1792,' par L. Léonzon Le Duc, Paris, 1861, p. 21, has this foot-note, "Hamilton a laissé des curieux Mémoires sur les événements qui se sont passés de 1718 à 1800." Have the Hamilton MSS. ever been published in England?—for the British Museum cannot aid me upon this matter. Will 'N. & Q.' kindly assist? B. T.

**CANEL: CANONS.**—What is the meaning of this entry in the 'Promptorium Parvulorum' (t. i. p. 60, ed. Way): "*Canel* of a belle, k. *Canellus*"? According to Ducange, *canellus* is simply a variant form of *canalis*—"Gall. *Canal*, Angl. *Kennel*,

*Rivus plateus*." Does it mean here a groove upon the surface of the bell, such as one sees above and below the "waist"; or may it be the mould in which the bell is cast?

Why are the metallic projections on a bell's crown by which it is attached to the "headstock" called *canons*? Is the term old? Our dictionaries generally seem to ignore it. Mr. Lukis ('Church Bells,' plate i.) gives *ansa* as the Latin equivalent.

CECIL DEEDES.

**KEIM: HORWITZ: MORWITZ.**—Will some correspondent be good enough to give me the origin and meaning of these surnames, and inform me if these families are armigerous? I cannot find any armorial bearings for them in "Rietnap."

PATRONYMICA.

Philadelphia, U.S.

**THE FAMILY OF JOHN HAMPDEN.**—

1. Can any of your readers supply information respecting a Charles Hampden (or Hamden), of the Buckinghamshire family, who emigrated, and was buried at Christ Church, in Barbadoes, October 11, 1686?

2. It appears from wills that some of the Hampdens, or Hamdens, were connected with City companies:—Silvester (ob. 1669) was an "Embroiderer"; Richard (ob. 1662) was "of the Drapers' Company," and a "Packer"; Richard and John (ob. 1674) were "Merchant Tailors." I am anxious to know whether the name occurs elsewhere on the registers of these companies. Would it be permissible to have them searched and extracts made?

C. E. HAMPDEN.

Cradley Rectory, Great Malvern.

**HANNA AND HANET.**—On p. 100, vol. i., *Ulster Archaeological Journal*, I find the sentence, "This part of the county is now inhabited by such names as Hanet (who Scotticized their name to Hanna)," &c. Can any one kindly give me information as to the origin and genealogy of this family, and the date of change of name, crest, motto, arms, or other data?

CAPT. HANNA, R.A.

Campbeltown, Argyle, N.B.

**NOWEL.**—On Christmas Day, at St. Paul's, Knightsbridge, we sang an old English hymn, the burden of which ran:—

Nowel! nowel! nowel!

Born is a King in Israel!

*Noel* in mediæval France was a cry of public rejoicing. Was *nowel* so used with us? A. R.

Gomshall.

**GILBERT ABBOTT À BECKETT.**—What were the names of his parents? According to the 'Dict. of National Biog.,' vol. i. p. 31, his father, William à Beckett, was a member of Gray's Inn, but no mention is made of his mother. The father's name, however, does not appear among the counsel, &c., in the



**Law Lists** for 1810 and 1811, though one William à Beckett, of 20, Broad Street, Golden Square, figures in the list of attorneys. According to the Westminster Schooladmission-book, Gilbert Abbott à Beckett was born on Feb. 17, 1811. Was Thomas Turner à Beckett, who, according to the same authority, was born on Sept. 13, 1808, an elder brother of Gilbert Abbott à Beckett?

G. F. R. B.

**AVALLON.**—During my recent reading I have repeatedly come across references to the Vale of Avallon. I am anxious to know as much as I can about this semi-mythical place, or rather I should say this vale, around which so many stories and legends seem to crowd, some possibly founded on fact and others the growth of poesy. I have looked up one or two books of reference, but none throws much light on the subject. To make it possibly easier for some correspondent possessing the requisite knowledge, I will tabulate my queries as follows:—

1. What was the origin of the name, and how did the district (if there is one in fact) become the centre of the myths?

2. Who is the chief hero in connexion with the myths?

3. Where could I find a list of references of passages in ancient and modern literature referring to or making mention of the vale?

4. If the "kind correspondent" is not aware of a list of references, what modern poet has laid the venue of any of his poems (besides Tennyson) in the district referred to? AGNESE BANNATYNE.

**MISSING COURT ROLLS OF THE MANOR OF ATHERSTONE, WARWICKSHIRE, PRIOR TO 1547.**—Can any one kindly give me any information where the missing rolls are likely to be found? A survey held in 1547, by order of Henry, Marquess of Dorset, is the first record held by the lord of the manor.

ATHERSTONIENSIS.

**ROCKABILL.**—What is the derivation of the name of the Rockabill Lighthouse, near Lambay Island, a little to the north of Dublin? I see that there is a similar outlying rock on the north coast of Brittany, near the Heaux de Brehat, called the Roch' Ar Bel, which is doubtless the same word.

MAURICE BARNARD BYLES.

3, Princes Gardens, Kensington, S.W.

**HEINEL.**—

Lend me your hands.—O! fatal news to tell,  
Their hands are only lent to the Heinel.

Where can I find an account of Heinel, alluded to by Goldsmith in an 'Intended Epilogue to "She Stoops to Conquer,"' *ut supra*? Cunningham's edit. of 'Works,' i. 129.

H. S. A.

**DES BAUX, DUKES OF ANDRIE.**—I should be liged if any of your readers could give, or tell me

where to search for, information respecting the Des Baux, Dukes of Andrie, in the thirteenth and fourteenth centuries. I have consulted Père Anselme and Count Litta with result as noted:—

Bertrand des Baux, Count—Beatrice of Sicily, ob. 1320  
of Montcayoux, Count  
of Andrie.

Francis des Baux, =Margaret of  
Duke of Andrie, Tarento.

Francis des Baux, Duke of—Sueva or Justine, dau. of  
Andrie, Count of Monte-  
cagliosa, Nicolas Ursines, Count of  
Nola, sister of Raymond  
Ursines (Orsini), dit le  
Baux, Prince of Tarento  
and Duke of Andrie.

Peter of Luxembourg=Margaret.

I am unable to tell whether the two Francisas mentioned are one twice married or father and son.

PER SILVAS.

**ROBERT JONES'S 'MUSES GARDIN OF DELIGHTS,' 1610.**—I should be much obliged to any reader of 'N. & Q.' who will tell me where I can see a copy of this song-book of Robert Jones. Beloe, in the sixth volume of his 'Anecdotes,' 1812, quotes from a copy which was then in the library of Lord Stafford. I am very anxious to trace this copy. The book is not in the British Museum, the Bodleian, or the library of the Royal College of Music. Rimbault had never seen a copy.

A. H. BULLEN.

**MACAULIFFE AND FORTESCUE FAMILIES.**—Can any of your genealogical readers inform me where I can find complete pedigrees of the families of MacAuliffe and Fortescue respectively? Tabular preferred.

M. V. PAYEN PAYNE.

University College, W.C.

**CHARLES ERSKINE, LORD JUSTICE CLERK.**—Can any reader of 'N. & Q.' given me information on the three following points: (1) Where was he educated? (2) Where was he buried? He died at Edinburgh on April 5, 1763. (3) Is there any portrait of him in existence?

G. F. R. B.

**IVORY SCULPTURED MEDALLION PORTRAITURE.**

—Is this an art now carried on in England; and, if so, by whom? If extinct, when did it become so?

W. L. K.

**SWITHLAND CHURCH, LEICESTERSHIRE.**—Can any of the readers of 'N. & Q.' tell me where I can see views of this church as it was, say, two hundred years ago?

W. L.

**RODMAN FAMILIES.**—John Rodman, a Quaker, of English descent, was banished from Ireland in 1655 for not taking off his hat when called into court as a witness. John Rodman died in Barbadoes in 1686. Descendants are numerous in America. In the north of Ireland the name is common, and it is found in Scotland and in England. The names Rodman, Redmond, Roddeo,



and probably other forms, have been sometimes used interchangeably with Rodman. Genealogical information will be thankfully received by

WILLIAM WOODBRIDGE RODMAN.

New Haven, Connecticut, U.S.

#### AUTHORS OF QUOTATIONS WANTED.—

Speaking of the rights and privileges of the animal and insect world, some lines say:—

In the spacious fields they are privileged,  
But if man's convenience, health, or safety interfere,  
His rights are paramount, and must extinguish theirs.  
Can any of your readers tell me where these lines are to be found?

A. POPE.

#### Replies.

WOMAN: LADY.

(7th S. ii. 461; iii. 10, 135.)

Without venturing to follow Mr. F. A. MARSHALL's interesting endeavour to clear up one remarkable use of the word *woman* which has long been a puzzle and a stumbling-block to many, I am induced by his comparison of the words to quote a statement more than 130 years old, which, I think, will surprise many people. What Mr. MARSHALL justly stigmatizes as "the snobbish tendency to call every person in petticoats a lady" certainly seems to me, and I find it generally so treated in the social conversation of the day, to have grown up within one's own memory. Shop-girls were certainly not called "young ladies" a few years ago. Nevertheless the attempt had succeeded sufficiently a century and a half ago to shock the writer of a "society paper" into making a sweeping statement about it which could hardly be over-stated at the present day. "Strafpredigten malen immer grell," says the German proverb. The declaration must be exaggerated to some extent. Still, I do find the case stated thus in a number of the *Connoisseur* for 1754 (p. 259): "The sex consists almost entirely of Ladies. Every Joan is lifted into a lady. The maid and the mistress are equally dignified with this polite title." At p. 261 it is further stated, "Every married woman now becomes a 'lady.' There are no 'wives' now." It is noteworthy that this latter custom has entirely fallen into abeyance. I remember some years ago, in the days when, in announcements of births, the happy mother was always designated as "the lady of —, Esq.," a near relative of my own, addicted to coursing, found it one morning stated in the *Field*, to his astonished amusement, "Mr. —'s Lady, of five pups"—"Lady" in this instance being the name of one of his greyhounds, a favourite of the day with the sporting world.

The anomaly Mr. MARSHALL points out, that the only use of the word *woman* that annoys us is when it falls on us in the vocative case, is true enough. But at the same time it must be observed at *lady* in the vocative case is nearly as jarring.

In fact what he says of the one would apply to the other: "No one.....would address his mother, his wife, or his sister" as *lady*, any more than as *woman*. In fact, the use of the word in this form is, in my experience, entirely confined to hansom cabmen; and when they say, "Thank y', lady," it always has a grotesque sound. One thing, however is more irritating, and that is the *madam* and *madame*—corrupted, as many will recognize, into *mod'm*, in one particularly obsequious "establishment"—with which shop-people bespatter us at the present day. A crown of thorns and a reed sceptre seem to lurk in it. True politeness was better expressed in the deferential tone of the unobtrusive, scarcely uttered, *m'm* of former days.

But where the shoe really pinches is in the attempt to obliterate one particular class distinction. If all are obliterated, well and good. We know what that means. They will all come back by the force of events to-morrow. But why should we tamely accept the extinction of one, and that one the most rational of all, while the rest exist? We will say A. is a barmaid or a shop-girl, who came out of the dunghill yesterday, and will probably return to it to-morrow. B. is a woman descended of a hundred ancestors of highest refinement and social distinction, *nobile senas tituli*. C. is an actress or a governess, whose husband, being either rich or shrewd, or both, gets a title of some sort or other. Or say, even, that C. is a woman of really noble lineage, and admirable in every way, and that A., too, is of unimpeachable character. Nevertheless, even so, surely B. is nearer to C. than to A. Surely there is a greater social distance between a fishwife and the "lady" of a county gentleman than between that lady and any peeress in the realm, and yet "there is a great gulf fixed" between B. and C. which is *infranchissable* (*verbum desideratum*!), while that between A. and B. is allowed to be filled up with mud and obliterated!

R. H. BUSK.

DRAWON asks, "Are there separate words for *woman* and *lady* in Hebrew?" Turning to the LXX., I find that *κνρία* is used to represent the Hebrew נָשִׂיָה, which in the A.V. is translated *mistress* and *lady*, and *יְהוָה* is used for אִשָּׁה, which refers to *woman*, irrespective of age, rank, or relationship. These two words should be looked at in a good Hebrew concordance (e.g., Bagster's if possible).

It may not be amiss to point out that *κνρία*, which only occurs in 2 John 1, 5, is regarded by many, and on good grounds, as a proper name. Griesbach (Bohn's edition) prints it with a capital, and in the French version of Dr. Segond it is also treated as a name.

ROBERT F. GARDINER.

Our Lord most probably did not use the Greek word *γυναι*, though this may correctly translate



His vernacular word. Whatever its classical use, *γυνή* as a Scriptural word is of more concern. The Septuagint uses it in the history of Adam and Eve before their fall and in the great prophecy, Gen. iii. 15. In the Canticles it is used vocatively thrice in praise (i. 8, v. 9, vi. 1). It is used for Sarah (Gen. xvi. 3), and for the virtuous woman (Prov. xxxi. 10), and it is habitually, if not invariably, the term used for *wife*. That our Lord could have used a word that was not in itself honourable, whether at Cana or on the cross, is surely inconceivable. But His word was almost certainly not the Geeek, but the Syriac (*Anattho*), as was that other cry, St. Matt. xxvii. 46; and this Syriac word of the New Testament is the honourable term for *wife*—St. Luke i. 18 (Elizabeth), iii. 19 (Herod Philip's wife); St. Matt. xxvii. 19 (Pilate's wife); Acts xxv. 24 (Felix's wife). Another Syriac word (*Neshe*) for *wives*—here rather *women*—is used in Ephesians v. 22—a mere dialectic variety of the Hebrew נָשִׁים, used in Gen. iii. 15 and the context—but after v. 22 the proper word for *wife* (*Anattho*) occurs six times. In answer to DRAWON's question, I note that there are different words in the Hebrew for *woman* (אִשָּׁה) and *lady* (נָכְרָה and נְכִינָה, Gen. xvi. 4, 5, 9; Prov. xxx. 23; Isaiah xlvii. 5, 7; 1 Kings xvii. 17), but the latter are in the sense of worldly station, as *mistress* or *ruler*, rather than as *lady* is now used, or as our Lord could have used it of His blessed mother on earth. The Septuagint translates both נָכְרָה and נְכִינָה by *κυρία*, except in Isaiah, where, for the *lady* of the A.V., occur *ἰσχυς* and *ἀρχουσα*. It is worthy of notice that in St. John's second Epistle the Greek *κυρία* (*lady* in A.V.) is in the Peshito version naturalized as a Syriac word, so that our Lord might have used *lady* in the vernacular, but He did not.

W. F. HOBSON.

Temple Ewell, Dover.

In reply to M. H. P., I may say that in a Lincolnshire parish I know, while the principal shopkeepers and farmers and the professional men were called *Mr.*, the smaller farmers, craftsmen, and "working classes" went by their Christian names till about 1863, when a new vicar came from a town in Yorkshire. He it was, I think, who introduced the fashion of calling everybody *Mr.* and *Mrs.* It rapidly spread, and now for some time the scavengers employed by the Local Board have been called *Mr.* Domestic servants commonly have their letters addressed *Miss*, even by their employers. Gentlemen are not usually called *Mr.* by the "working classes"; they would say, "Mr. Brown's gone for to tek Constable ashes away." Mrs. Brown would, of course, be "That there lady," and Mr. Brown, "Th' gentleman w' th' cart." All married women are called *Mrs.*, even if ladies; but if widows "living independent," they often have the style and title of "Lady

So-and-so." In like manner, should Mr. Brown aforesaid ever be enabled to "live retire," he would at once acquire the title of "Gentleman Brown."

E. G.

Are there separate words for *woman* and *lady* in Aramaic?—which is supposed by some, Delitsch included, to be the language spoken by Christ and His disciples, and probably by His parents.

NELLIE MACLAGAN.

"CROYDON SANGUINE" (7th S. ii. 446; iii. 96).

—DR. BRINSLEY NICHOLSON's communication on the above expression is very interesting, if only because it adds three other instances of the occurrence of this rare and obscure phrase. It is only by readers of our old English literature carefully noting every occurrence of a rare word or phrase that we can arrive at any certainty as to its meaning. But I cannot agree with Dr. NICHOLSON altogether in the deduction that he has made from the passages in N. Breton in which this phrase occurs; nor do I think that—probably owing to my not having expressed myself clearly enough—he has quite understood my former note. What I meant to say was that the meaning of the expression, in the earliest passage in which it seems yet to have been found—namely in 'Damon and Pythias,' 1571—is that mixture of black and red which is seen in the face of the smutty collier. Here I may say that I cannot understand, unless there is some misprint in Dr. NICHOLSON's communication, what he means by the following sentence: "So far as we yet know, Harrington's is the earliest example we have, unless 'Damon and Pythias' be of 1596 or earlier." Surely Dr. NICHOLSON cannot have forgotten that 'Damon and Pythias' was printed in 1571, and is supposed to have been acted even earlier! How can he, then, for one moment suppose that Harrington's is the earliest example of the use of the word? Till an earlier instance can be found, I think we may fairly conclude that the first occurrence of "Croydon sanguine" is in Edwardes's play of 'Damon and Pythias.' Dr. NICHOLSON is quite wrong in saying that I ever intended to maintain that an East Indian ayah was of a ruddy complexion; but what I did maintain was that, from having been originally applied to a fresh-coloured smutty-faced collier, "Croydon sanguine" was used to indicate what I have described as a ruddy brunette. The first passage quoted from Breton by Dr. NICHOLSON seems to me to support this conjecture. I mean where the author is speaking

Of Hob and Sib, and of such silly creatures  
Of Croydon sanguine and of home made features,

now surely "Croydon sanguine" could scarcely mean "sallow" here; is it not much more likely that it means that kind of complexion found in conjunction with "home made" features, especially in those



who live a great deal in the open air and work with their hands? They are generally much browned or tanned by exposure, and have a fresh, ruddy colour. The prejudice against anything like a dark complexion in the Elizabethan age is very remarkable; and Dr. NICHOLSON must know at least scores of instances in which the word *black* was applied to complexions which were no more black than that of any pretty brunette one may see in society nowadays. Whether this prejudice was simply a compliment to Queen Elizabeth, who affected light hair and a pale complexion, or whether it was owing to the hatred against the Spaniards which had grown up during the reign of Mary and increased at the time of the invasion by the Armada, or whether it was founded on some popular superstition, it is not for me to say; but that this prejudice did exist there is no doubt; and so from being applied to persons of dark complexion and more or less ruddy cheeks, the expression, "Croydon sanguine" may have been used only for those of dark or brown complexion. The quotation No. 3 of Breton which Dr. NICHOLSON gives, in which "Croydon sanguine" is used apparently in connexion with bears, certainly seems to show that, in that case, it implied no element of ruddiness; but assuredly they were brown, and not black bears in the Paris Garden; and Dr. NICHOLSON must be aware that brown is a mixture of black and red. I quite agree with him that there is "no ruddiness in seacoal," any more than there is in charcoal; but no less certainly there is no black in *sanguine*, a word which most emphatically implies a blood-red colour, and never appears to be used in a complimentary sense. If "Croydon sanguine" were meant to be ironical, I should have expected rather "Croydon pale," or "Croydon fair."

I may add one quotation which bears out my interpretation of "Croydon sanguine," and which I came across the other day in "Faire Em," I. iii. 206, 207:—

Ill head, worse featured, uncomely, nothing courtly;  
Swart and ill-favoured, a *collier's sanguine* skin.

(Simpson's 'School of Shakspeare,' vol. ii. p. 416.) I think here that a "*collier's sanguine* skin" must mean that kind of complexion which I have tried to describe, and of which Dr. NICHOLSON will see the best illustration at the mouth of a coalpit, just as the colliers, having concluded their day's work, are starting on their way homewards.

F. A. MARSHALL.

8 Bloomsbury Square, W.C.

THACKERAY'S 'ESMOND,' ED. 1886 (7th S. iii. 46).—I am very desirous of defending the reputation for accuracy of my favourite novelist against one, at least, of the charges of anachronism preferred by your very respected contributor—my old acquaintance by his appearances in your columns—JAYDEE.

I know the Tower of London well—every inch of it—and very, very few months at a time have elapsed, from my first period of intellectual perception, without my feet having trodden its grey old pathways, without my mind having, from personal inspection, assimilated some new old fact in its wonderfully interesting history.

I am not old enough to remember, from personal observation, the removal of the menagerie in 1834, but I perfectly recollect the moat before 1843, when it was—as a moat should be—filled with water. It is, I suppose, needless to remark that at no period in the long history of the triply designated palace-fortress-prison were "great lions and bears" located in the moat; but I submit that, if we reduce Mr. Thackeray's offence from the grave quality of an exhibition of historical ignorance to a simple piece of inadvertence in overlooking an omission of punctuation in a proof or revise, we can readily reconcile the text as quoted with fact as ascertained. Briefly, the insertion of a comma after the word "lions" exculpates the novelist from the charge brought against him by JAYDEE.

Harry Esmond goes to London, and when there is taken (as every provincial visitor of position was taken) to see that renowned place of arms the Tower, "with the armour and the great lions and bears in the moat"; read, "with the armour and the great lions, and bears in the moat."

Of course, everybody has heard of the ancient 1st of April joke, the circulation of a fictitious card of invitation, an admission to the Tower "to see the lions washed in the moat." This, I have been informed—and my memory is stored with instances of Tower of London experiences, related to me in the first person by those who could vouch for the occurrences of a century past—originated from a custom of the warders formerly deriving perquisites from the liberality of country *gobemouches*, who "tipped" them to "see the white bears fed." To see the larger carnivora dine at the "Zoo," to behold the diving birds and seals fed at our numerous aquariums, are still advertised attractions. Formerly the Polar captives found their ichthyological repasts in the Thames itself; but for a couple of centuries before the removal of the animals in 1834 the increasing traffic of the river and the enhanced profits to be derived by an exhibition in a more limited area induced the bearwards to feed their charges *coram populo* (the public who paid) in the moat with fish thrown in at stated hours.

Harry Esmond, then, saw the armour (in the armouries), the lions and tigers and leopards, and hyenas and brown bears (in the lions' "tower just within the spur-gate"), and the polar bears fed, diving for fish, in the moat.

Originally—first acquired by Henry III.—the sole representative of the Polar bear was a speci-



men "from Norway, for which a stout cord was provided, that he might fish in the Thames" ('Authorised Guide to the Tower,' by the Rev. W. J. Loftie). During the eighteenth century I believe the guide books refer to two Polar bears as being on view, and they, as I have said, used to feed swimming in the then amply flooded moat.

NEMO.

Temple.

ST. ERCONWALD (7th S. iii. 69).—After the destruction of St. Paul's Cathedral by fire in 1087, the body of St. Erconwald (which Jerome Porter, in his 'Lives of the English Saints,' tells us remained uninjured by the flames, the pall which covered it not even being scorched) was removed from the middle of the church by a solemn translation November 14, 1148, and deposited above the high altar on the east wall. Dugdale, in his history of this cathedral, describes the riches and numerous oblations which adorned the shrine of St. Erconwald, but makes no mention of it after 1533, nor is any further account to be found of it in other records of the cathedral. It is open to conjecture whether in the heat of party strife at that time the tomb was devastated and its contents destroyed, or whether, on the other hand, the remains were conveyed to a place of safety by those to whom they would be an object of veneration.

RITA FOX.

1, Capel Terrace, Forest Gate

I possess an old print ("W. Hollar, fecit, 1653") showing this shrine in good preservation, and surrounded by somewhat heavy wrought iron railings. The print is headed "Clausura circa Altare S: Erkenwaldi. sub feretro ejusdem." Some arms are engraved upon the top left-hand corner of the plate. These are surrounded by a martyr's palm, but they do not appear to be the proper arms of the saint in question if Husenbeth's rendering is correct. In Dr. Jessopp's third edition of Husenbeth's 'Emblems of Saints' (page 18, "Saintly Arms") S. Erkinwold's arms are illustrated, and thus described:—"Azure, a saltier argent between two mitres in pale and two crowns in fess or (Harl. MS. 5852)."

HARRY HEMS.

Fair Park, Exeter.

MR. LOVELL should refer to Walter Thornbury's 'Old and New London,' vol. i. p. 236, where he will find all particulars relating to the saint and his shrine.

MUS URBANUS.

There is a full account of St. Erkenwald, from the pen of the present Bishop of Chester, in Smith and Wace's 'Dictionary of Christian Biography.' For the saint's posthumous history the following original authorities are cited:—'M. Westm., p. 245; Dugdale, pp. 20-2; *ibid.*, p. 113; Simpson's 'Statutes of St. Paul's,' p. 393; Haddan and Stubbs's 'Councils,' vol. iii. p. 161; 'Mon.

Moguntina,' pp. 166-7; 'Mon. Angl.,' vol. i. p. 426; 'Vita S. Erkenwaldi,' printed by Dugdale, and some other references.

EDWARD H. MARSHALL, M.A.

Hastings.

SHELLEY'S 'PROMETHEUS UNBOUND' (7th S. iii. 10).—In the last line of the passage quoted "she" is an evident misprint for *they*, the "fragments of sea-music," the tears caused by which Ione "shall smile away."

ROBERT STEGGALL.

ADDITIONS AND EMENDATIONS TO 'NEW ENGLISH DICTIONARY' (7th S. iii. 104).—MR. SYKES is evidently a gentleman of such varied and extensive reading, as well as careful and accurate observation, that he would earn the gratitude of all interested in the 'Dictionary' if he would send a batch of slips to Dr. Murray every month or so, unless, however, he be helping in that way already. They would surely come in useful as the work progressed; and although the future parts would not afford such a "happy hunting ground" for some, they would be more complete and useful for all time. As "M.R.C.S." MR. SYKES needs not to be reminded how much better it is to prevent what is incurable while yet there is opportunity than to regret it when too late. All slips which go to Dr. Murray are pigeon-holed in proper alphabetical order, and duly considered when their time comes. It has afforded me very great pleasure, while hunting through Part II., to "spot" several quotations which I sent, and which have come in exceedingly well. For example, I may mention those for "Base," p. 687, col. 3, C. i., 1602, 1624, which I happened to come upon in casually looking at the register, and at once posted off, just, as it happened, in the very nick of time to get in. Or again, "Arras," 4, 1485; "Avoid," i. 3, 1521; "Avoirdupois," 2, 1485; "Axle-nails," 1485; "Back," iii. 7, 1341; "Baselard," c. 1500; "Bat-tell," 2, 1706. If ten or a dozen more readers such as MR. SYKES would adopt this plan, which I have steadily pursued since the first, the benefit to the 'Dictionary' would be incalculable. It is simply amazing to me, as well as to others, to see what Dr. Murray and his staff have been able to do for us already. To expect "perfection" in such an undertaking is absurd. To keep back any portion of the work till the editor himself thought it incapable of improvement would be to postpone publication till the Greek kalends. And how great a loss to English literature this would be MR. SYKES would be the first to admit. But every slip sent in time may be of use, and I am sure there are many readers of 'N. & Q.' who might render real help by posting off a few miscellaneous slips now and then, even if they did not read books for 'Dictionary' purposes. The motto "When found, make a note of," is particularly applicable to many eligible quotations that one



comes across from day to day—such, for instance, as that for "Carpet" (7th S. iii. 105); these can easily be copied on slips and sent to Dr. Murray from time to time. The slips should be in size about 7 in. by 3½ in., and should have the word in the top left corner and the date of its use in the right, then the title of the book and date of publication, and lastly the quotation. The two dates are, of course, only required when a document of a certain date is printed at a later period.

J. T. F.

Bp. Hatfield's Hall, Durham.

*Brahmines as Female of Brahmin.*—Permit me to correct H. P. LE M. (7th S. ii. 238) by stating that the author of 'The Old Pindaree,' Sir Alfred Comyns Lyall, is still (January, 1887) the Lieut.-Governor of the N. W. P. of India. The lines cited by your correspondent have also been wrongly quoted. The authorized version is:—

My father was an Afghan, and came from Kandahar,  
He rode with Nawab Ameer Khan, in the old Mahratta  
war,  
From the Deccan to the Himala, eight hundred of one  
clan;  
They asked no leave of King or Chief as they swept o'er  
Hindustan.  
My mother was a Brahmanee, but she claved to my father  
well;  
She was saved from the sack of Julesar when a thousand  
Hindoos fell:  
Her kinsmen died in the sally, so she followed where'er  
he went,  
And lived like a bold Pathanee in the shade of the rider's  
tent.

ALD. O.

Lucknow.

**HERALDIC: MCGOVERN OR MACGAURAN CLAN** (7th S. ii. 109, 394; iii. 56).—I have watched the references of J. B. S., MR. STANDISH HALY, and C. (S. K. to this sept with great interest, and should feel grateful to any of your readers if they could throw any light on its armorial bearing. Some years ago I visited the ancient barony Tullaghaw, co. Cavan, of which the McGoverns were the lords and chieftains, and was given to understand by some of my tribesmen that the coat of arms was composed of one lion passant and two rampant lions gules, surmounted with a crown in centre, the crest being a demi-rampant lion gules, with the motto "Vincit veritas"; but on studying the authorities with my co-author of the small brochure entitled 'A History of the McGovern Clan,' we came to the conclusion that these could not be the arms, owing to the name endorsed thereon, viz., McGowran, which can hardly be accepted as being identical with the above names.

The suggestion put forward by MR. HALY, that the ancient heraldic books or MSS. had been taken from Ulster's office by Sir James Terry to France in 1690, may be correct. It is certainly a great omission on his part not to refer to such a well-

known clan in his list (which I have not seen) but that the sept is of Scottish descent, as is inferred by Lord Stair in his schedule (Lower's 'Patronymica Britannica'), is quite unsupported by any historical evidence; and, on the contrary, is proved by the greatest Irish authority, viz., the "Four Masters," to have derived its origin from Bryan, King of Connaught, in the fourth century, son of Eochaidh Minghmedhoin, who was monarch of Ireland from A.D. 358 to A.D. 366, and was of the race of Heremon (*vide* Connellan).

The barony of the clan appears in a map annexed to Connellan's translation, from which I extracted the plan attached to the small history referred to. In Lewis's 'Topographical Dictionary,' Ireland, 1837, p. 316, it is stated that the barony of Tullaghaw (Tullaghaw) is situated "between the counties of Fermanagh and Leitrim, generally known as 'the Kingdom of Glán,' but more properly called Glangavlin, or the county of the MacGaurans. It is about 16 miles in length by 7 in breadth, and is densely inhabited by a primitive race of MacGaurans and Dolans, who intermarry and observe some peculiar customs. They elect their own King and Queen from the ancient race of MacGauran, to whom they pay implicit obedience. Commissioners were sent in Queen Elizabeth's reign, 1584, and the whole territory of Cavan was partitioned into seven baronies (p. 314), one being assigned to the sept MacGauran."

"On the confiscation of six counties in Ulster in the reign of James I. the county Cavan was planted with British colonies and the MacGaurans received one thousand acres."—Connellan.

The barony is now peopled by a few professional men and large farmers; and with these there is a numerous peasantry forming the clan. The religion is certainly Roman Catholic, and the sept is proud of having had two bishops and an archbishop. Sir Bernard Burke does not refer to the name in his 'Genealogical Peerage,' 1883, but gives the name of John McGauran (p. 1547) as the bolder of the Victoria Cross for valour, Indian Mutiny, 1858. I am in communication with some of the tribe to supply data for an addendum to the pedigree which Mr. O'Hart (author of O'Hart's 'Irish Pedigrees') is desiring of obtaining.

JOSEPH HENRY MCGOVERN.

89, Victoria Street, Liverpool.

**BIBLIOGRAPHY OF COLLEY CIBBER** (7th S. iii. 21, 96).—An allusion in the 'Colley Cibber' article to a forthcoming "Bibliographical Account of Theatrical Literature" reminds me that I have four roughly bound volumes, two of which are lettered respectively, "Elliston's Papers, 1797-1800," "Elliston's Papers, 1801-1803." These and the other two volumes consist of a large number of letters to and from R.W. Elliston, referring chiefly to the many theatrical speculations in which he was concerned, both in London and the provinces. There are offers of premises and applications for engagements, applications for money and receipts for the same, cheques, accounts for work done or



goods supplied, and a variety of other matter, but principally manuscript. They date from 1797 to about 1824.

GEORGE POTTER.

Grove Road, Holloway, N.

PASSAGE IN NEWMAN WANTED (7th S. iii. 47).—This is a passage to which Cardinal Newman himself gives prominence by quoting it in his 'Apologia' (part iv. p. 146, London, 1864; ed. ii. p. 68, Lond., 1875). It originally occurs in the introduction to the 'Prophetical Office,' "the subject of which volume is the doctrine of the *Via Media*, a name which had already been applied to the Anglican system by writers of name" (u. s. p. 148, p. 68). Cardinal Newman refers to the volume as above, but the full title is 'Lectures on the Prophetical Office of the Church.'

ED. MARSHALL.

Refer to the introduction to Newman's 'The Prophetical Office of the Church viewed relatively to Romanism and Popular Protestantism.' The passage is quoted again by Cardinal Newman in his 'Apologia,' pp. 63 and 69 (Longmans), third edition.

T. T. HUDSON.

Croydon.

[Other contributors are thanked for replies to the same effect.]

GARNET AS A CHRISTIAN NAME (7th S. iii. 10, 78).—Your first correspondent at the second reference states that "garnet, in any form, is a variant of *granum*, seed." This is not the opinion of Mr. Robert Ferguson with regard to the word when it is used as a surname. In his 'Surnames as a Science' (p. 51) he derives Garnett from *gar*, signifying spear, and *noth*=bold, and cites O.G. *Garnet*.

F. C. BIRKBECK TERRY.

By coincidence, there is a person of the Christian name inquired for mentioned in the *Evening News* of Jan. 12, p. 3, col. 3.

R. H. BUSK.

CONTRIBUTIONS TO A HISTORY OF THE THAMES (7th S. i. *passim*; ii. 484; iii. 30).—J. J. F. would contribute a most interesting article to 'N. & Q.' if he would give the exact particulars of the disinterment of the man in full armour between Chertsey and Shepperton. I am surprised he should have a doubt about it.

F.S.A.Scot.

PICKWICK (7th S. ii. 325, 457; iii. 30, 112).—Pickwick is a local surname. Probably the following is the earliest entry, "William de Pikewike," co. Wilts, A.D. 1273, Hundred Rolls. When at Bath Mr. Pickwick was not far from the home of his ancestors.

C. W. BARDSLEY.

Ulverston.

'PICKWICK,' FIRST EDITION (7th S. ii. 508; iii. 75).—I think Mr. MORRIS's conjectures as to the peculiarities denoting a first edition are wrong. I have before me a first and a later edition, but the

marks he mentions as indicating the first edition are found in my later, and not in the first, and there are many others which show that the plate was worked over almost everywhere. In the first edition the *G* of Granby is a *C*, and the *B* quite different. Almost all the hatching on the cat in the frontispiece is taken out in the late edition, and nearly every face is reworked. As mentioned by C. E., the *H* of "Hall" is corrected in the later version, "the one with "Phiz" feet." As to the increase of the number of copies sold, it is to be remembered that the frontispiece and title would not be issued at the beginning, but at the end of the publication.

G. F. BLANDFORD.

INCORRECT CLASSIFICATION OF BOOKS (7th S. ii. 166, 275, 317, 473).—In the catalogue of the N.C.O. library at Woolwich, some years ago, Disraeli's 'Irwin [sic] in Heaven' appeared among works on theology.

W. J. GREENSTREET.

Hull.

"THE ROARING FORTIES" (7th S. iii. 129).—Charles Kingsley, I believe, used this expression in 'At Last.' The first time I left England for the far south I found, to my sorrow, that the "roaring forties" extend from latitude 40° N. to 50° N. Speaking as a landsman, I should call this the zone of storms, so far as the Atlantic is concerned, for there "the sea and the waves" are almost always "roaring."

J. M. COWPER.

Canterbury.

The rough part of the North Atlantic, crossed on the passage to the ports of the United States, between 40° and 50° N. latitude.

D.

This name has its origin in the circulation of the terrestrial atmosphere. Under the ecliptic or apparent path of the sun over the earth, the sun's rays, which pass through the atmosphere without heating it, are radiated from the earth so that the lower strata of air become heated to a very high degree, expand and rise like a dome or huge blister. From the upper surface of this blister the cool upper strata flow off towards the poles, and descend to the earth's surface about latitude 35° to 40° in either hemisphere. But in arriving at a region where the velocity of the earth's surface is less than at the region of maximum velocity whence they started, these currents retain the high velocity towards the east which they received in the region of maximum circumference. Consequently the whole atmosphere in these latitudes (35° to 40°) or at least that layer of it of which we are sensible, flows in the northern hemisphere in a general direction from W.S.W. to E.N.E., in the southern hemisphere from W.N.W. to E.S.E. In the former the current is much interrupted by continents and the fluctuations of temperature caused by the alternation of land and water; but in the southern hemisphere so steady and persistent is the current



throughout the year that, although it never amounts to a gale, it is a sufficiently strong wind to have caused these latitudes to be known to seamen as the "roaring forties." HERBERT MAXWELL.

I believe the correct rendering ought to be the "rolling forties." I have often heard the latter expression, and it very correctly expresses the nature of the seas to be met with in the forties, north latitude. Owing, I suppose, to the configuration of the countries which form the boundaries of the North Atlantic, at certain times the rolling motion must be felt to be believed. I have seen a vessel roll in such a way as to cause alarm, with the sea perfectly calm. APPLEBY.

I am indebted to a naval friend for the following information: "The roaring forties" is a term generally understood by sailors to apply to that part of the Southern Ocean between the latitude of forty and fifty degrees, extending from the Cape of Good Hope to Australia. The wind always blows from the westward in these latitudes, but stronger and steadier south of forty degrees; and while the timid navigator, running his easting down when bound to India, China, or Australia, keeps within the thirties, and makes a comfortable but long passage, the bolder seaman dips into the 'roaring forties,' and under reefed canvas bowls along with gratifying speed, and makes a shorter passage, though, of course, with less comfort and greater anxiety. I have known this term applied to the same latitude in the Atlantic Ocean, but am of opinion that it is more strictly applicable to the Southern Seas." CELER ET AUDAX.

JOHN DRAKARD (7th S. iii. 89).—John Drakard was a bookseller and printer in the High Street, in a house that he took on a twenty-one years' lease in 1809 of the trustees of the Grammar School estate (now occupied by Mr. Holmes, grocer). According to the present estimation of political character, "Johnny," as he was generally called, was a decided Radical (advanced), very free speaking, more so than was discreet, which brought him into hot water. He was prosecuted by the late Mr. Richard Newcomb, of the *Stamford Mercury*, for libel at Rutland Assizes, held at Oakham, before Baron Garrow, March 5, 1830. About this time an act on the part of the late Earl of Cardigan (then Lord Brudenell), of Crimean fame, led Drakard to make severe editorial comments—a course so offensive to his lordship that he rode over to Stamford from Deene, and severely horse-whipped the editor in his own shop. In 1830 or thereabouts he relinquished business as a bookseller to his son-in-law, Samuel Wilson. Drakard, who had a house at Yarwell, Northamptonshire, went to live in Scotgate for a brief period, soon after quitted the neighbourhood, and died at Ripon, Yorks, January 26, 1854, aged seventy-nine, a pensioner,

I believe, of Sir William Ingleby, second baronet, of Kettlethorpe Park, Lincoln, and Ripley Castle, Yorks. 'The History of Stamford,' hitherto attributed to him, was written by Octavius Graham Gilchrist, F.S.A. (of Magdalen College, Oxford, and uncle by marriage to my father, the late James Simpson), a distinguished literary character, who died at Stamford June 30, 1823 (v. *Gent. Mag.*), and brother to A. R. Gilchrist, artist, who died at Cambridge in 1803.

JUSTIN SIMPSON.

#### Stamford

HUGUENOT FAMILIES (7th S. iii. 89).—There is no general list of Huguenot families who fled from France. They went to England, Ireland, Cape of Good Hope, and America. The lists of each country must therefore be consulted. Refer to Agnew's 'French Protestant Exiles,' 1871 edition, index vol. p. 262, giving an alphabetical list of "Refugees during the Reign of Louis XIV. and their Descendants"; John S. Burn's 'Refugees,' 1846; Camden Society's 'List of Foreign Protestants and Aliens resident in England 1618-1688,' edited by Mr. Cowper; Haag's 'Dictionary.' In the General Register Office, Somerset House, London, are deposited several volumes, registers of the several French churches in England, all indexed. For a small fee search for any name can be made. Cf. also Smiles's 'French Huguenots and their Descendants,' published 1867.

The Huguenot Society of America has just published vol. i. of the early registers of births, &c., of the first French church in New York, which extend from 1688 to 1804, edited by Rev. Alfred V. Wittmeyer, secretary to the society. At the end of the volume are given some historical documents relating to the French Protestants of New York. WILLIAM J. BATLY.

MR. SHAND-HARVEY will find a list of "Distinguished Huguenot Refugees and their Descendants" at the end of Mr. Smiles's 'Huguenots in England and Ireland' (new and revised edition, London, John Murray, 1876). This and the later editions contain much valuable information not to be found in the earlier editions. Where possible references should be verified by one or other of the late editions. ROBERT F. GARDINER.

I am on a similar inquiry, and quite recently I found in Kitchin's 'History of France,' vol. iii. p. 73, the following note (2):—

"It is a long and dreary List (given in 'Cimber et Danjou,' vol. ii. pp. 169 *et seq.*). Twenty-one Exiles, all of them the greatest names in France; sixty-four banished, several of these being ladies; seventy-three noble prisoners of State, and beheaded or dead in prison forty-three."—A.D. 1642.

I have not yet been able to meet with the work referred to, though probably it may be found in the Library of the British Museum. I should be



glad to know if this "long and dreary list" contains the names as well as the number of the persons it refers to; and if MR. SHAND-HARVEY will be so kind as to inform me, when he finds the French work mentioned, what particulars it contains, and where I can get a copy of them, I shall be greatly obliged.

E. MORAINVILLE.

7, Junction Road, The Redlands, Reading.

'ELIANA' (7th S. ii. 448, 498; iii. 75).—The *Confessions of a Drunkard* "in its original shape was one of a series of temperance tracts, edited by Basil Montagu," and was reprinted in the *London Magazine* for August, 1822. See Mr. Ainger's edition of 'The Essays of Elia,' p. 423.

G. F. R. B.

Lamb's 'Confessions of a Drunkard' was originally one of a series of temperance tracts, and was reprinted in the *London Magazine* of August, 1822. See Mr. Ainger's 'Essays of Elia,' p. 423, and his 'Charles Lamb,' p. 121 ('English Men of Letters' series), both of which are easily to be obtained.

E. S. N.

BRIDESMAID (7th S. iii. 127).—In the description of the Queen's marriage given in the *Times* for February 11, 1840, the following sentence occurs: "Her bridesmaids and train-bearers were similarly attired, save that they had no veils." See also *Annual Register*, 1840, "Chron." p. 20, where the same sentence is given. In the account of the marriage of the Prince of Wales with Princess Caroline of Brunswick, the *Times* for April 9, 1795, states that: "The mantle, which was of crimson velvet, trimmed with ermine, was supported by Ladies Mary Osborne, C. Spencer, C. Legge, and C. Villiers, who attended as *Bride-Maids*, and were dressed in white."

G. F. R. B.

'Nicholas Nickleby,' published in 1838, has an example of *bridesmaid*. John Browdie says (vol. ii. c. vii.): "Here be a weddin' party—broide and *broide'smaid*, and the groom." As regards the Queen's wedding, the *Annual Register*, 1840, p. 20, says: "Her bridesmaids and train-bearers were similarly attired," &c.

EDWARD H. MARSHALL, M.A.

Hastings.

PONTEFRAC=Broken Bridge (7th S. i. 268, 377; ii. 74, 236, 350, 510; iii. 58, 90, 130).—While acquiescing entirely in the propriety and reasonableness of the editorial note attached to MR. STEVENSON's communication at the last reference, I feel that I ought not to allow two absolutely erroneous statements to remain on record without correction, but that I am bound to give the authorities on which I made (and on which I repeat) my assertions. I will confine myself within the strictest bounds, leaving other assertions to confute themselves.

1. "What R. H. H. relies upon is not a fact. There can be very little doubt," &c. To the sentences thus heralded, I can only say in the most distinct and explicit terms that what I rely upon is a fact. Father Haigh referred most clearly to the 'Liber Vitæ' of Lindisfarne, and not to that of Durham. I refer to his paper on 'The Monasteries of S. Heiu and S. Hild,' in the *Yorkshire Archaeological Journal*, vol. iii. p. 380 n.: "We do not find," says Mr. Haigh, "the name of Æthelberg, the Queen of Eadwine, in the 'Liber Vitæ'; but we find instead her other name *Tate*." The latter and larger portion of a paper of above forty pages bears continual reference to the 'Liber Vitæ' of Lindisfarne, and has no relation whatever to that of Durham.

2. MR. STEVENSON stigmatizes as absurd my statement that the name Ethelburga gave early indications of hardening into Eadburg, though he admits that late mediæval chroniclers may have confused the name occasionally. I have to reply that in making my assertion I had in mind (1) a charter of Cenwulf (date 804), No. clxxxviii. of Kemble's 'Cod. Dip. Æ. Sax.,' which, in reference to the church of Lyming, where the abbess-queen Ethelburga, the widow of Eadwin, was buried, says, "Ubi pausat corpus beatæ Eadburge"; (2) the MS. which records her removal to Canterbury (Caligula A. 15, fo. 132b) says, under date 1085: "On thisan gaere Landfranc Arcebisceop let niman sancte Eadburgan on Liminge and bringan aet sancte Gregor." These two are neither of them "late mediæval chroniclers," and the latter cannot even be excepted against as not being an "A.-S. scribe writing his own language." R. H. H.

Pontefract.

HERALDIC: NOBILES MINORES (7th S. iii. 107).—

"The peers were called *Barones majores*, or great barons, the gentry *Barones minores*, or lesser barons; and all who were possessed of a certain portion of land, holding of the crown, and erected into a barony, were of the last class, and were also called Free Barons."—The *Baronage of Scotland*, by Sir Robert Douglas of Glenbervie, Baronet. Folio. Edinburgh, 1793.

HERBERT MAXWELL.

LOCH LEVEN (7th S. ii. 446; iii. 30, 113).—It is hardly fair that I should be accused of dogmatism about this name. If MR. GARDINER will look again at my note on p. 30 he will see that, while objecting to the preposterous derivation from "eleven," I said that the true origin of the name was "probably" *leamhán* (*lavan*), an elm. He prefers another derivation: so be it; but he grounds his preference on reasons purely speculative, and disregards the fact that the valley of the Leven, in Dumbartonshire, is written *Gleann leamhna* (*lanna*) by the Four Masters.

It is not quite clear why the occurrence of the name "Leven" in England "militates against the elm-tree derivation." *Ulmus montana*, the wych.



elm, is undoubtedly indigenous to England as well as Scotland.

MR. GARDINER speaks respectfully of Col. Robertson having fallen into an error on the subject of elms. Does he recollect the marvellous deduction drawn by that writer from the occurrence of two places in Galloway called "Glenapp," namely, that *apes* were formerly indigenous in Scotland?

HERBERT MAXWELL.

CHURCHES (7th S. iii. 108).—A list of the fifty churches ordered to be built in London under the statute of Anne (9 Anne, 1710) after the Great Fire of London is to be found in Strype's 'Survey of London.' The first church was begun February 25, 1714; finished September 17, 1717; and consecrated January 1, 1723.

H. A. H. GOODRIDGE, B.A.

18, Liverpool Street, King's Cross, W.

BOWLING GREENS (7th S. ii. 409; iii. 41, 116).—Norton is a large village locally situated in the northern part of the county of Derby, though only four miles from Sheffield. It is noted as being the birthplace, in 1781, of the eminent sculptor Sir Francis Chantrey, and also as his burial-place in 1841. His tomb may be seen in the churchyard. He left several bequests to his native parish.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Norton, the birthplace of Chantrey, if I am not mistaken, is in the north-east of Derbyshire, about three miles south of Sheffield, due west of Beighton.

P. J. F. GANTILLON.

Bowling greens were innumerable, all over the country. Several colleges had them. Trinity College, Cambridge, has one to this day. Two are shown, attached to Magdalen and New Colleges, on ground-plans in Williams's 'Oxonia Depicta,' 1732.

JULIAN MARSHALL.

LINKS WITH THE PAST (7th S. ii. 486, 515; iii. 138).—I knew two ladies, the last of whom died in 1844, who were intimately acquainted with Lady Kenmore, the widow of the peer executed in 1716.

F.S.A.Scot.

BOGIE; BOGY (7th S. ii. 249, 335, 392, 477; iii. 111).—MISS BUSK has fallen into the mistake of supposing that only one translation of the Bible has the word *bug* in Psalm xci. This word is common to all the earliest versions. It occurs in Coverdale, Matthew, Taverner, and all their numerous reprints down to the year 1551.

J. R. DONE.

Huddersfield.

I rather think MISS BUSK has confused two passages of the Psalm from which she quotes, and that the citation should run, "Thou shalt not be afraid of any *bugges* by night," where our present

version has "terror." The "pestilence that walketh in darkness" comes later on. But I have no copy of the Bible in question by me.

C. S. J.

RICHARDYNE, A CHRISTIAN NAME (7th S. iii. 8, 95).—"Femalized Christian names" used to be far more common than they now are. All in the following list were more or less current in the Middle Ages:—

Adama.	Julian.
Alana.	Josia.
Alexandra.	Jacomina.
Anselma.	Jacoba.
Almaricia.	Laurentia.
Albina.	Mathia.
Benedicta.	Michaela.
Basilla.	Nichola.
Camilla.	Oliu.
Cassandra.	Paulina.
Constance.	Petronilla.
Clementia.	Philippa.
Dionysia.	Pelazia.
Edmunda.	Preciosa.
Egidia.	Ricarda.
Eugenia.	Stephanet.
Georgia.	Sanches.
Guillimota.	Thomasia.
Henrietta.	Theobaldia.
Hugolina.	Valentina.
Ivota.	Willemina.

Most of these are made feminine by the simple addition of the letter *a*, or its substitution for the masculine termination *-us*. (*One alone ends in ina*. Few of these remain in use among us.

Almaricia appears in various forms. I have met with Almaricon, America, and Emoricia.

Annot (readers of Scott will remember Annot Lyle) is the feminine of Annotus, which I have seen in the masculine only as a Jewish name.

Grace might have appeared in the list, as Gracius occurs several times in the Middle Ages.

(*Five and* HERMENTRUDE.

Is the female Christian name of Richard at all general? I frequently meet with it here in sixteenth and seventeenth century registers, wills, &c.

J. S. ATTWOOD.

Exeter.

A.M. AND P.M. (6th S. ix. 369, 431, 516; xi. 20, 77; 7th S. iii. 72).—I do not quite see that the expression "ante-meridiem" is illogical. *Ante* and *post* mean simply before and after. The figures that precede meridiem can as well be understood "4 o'clock" as "4<sup>h</sup>" or "four hours before." If we choose to supply the ellipsis wrongly the expression will become faulty, but that has nothing to do with logic, properly speaking. It is not illogical to say that Charles I. was king before James I., but it is not true. The hands of the clock make two complete revolutions in the twenty-four hours. The revolution after 12 in the day has its hours distinguished as *p.m.*; the revolution after midnight has its hours called *a.m.*



I do not see what can be clearer or more correct in the unprecise thing that we call language than this.

C. A. WARD.

Haverstock Hill.

THE IMP OF LINCOLN (7th S. ii. 308, 416; iii. 18, 115).—I frequently hear "imp" applied to a child. "You young imp, if you don't be quiet, I'll break every bone of your body, I will!" Thus spoke a practical, and not poetical, Lincolnshire mother to her son and heir; and she was "surprised to hear" that she was using language that betokened a lack of affection for her off-spring. A reference to the index volumes of 'N. & Q.' will show that numerous notes have appeared on the word "imp," from the First Series up to now. In Besford Church, near Pershore, Worcestershire, is a remarkable monument to the heir of the Harewells, who died in 1576, at the age of fifteen. In the poetical inscription to this "poore chile" he is described as "an impe." CUTBERT BEDE.

On the east wall of the Beauchamp Chapel (St. Mary's Church) Warwick, there is a monumental inscription to the memory of the infant son of Robert Dudley, the famous Earl of Leicester. The inscription runs:—

"Heere resteth the body of the noble Impe, Robert of Dudley, bart., of Denbigh, sonne of Robert, Erie of Leicester.....a childe of greates parentage but of farre greater hope and towardnes, taken from this transitory unto the everlasting life in his tender age, at Wansted, in Essex, on Sundaye, the 19 of Iuly, in the yere of our Lord 1584."

The 'Churches of Warwickshire' (2 vols., 1847) adds, p. 78, "Noble Impe, then used to signify the scion or graft of a noble race or stock." ESTE.

Besides the meanings discussed at the last reference, *imp* is used in the sense of grafting in, adoption into a family (verb); a graft, a scion (noun). The following quotation contains the word in both senses:—

"Believers are so closely united to Christ, as that they have been *imped* into him, like an *imp* joined to an old stock. The *imp* or scion revives when the stock reviveth."—Brown on Romans vi. 5.

ROBERT F. GARDINER.

A modern instance of *imp* being used in the sense of "child" is to be found in 'Marmion,' Introduction to canto i:—

My *imps*, though hardy, bold and wild,  
As best befits the mountain child.

A. C. B.

"THE PIPER THAT PLAYED BEFORE MOSES" (5th S. x. 228).—I have seen somewhere a Latin version of this, "Per tibicinem qui coram Moyse modulatus est." Can it be the original; and where is it to be found? C. S. J.

PERSIAN COSTUME (7th S. ii. 490).—Henry Bennett, Earl of Arlington, was painted in this

dress, and a print of the portrait may be seen in Lodge's 'Portraits.' In 1835 the original belonged to the late Lord De Clifford. I do not know whether the present holder of that title has it or not.

WILLIAM DEANE.

Hintlesham Rectory, Ipswich.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

A History of the Old English Letter Foundries. With Notes, Historical and Bibliographical, on the Rise and Progress of English Typography. By Talbot Baines Reed. (Stock.)

MR. REED, in whom, if we are not mistaken, we recognize a descendant of a well-known firm of printers in the North of England, has found a pleasant and profitable by-way in bibliography. So near, indeed, to the main road of the history of printing does the history of letter-founding run that it is rather like a side-walk in literature than a divergent road. Such as it is Mr. Reed has it practically to himself. A solitary work in the same line has formed the basis of his investigation. This is the 'Dissertation upon English Typographical Founders and Foundries' of Edward Rowe Mores, of which only one hundred copies were printed in octavo in 1778. With all its curious erudition it has, Mr. Reed avows, been almost wholly incorporated into his volume. From the letter-founders' point of view Mr. Reed has studied the various accounts of the origin of printing. Thus, though he dismisses as beyond the scope of his inquiry the xylographic works which preceded typography, he arrives at some conclusions concerning early typography which will be treated with respect. He holds that the best way of reconciling the differences of style and execution in the "typography of certain of the earliest books" leads to the acceptance of the theory that "two schools of typography existed side by side in the infancy of the art." One of these was a rude school, probably in casting its letters using moulds of sand or clay; while the other grasped the principle of the punch, the matrix, and the adaptable mould. He states that about the year 1476 types were made "differing only in the two points of the want of a nick and the want of a jet-break from the types of to-day." His conclusions concerning the diffusion of printing consequent on the rack of Mentz and the value of the early type as regards that of to-day are generally sound.

Much curious, valuable, and interesting information is supplied in the chapter upon "The English Type-Bodies and Faces." The first mention of pica, english, long primer, and brevier that he traces is in 1508, or forty-nine years before the earliest date mentioned by Mores. Subsequent chapters deal, among other subjects, with "The Learned, Foreign and Peculiar Characters," with "The Printer Letter-Founders," with "Letter Founding as an English Mechanical Trade." Following these come accounts of the various founders, beginning with the Oxford University foundry. Of Joseph Moxon (the second volume of whose 'Mechanical Exercises; or, the Doctrine of Handywork,' London, 1677-96, 3 vols. &c., is wholly devoted to the art of printing), of William Caslon, of John Baskerville, and of many other founders full particulars are supplied. A very interesting portion of Mr. Reed's book is that in which he shows the injurious influence of the state control of letter-founding. It is curious to find that so late as the last year of the last century eminently injurious restrictions were placed upon printing and letter-founding. Long



before the repeal of the Act 39 Geo. III. cap. 79, however, these clauses had become inoperative.

To do justice to Mr. Reed's book requires a practical experience to which, in combination with a knowledge of early typography, few men can pretend. Such men as possess this combination—Mr. Blades for instance—have assisted the author. Mr. Reed is at least modest in speaking of his own work, which is obviously the result of many years' labour, and has this among other strong recommendations, that it is as good as he could make it.

*A Glossary of Rochdale-with-Rossendale Words and Phrases.* By Henry Cunliffe. (Heywood.)

THE parish of Rochdale is linguistically notable for embracing within it two dialects, the Northern or Rossendale dialect, which has northern affinities, being separated by a mountainous belt more than three miles broad from the southern or Rochdale variety, which claims kinship westwards. Mr. Cunliffe has undertaken the good work of registering the dialectal words used in this district before the people are educated out of them, as they are sure to be before long. His work, however, suffers from the usual bane of glossaries. It over and over again enters as local and peculiar words that are really widespread and general. His claim to have noted "upwards of fifteen hundred words which do not occur in any glossary hitherto published" is ridiculously overstated, and only proves that he is not acquainted with the publications of the English Dialect Society. How signally Mr. Cunliffe has failed to gauge the mental habits and equipment of the country folk with whose language he deals may be understood from the following articles: "*Noumenon*, n. A numb one. I imagine this word to have been originally coined from *noumenon*, and applied to certain pseudo-philosophers with antithetical reference to *phenomenon*." "*Pindowler* (old Ross), n. The woman who falls in love with and courts a man is said to be his *Pindowler*. Probably a corruption of *Badoura*, the Eastern princess who fell violently in love with *Camaralzaman* ('Arabian Nights' Entertainments')." Mr. Cunliffe is evidently a novice in word lore, or he would not infer, because "one incites another to fight by saying, 'Go at him,' or, 'At him with your feet,'" that there is a Rochdale verb *at*, meaning "to attack," as he asserts (p. 15). Nevertheless, a discreet and circumspect reader will not fail to find some suggestive matter in this glossary; e.g., "*Aforth*, to afford," which is more correct than the standard English form, and corresponds exactly to the old Eng. *aforth*, *aforthen*.

*Some Account of the Parish of St. Giles, Norwich.* By Sir Peter Ende, M.D. (Jarrold & Sons.)

THIS is one of a class of books happily growing more common every year, a history of a parish by an intelligent and enthusiastic parishioner who has made it his special study. There is a danger, of course, that the work may be taken up by what the late Lord Strangford used to call a "parochially minded" person, who will let his local affection outrun his larger judgment. Such has been the case, we are bound to say, in the present instance. The want of proportion and symmetry between the different parts of the book is painfully apparent. We have a very full and sufficient account of St. Giles's Church, its monuments and registers and general surroundings, but weighted with long lists of voters, artisans and others, who took part in some two-penny municipal election long since forgotten, so that a large part of the book, with its barren name-lists, looks like a cross between a directory and a rate-book. Surely in this case half would have been much better than the whole, and the present 500 pages might have been cut down to 250 with the greatest advantage. The volume is copiously illustrated by one of those cheap modern

processes which seem to secure a photographic accuracy of detail with the minimum of artistic effect. What possible claim to a permanent record can be made for the view at p. 42 of a most commonplace house, which is only remarkable for having been tenanted by "three titled men"—two knights and a baronet!—and for having been decorated, as per view, on the occasion of the Prince of Wales's visit in 1884. It follows that the present undertaking, though laudable, does not fulfil our idea of a model parish history.

A COLLECTION of books of singular interest will be sold by auction next week by Messrs. Sotheby & Wilkinson. This, known as the *Bibliothèque de Mello*, constitutes a portion of the library of the late Baron Seillière. So rich in early French literature is it, that no similar sale has been known in England during the present generation. To amateurs of binding it offers special attractions.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

COPY.—No one except an expert can tell you the value of a picture such as you describe. There is no picture in the National Gallery corresponding to yours, nor do the prices paid by the donors long ago furnish any guide to the value. From four to eighteen hundred pounds have been paid recently for good examples. Nothing can be done except consulting an expert or sending the picture, with a reserve price, to an art auctioneer for sale.

MR. J. W. BRAUCHAMP GORDON wishes to know the publisher and price of the best translation of the '*Vita*' of Philostratus, and especially the life of Apollonius of Tyana. A translation of the work last named, by the Rev. Edward Berwick (London, 1809, 8vo.), is praised by Lowndes, '*Bibliographer's Manual*,' but readers may supply a better or a later.

HENRY B. HILL ("Joan of Arc").—The information you seek will be found in '*N. & Q.*,' 6th S. xi. 451 (June 6, 1885).

TEETH.—1. ("You tickle it with a plough and it laughs a harvest.") Douglas Jerrold. 2. ("The idle singer of an empty day.") William Morris.

JOHN W. BONE, F.S.A. ("Red Herring").—The term is applied to the salted and smoked herrings of a deep mahogany colour. They are obtainable at any second-class fishmonger's.

H. HARDY ("List of Female Poets").—If this is sent, space for it will be found.

### NOTICE.

Editorial Communications should be addressed to "The Editor of '*Notes and Queries*'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MARCH 5, 1887.

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## Notes.

## NOTINGS ON 'THE PILGRIMAGE TO PARNASSUS.'

All English scholars must have felt some excitement at the news of the recovery of the first two plays of this trilogy, and that Mr. Halliwell-Phillipps's contemporary copy of the 1601 'Return' was for the first time to be utilized. Hence, and though I have been somewhat disappointed with the general character of the recovered plays, a few remarks on the text and phrasings of 'The Pilgrimage' may be acceptable, and should they prove so I may follow them up with some on 'The Return.'

L. 98.—

That leads to Parnassus where content doth dwell. This line being a syllable too long, a note would have been useful to say that, as in ll. 238, 268, we should read *Parnass*.

L. 146.—

The echoings wood with thy praise shall ring. Finger-counting scansion can make a full line of this, but to, I think, a rhythmic ear there is a syllable wanting after "thy," not improbably "high."

L. 550.—

I doe not whet my tongue againste poetrie. Certainly read 'gainste.

L. 88.—

The court a lookinge glass from morne till nighte,

It may be that, as the editor says, we should read *That* for "The"; but it seems preferable to read *They*, because we have the same spelling of "the" for *they* elsewhere, as in l. 429. The scribe, in fact, seems sometimes to have thus spelt *they*, just as, by a reverse usage, he, as noted in the preface, wrote "they" for *the*.

L. 444, "*Philo*."—This speech is too sudden a change for Philomachus, and therefore out of character; neither does it go well before his next speech (ll. 462-7), which is the newly expressed assent of a man won over by Amoretto's enticing suggestions. Hence, and as this speech (ll. 444-53) perfectly agrees with Amoretto's character, and with his preceding and following speeches (ll. 378-408 and ll. 457-61), it may without hesitation be transferred to Amoretto. In the after plays there are instances of the wrong attribution of speeches.

L. 486, "*Melte* in Venus surquerie."—Here "*surquerie*" is not, I believe, as the editor says, "apparently intended for *suquerie*, sugariness," a word unknown to me either in French or English, but, as I take it, is intended for a word specially affected by Marston, viz., *surque[d]rie*. "*Melt*" was at that time often used as a figure of speech, wholly—though here not wholly—regardless of the context words.

L. 249, "Cursing my witlesse head that woulde suffer my headlesse feete to take such a tedious journey."—Here "*headlesse*" = heedless, for (1) we have this last word so spelt l. 488; and (2) the repetition of words, though more common then than now, was not anything like so common as the frequent use of two similarly sounding words, used as though the second had been suggested by the sound of the first. We find this tendency in various proverbial sayings; and in 'The Whipping of the Satyre,' by a Cambridge man, in 1601, this affectation is most freely indulged in.

L. 393. "Thou loves" should, of course, be *loves[t]*, pronounced as *lovest*.

L. 666. "Whiter" should be *whit[h]er*.

L. 631. For "foming pauch" read *panch* or *pañch*.

L. 666, "Chearfullie let's warke."—"Warko" may be taken by some as evidence of a northern author, and it may truly be said of academics that they work. But here they are metaphorically employed in 'A Pilgrimage to Parnassus,' and on this point I would especially direct attention to ll. 667-70 and to ll. 711-4. From these considerations, and as the interchange of *r* and *l* is not an uncommon error, I would read *walke*.

L. 87, "Smother-dangled."—A form, I think, of "*smoother-dangled*," (1) for the writer somewhat unduly affects comparatives, possibly for metre's sake; and (2) because, though it may be due to ignorance, I know of no English fashion of wearing the hair so that it could be said to smother the wearer.



L. 167, "Poore English skinkers."—Here "skinkers," or tapsters, is used metaphorically, by one whose thoughts ran in that line, for the poor English literates who drew their small pint or quart from the stored barrels of Greek and Roman literature.

L. 372, "I faith &c."—That is, the actor was to use any one or two other words extempore, so as to allow time and naturalness for Stupido's shocked ejaculations.

L. 175. In like manner Madido must appear to compose and recite some English verse translation of Horace, for Philomusus entering exclaims—

In faith, Madido, thy poetrie is good;  
Some, &c.

L. 681, "Laye thy legg over thy staffe."—Every pedestrian when halting and resting would naturally do this, neither is there anything comic in the action. Hence the stage clown must, I think, not only have done this, but afterwards have apparently attempted to move his staff onward as being about to recommence walking, and then have shown a farcical astonishment, first at there being an obstacle, and secondly at his discovery of that obstacle. The circus clown does now—or at least a few years back did—things equally absurd, to make the audience laugh at him.

L. 703, "O nature, why diddest thou giue mee see good a looke."—Here the effect of this speech was probably heightened by his producing a pocket-glass from his hat-band, &c., where it was then the custom for gallants to carry them, and complacently contemplating himself. BR. NICHOLSON.

#### HOBBY, HOBBY-HORSE, HOBLER.

Prof. Skeat finds fault with Littré for pronouncing *hobin* (the French form of *hobby*) to be a Scotch word,\* maintains that the suffix *-in* shows the word to be wholly French, and is forced to the conclusion, therefore, that, if *hobin* was in use in Scotland, as he shows it to have been by two quotations from Barbour (1375), it had merely been transported thither, like so many other French words, from France.

Now Littré was very likely wrong in saying that the horses called *hobins* (or *hobbies*) originally came from Scotland (though he has Johnson and Roquefort on his side), but there really is a good deal of evidence that they were originally Irish, and not French, as might be inferred from Prof. Skeat's remarks. Thus, in Richardson I find two quotations to this effect from Holinshed and Pennant. Johnson is uncertain whether they are Irish or Scotch. Halliwell, giving other quotations,

\* Littré says nothing about *hobin* being a Scotch word; what he says is that *hobin* is the "nom d'une race de chevaux d'Ecosse qui vont naturellement le pas qu'on appelle l'amble."

says that they were Irish. Ménage, again, and Ducange quote a writer whom they call Varæus or Waræus, who declares these horses to be of Irish origin. Palsgrave, too, has, "*Hobby*, a horse of Irelande—*hobyn*." And lastly Godefroy, who gives the three forms *hobin*, *hobi*, and *haubby*, has two passages (undated, unfortunately), in one of which we find "un *haubby* d'Irlande" and in the other "Huit *hobis* d'Engleterre." So that these two French writers believed the horses to have come from Ireland or England. This evidence certainly is far from supporting Prof. Skeat's view.

Again, if the word *hobin*, in use in Scotland, is really a French word, surely we ought to find it in at least as common, or in more common use in Old French than we do *hobin* (or the more usual *hobby*) in English. But such is far from being the case. Littré (s.v. "Aubin"†) gives only one example (written *hobin*) from De Commines (1445-1509), and Godefroy has only five, of which two (Littré's passage is one of them) are certainly not later than the fifteenth century, and two more are given above. The dates of three I am unable to ascertain, but I very much doubt whether they are as early as the examples given by Prof. Skeat from Barbour (1375). If they are, I shall be glad of evidence.

There is, besides, a word which is found in Old French, in Anglo-Norman French, and in Mid. English, which is allowed on all hands to be derived from, or to be connected with, *hobin*, or *hobby*. This word is found in the forms *hobeler*, *hobler*, *hobeleour*, in Anglo-Norman French (see Ducange, s.v. "Hobellarii," and Godefroy, s.v. "Hobelier"‡); *hobeleor* in Old French (see Godefroy); and *hobeler* (Stratmann), *hoblar* (Bardsley, 'Surnames,' p. 167), *hobiler* and *hobiner* (Ducange, l.c.) in Mid. English. Here, again, the word is more common, and this time vastly more common, in Anglo-Norman French and Mid. English than in pure French, where I find it only once, apparently of a late date, whilst some of the examples (A.-N. Fr. and Eng.) given by Ducange date from 1326 to 1350, and the passage to be found in Mr. Bardsley's book is also from a song (name not given) of the fourteenth century.

With regard to the origin of this word, the form *hobiner* was no doubt derived from *hobin*, and if so, it is curious that the corresponding form in French, which would be *hobinier*,§ does not seem

† Scheler seems inclined to see in this form and others connected with it beginning with *au* the Lat. *albus*, but unfortunately, so far as I can make out, *aubin* is decidedly more modern than *hobin*, for *aubin*, according to Littré, is the modern form, and accordingly *aubin* is not to be found in Godefroy, who eschews forms which still exist, whilst he does give *hobin*.

‡ Godefroy gives the form *hobelier*, but supports it by no quotation.

§ The ending *ier* in French (=Lat. *arius*) is commonly used when one substantive is derived from another;



to occur at all! But as to *hobeler*, *hobler*, &c., they may have come direct from the Mid. English verb *hobelen*=to hobble, as this verb seems to have been used of the gait of a horse when uneven, as in ambling, and the pace of these *hobbies* is said to have been an amble (see note \*) || still I think it is almost certain that the *hob* of *hobin* and *hobby* (which, as will be seen further on, I consider to be the root of these words) had a good deal to do with the matter. Or, again, *hobeler* (which is also found in the form *hobiler*) may be simply a corruption of the form *hobiner* (by the common change of *n* into *l*), with the help of the verb *hoble*=hobble.

Having now shown how very little evidence there really is in favour of the French origin of *hobin* and its derivative *hobiner*, and its connexions *hobeler*, &c., I will proceed to state my own view, which I can do in a few words. For my view is simply that *hobin* and *hobby* have been formed from *hob*, a diminutive of Robert, but, unfortunately, not very well known nowadays. Prof. Skeat has recognized this diminutive (see his 'Dict.,' s.v. "Hob"), but apparently has not long been acquainted with it, though he might have found it in Skinner, in Johnson, in Halliwell, in Pott ('P. Namen'), in Lower, and in Bardsley ('English Surnames'). And that *Hob*=*Bob* should, in the form of *Hobby*=*Bobby*, have been applied to a horse, especially a little one, which a *hobby* is or was, is no more surprising than that *Dick* or *Dicky*, *Neddy*, and *Jack* should be applied to an ass (see Halliwell, s.v. "Dickass" and "Dicky"); or that in German *Heinss*, *Hainzel*, and *Heinzein* (see Schmeller and Grimm)=*Harry*, and little *Harry*, and *Hänsel*=little *Jack*, should be applied to male or young horses. † *Hobin*, therefore, would, according to this view, be merely=Robin,\*\* and we really have *Dobbin* (which also=Robin, for *Deb*, like *Rob*,=Robert) frequently used of horses (generally cart-horses I think). In French Robert has never, that I know of, become *hob(e)* (see below, last paragraph), and so it is probable, nay almost certain, that, if my view is correct, *hobin* originated in England, Ireland, or Scotland, and was transported to France.

*Hobby-horse* seems to have been a later form,

whilst *car* (=Lat. *or*) commonly marks that the substantive comes from a verb.

|| See Palgrave, s.v. "Hoble," and Skeat, s.v. "Hobble."

\* See also my note on "Henchman," 7th S. ii. 469. Halliwell gives other instances in which compounds with *Jenny* are applied to birds.

\*\* In Kelly's *London Directory* (1882) I find the name *Hobbins* (no doubt=Robins, also spelt *Robbins*) four times. *Hoby*, again, which will also be found there, is considered by Lower (i. 180) to be=Robin, and to come, like it, from Robert; and *Hoby* (cf. Godefroy's form *kobi*) is given by Prof. Skeat in his second edition as a form of *Hobby*.

and more especially used of the toy like, or used like, a horse. The *horse* may have been added because it had ceased to be generally understood that *hobby* also meant horse (cf. *loup-garou*). Or, which seems to me much more likely, *horse* was added to, or used with, what was still known to be a familiar diminutive of a Christian name, just as we have *dickass* and *jackass* (*dicky* alone being also used of an ass, see ante), and *bobby-wren* and *jenny-wren* (see Halliwell†)—probably either for the sake of making the word a familiar one, or because *hobby* alone no longer sufficiently conveyed the idea of a horse (for it was applied to a hawk also). So, again, many people talk of a *poll-parrot*, a *robin-redbreast*, a *dicky-bird*, and Halliwell has *jack-heron*=heron. Compare also *hob-goblin*, of which the *hob* is allowed by Prof. Skeat to be=Rob, or, as he somewhat inexactly puts it, Robin.

*Hobby*, a kind of small falcon, has probably the same origin, but in this case I think it will be found more difficult to prove that the word was used more frequently or earlier in England than its equivalent in France, where, however, this equivalent seems to have been more usually the diminutive *hobereau* than *hobe* (or *hobé*, Godefroy) or *hobel*, or at any rate *hobereau* ultimately prevailed, and still exists. F. CHANCE.

Sydenham Hill.

#### MOSING OF THE CHINE: MOURNING OF THE CHINE.

All students of Shakespeare know the description of Petruchio's horse, and will remember how that luckless animal, amongst other ills, was "possessed with the glanders, and like to mose in the chine." On this it might seem that a few words of explanation would not be wholly wasted, yet not a word can I find in any commentary. Does the verb to *mos* (a ἀπαξ λέγ. so far as appears) represent Fr. *moisir*, to grow mouldy, so that "mosing in the chine" should mean a marasmus of the spinal cord? or may we compare the statement of Topsell, that "mourning of the chine" is sometimes called "the moist disease"?

This second phrase, "mourning of the chine," which certainly means the same thing, viz., "malignant glanders," is better known; and the disease is described by old writers with some fulness. Fitzherbert ('On Husbandry,' 1534) says, "Mournyng on the chyne is a dysease incurable, and it appereth at his nosethryll lyke oke water." Topsell ('Four-footed Animals,' 1607) says, p. 370, "Most Ferrers do take Glanders and Strangullion to be all one disease." ("Strangles, an abscess occurring between the branches of the lower jaw," 'Imperial Dictionary.') And on p. 371:—

"The Italians do call this disease [viz., mourning of the chine] *ciamorra*; the olde authors do cal it the moist malady, whereof Theomnestus maketh two differ-



ences. For in the one the matter which he doth cast at the nose is white, and doeth not smell at all: and in the other that which he casteth is filthy and stinking corruption.....Of colde first commeth the Pose, and the cough, then the Glanders, and last of all the mourning of the chine."

Of glanders he says, "They are inflammations of the kirkels called in Latine *Glandez*, which lie on both sides of the throat." Gervase Markham ('On the Horse,' 1610) partly disagrees with Topsell. He says, "For the glanders, you shall vnderstande that it is a running impostume," &c., bk. i. chap. xl. But for the steps of the disease from a "cold" to the chine-mourning, he uses nearly the same words as Topsell above quoted. Thus we see that these writers spoke of chine-mourning as the last malignant form of a disease of which glanders was a previous stage—a disease certainly showing itself in a purulent discharge from the nostrils, and accompanied, or at least held by some to be accompanied, with an inflammation and swelling in the jaw or throat. Herewith agrees the definition of glanders given in the 'Imperial Dictionary,' "A disease of the mucous membrane of the nostrils, with vitiated secretion and discharge of mucus, and enlargement and induration of the glands of the lower jaw." I take it, therefore, that, according to our modern nomenclature, "mourning of the chine" is to be explained as malignant glanders—an incurable disease, says Walsh ("Stonehenge"), as Fitzherbert said of chine-mourning.

Of incidental allusions to this disease, one may be quoted from Beaumont and Fletcher, 'Custom of the Country,' III. iii.:-

He's *chin'd*, he's *chin'd*, good man: he is a mourner;  
where Weber, followed by Dyce, explains *chin'd*  
to mean broken-backed—incorrectly, I cannot  
doubt; for, whatever be the precise meaning, the  
allusion must certainly be to chine-mourning. And  
I would compare a passage from Dryden, who,  
translating 'Georgics,' iii. 496—

Quatit agros  
Tussis anhela sues ac faucibus angit obesis,  
renders—

The wheezing Swine  
With coughs is choak'd, and labours from the *chine*.

Hereupon arises the question, What has all this to do with the chine, if thereby be meant the spinal column? So far as I can see, nothing whatever. In point of fact, it seems that the disease now called glanders is neither cause nor consequence of any spinal affection. And though the older writers quoted partly assume such a connexion (as Shakspeare, expressing the prevalent notion, seems certainly to assume it), yet they nowhere make it out. Fitzherbert and Topsell assign a French origin to the name chine-mourning. The former says:—

"The frenche-man saythe, 'mort de langue, et de *echine* sount maladyes saunce medicine.' The mour-

ynge of the tongue and of the chyne are diseases without medicine."—§ 119.

And Topsell:—

"This word mourning of the chine is a corrupt name borrowed of the French toong, wherein it is called *mort deschien* [later editions *morte*], that is to say the death of the backe. Because many do hold this opinion that this disease doth consume the marrow of the backe."

Hence

"some do twine out the pith of the backe with a long wire thrust vp into the horses head, and so into his necke and backe, with what reason I know not."

What reason indeed! Can the farriers of that day have been so stupidly ignorant and barbarous? However, he adds, with much more reason:—

"Martin saith that he hath cut vp diuers horses which haue been iudged to haue dyed of the mourning of the chine; but he could find neuer either back or lungs to be perished."

As to the French phrase "*mort d'échine*," supposing it to have been in use (of which I find no trace in Cotgrave, Littré, or Godefroy's 'Dict. of O. Fr.'), is it at all certain that these old writers applied it correctly? It is obvious that *mort* does not mean mourning; and the phrase "death of the spine" might much more probably be thought to denote some spinal affection, as paralysis, being only by English error taken for the chine-mourning.

Should we assume this we must go back yet a step, and assume another error precedent, viz., a misunderstanding of the word *chine*, some true older meaning of which had been forgotten. The error, if it be one, we must allow to be as old as the earliest appearance of the phrase, in Fitzherbert, who beyond doubt took *chine* to mean the vertebral column (Fr. *échine*). But as to such older meaning I have, unfortunately, very little to say. All can see that "*chine*" and "*chine-mourning*" ought to bear some close reference to the indicated symptoms of the disease, mucous discharge from the nose, and inflammation with swelling inside the mouth. Does Dryden show any apprehension of this in the passage above quoted? I half think he does. If by "*chine*" he means the back, it is obvious that he altogether omits Virgil's point of inflamed and swollen *jaws*, and makes wholly gratuitous mention of the effect of cough upon the back—an effect apparent, but not essential, and of which Virgil says nothing; whereas if in the phrase "labouring from the chine" he recalls the older "mourning of the chine," he is so far right in his use of language, as the disease called "strangles," an abscess in the lower jaw, is also known among swine ('Imperial Dict.'), and such a complaint, or something like to it, is certainly assigned as a symptom to chine-mourning.

One only suggestion I have yet to make. In a glossary of the fifteenth century, given among Wright's 'Vocabularies' (791, 2, ed. Wülcker), I find this entry, "*Hec reuma, an<sup>o</sup> a chynge.*"



Now the word *ching* is probably the same as *chink* or *kink*, another name for cough, which appears in the scarcely obsolete "chincough." But the word *reuma*, a *rheum*, may apply not only to the mucous discharge from the lungs in cough, but also to that from the nostrils in catarrh. Cough and "cold" are so constantly found together in man, and also, I suppose, in the horse, that there would be nothing very strange in the fact, supposing it to be a fact, that the name for a cough was applied to a catarrh. The "mourning" of the *ching* might then appear no inapt description of that weeping, woe-begone look which cough and cold produce alike on man and on beast. If we admit so much, we shall, of course, have to assume further that "mourning of the ching" or "chine" came to be technically assigned as name for that most malignant form of catarrh, the glanders, and so was made to include those accompanying symptoms which in the belief of many were a part of the disease, whether swelling in the jaw, i.e., strangles, or swelling of the tonsils, which Topsell calls glanders. In regard to the assumed change of "ching" or "chink" into "chine," it is not beside the matter to note that the word "chincough" itself (as to the history of which there seems to be no doubt at all, see Skeat) appears in its earliest known occurrence (Horman's 'Vulgaria,' 1519, fol. 35) under the form "chyne-cough."

To state the matter as shortly as possible, here are two questions: 1. Is the complaint called "chine-mourning" connected with any diseased condition of the spine? and if not, then, 2. Which of two suppositions is the likelier, that the name was given through an entirely groundless imagination of such connexion; or that the term itself is a case of "language diseased"—of the old form lost and meaning forgotten, of a new form come up, and new mythical meaning superinduced?

I would hope that this long note may interest some readers of 'N. & Q.' Also I greatly hope that it may call forth some further information or criticism.

C. B. MOUNT.

14, Norham Road, Oxford.

**THE ENGLISH MARTYRS.**—The following letter from Cardinal Bartolini to Cardinal Manning is so curious that I venture to send it to 'N. & Q.'—

EMO. E RMO. SIGNOR MIO OSSMO.

Per incarico datomi da Sua Santità sono lieto di partecipare all' Eminenza Vostra Revma. che nel giorno di Sabbato 4 del corrente Dicembre proposasi nella Congregazione particolare dei Sacri Riti la causa dei Martiri Inglesi a pieni voti fu risolta in questi termini. Di quei cinquantquattro (54) Martiri dei quali Gregorio XIII. aveva concesso che si dipingessero dal Pomavancio le immagini e martiri nella Chiesa del Collegio Inglese in Roma, e che poi s'incidessero *cum privilegio Gregorii XIII.* an. 1584 da Giovanni Battista de Cavalleria, la S. Congregazione pronunciò il suo giudizio al Dubbio proposto: "An relato ad priores Martires, ad quos pertinent peculiariter Summorum Pontificum Indulta in

Exegesi Promotoris Fidei memorata, constet de casu excepto a Decretis sacre memorie Urbani Pape VIII." "Resp. Constare de casu excepto." Perciò questi 54 Martiri sono dichiarati Beati ed in possesso del culto.

Per altri 261 Martiri fu proposto il Dubbio per l'introduzione della loro causa in questi termini: "An de omnibus aliis Martyribus in duplici Exegesi Fidei Promotoris admissis signanda sit commissio Introductionis causae, in casu, et ad effectum de quo agitur." E fu pronunciato il giudizio: "Resp. Signandam esse commissionem Introductionis causae si Sanctissimo placuerit." E di questi il Santo Padre firmerà il Decreto della Commissione, e così divengono Venerabili.

In fine, di altri 44 Martiri, compreso il Padre Garnet Gesuita, fu proposto il Dubbio: "An sive Pater Garnet, sive alii addendi, ex novissime deducta in libello ex gratia legendi." Fu risposto: "Dilata et conduventur probationes."

Quando sarà pubblicato quanto prima il Decreto per il culto dei 54 Martiri, allora in una Congregazione Ordinaria dei Sacri Riti potranno i Postulatori a nome dell' Eminenza Vostra Revma. presentare l'Ufficio e Messa di essi, con annessa istanza per ottenere l'approvazione.

Il Santo Padre si è degnato confermare col suo oracolo il giudizio della S. Congregazione.

Ecco dunque soddisfatti i voti ardentissimi e lodevolissimi dell' Eminenza Vostra Revma. e di tutto l'Episcopato Inglese. Ecco nuovi Patroni per la Chiesa Cattolica in questi tempi tristissimi, per ottenere da Dio la pace ed il trionfo mediante la loro efficace protezione.

Accolga l'Eminenza Vostra Revma. benignamente questa lieta partecipazione, accompagnata dai sensi della mia devozione ed alta osservanza coi quali baciandole umilissimamente le mani ho il bene di confermarvi

Roma, 12 Dicembre, 1886.

Dell' Eminenza Vostra Revma.

Umilissimo Divotissimo Servitor Vero

DOMENICO CARDINALE BARTOLINI.

EMO. E RMO.

Signor Cardinale Enrico Edoardo Manning  
Arcivescovo di Westminster.

EVERARD GREEN, F.S.A.

Reform Club

**WOLFERTON, NORFOLK.**—It will be interesting to note the following description of Wolferton, from Blomefield's 'Norfolk' at this time of restoration:—

"This town is not named in the Book of Domesday, being a hamlet to the town of Babingley; Peter Valoin's manor there held by Butler, and that of Endo, son of Speruwin by Tateshall, also that of Robert Fitz Corbon of Sandringham extending into this town, so that all the lands here are accounted for. The tithes with Babingley and Sandringham were 14*l.*; deducted 2*l.* The Church is dedicated to St. Peter, and is a rectory, formerly valued at 6 marks and 10*s.* per annum, and paid Peter pence 8*d.*; the present value is 12*l.* per ann., and stands charged with first fruits.

"The following is a list of the Rectors:—

1300. John de Gialyngham, presented by the lady Joan de Talishale.

1349. Peter de Bures, by Robert de Ufford, Earl of Suffolk.

1349. Simon de Dullyngham, in the said year William de Sopham instituted.

1391. John Pygot.

1392. John Noloth, alias Ryndlesham, by the King, guardian to the heir of John de Clyfton.

1395. William Clerk, by Constant de Clyfton.

1410. Henry Perbroun, by Lady Margaret Clyfton.



1424. William Gallion, by Lady Margaret Clyfton.  
 1436. William Webb, by Sir John Clyfton.  
 1449. Richard Courtney, by John Wimondham, Esq.  
 Robert Wotton.  
 1466. John Hamsterley, by Anthony, Lord Seales.  
 1488. John English.  
 1496. John Smith, by the Bishop of Norwich, by lapse.  
 1496. Thomas Syer, by John Veer, Earl of Oxford.  
 John Kyte.  
 1508. Thomas White, by John, Earl of Oxford.  
 1515. Thomas Holdingley, by Elizabeth, Countess of Oxford.  
 1542. Peter Williamson, by Thomas Tendall of Hokewold.  
 1544. John Shelton, by Elizabeth Spelman, widow, and Osbert Mundeford, Exors. of Sir John Spelman, of Narburgh, Kent.  
 1567. Robert Ratchliffe, by Geff Cobbe, Esq.  
 1592. Robert Bowing, by Wm. Cobbe, Esq.  
 1595. Marmad. Cholmley, by the assignees of William Cobb.  
 1609. John Blomfield, by the King on the minority of Jeff Cobb. James Scot.  
 1639. Amb. Roberts, compounded for first fruits.  
 1673. Thomas Stringer, by William Cobb, Esquire.  
 1697. John Lewis, by James Hoste, Esq.  
 1713. John Novell. Ditto.  
 1723. Andrew Rogers. Ditto.  
 1731. Samuel Kerriek. Ditto.

The Lords of Tateshale appear to have had the presentation, from whom it came to the Cliftons, Lords also of Babingley.

"On Nov. 28, 1486, the Bishop granted license to the inhabitants to collect the alms of good people in the City and Diocese of Norwich for the rebuilding their Parish Church, lately burnt by a sudden fire."

W. LOVELL.

Cambridge.

PHENOMENON VERSUS PHENOMENON.—Until convinced to the contrary, I must maintain that the common way of spelling this word is altogether wrong, and against all the best authorities, there being, in my opinion, no just precedent for it. It is, as all your classical readers well know, a purely Greek word in English letters—*φαινόμενον*, the present participle middle of the verb *φαίω*. Why, then, is the diphthong *ai* to be utterly ignored, and done service for by the single letter *e*, when in numberless other instances it is rendered by *ae* or *æ*?

By Liddell and Scott, by Schlessner, by White and Riddle, by Bailey and other English dictionaries it is so rendered. And I ask who, for instance, for *Αἰσχύλος* would write Eschylus; for *Αἰσχίνης*, Eschines; for *Αἰθίοψ*, Ethiops; for *Ἀχαια*, Achæa; and for *Γραικός*, Grecus; and not Eschylus, Eschines, Ethiops, Achæa or Achnia, and Grecus? There is a Greek verb *φένω* from which *φαινόμενον* might come, but this would not do in the present case, as its meaning is "to slay," from which we get *φόνος* and its cognate words. From *φαίω*, however, we could not get it; nor, so far as I know, is there any grammatical law under which *ai* can be changed into *e*. I know

very well that *Αἴγυπτος* is very commonly in English spelt Egypt; but I believe it to be an error, and in this I am supported by Bishop Butler, a scholar *κατ' ἐξοχήν*, who, in his 'Atlas of Modern Geography,' renders it Ægypt. I write this, of course, subject to correction, but I do not think that the *usus loquendi* can hold good in authorizing such an unusual and arbitrary change.

EDMUND TEW, M.A.

ELIZABETHAN ENGLISH.—In looking over books of specimens or extracts, in reading Oliphant's 'Modern English,' I find that compilers and critics generally content themselves with Sidney, Spenser, &c. It seems to me unsatisfactory to be content with these well-known men for Elizabethan prose, and not to have recourse also to the State papers and memoirs. For instance, there is in MacCulloch's introduction to Adam Smith's 'Wealth of Nations' a letter of credence or introduction from Queen Elizabeth to Chancellor when starting for Archangel, which is a noble piece of work. Again, Burton, in his 'History of Scotland,' ch. I., gives beautiful wholesome passages written by Sir Francis Knollys, the gentleman who taught Mary Stuart English when she was staying as a *détenue* at Carlisle. Melville and Maitland of Lethington seem to me to have a far better structure of sentence than Spenser, whom I think languid, diffuse, and pointless. The neglect of Scotland is a blemish in the London books about our language and literature (I am an Englishman who say this). To me the most striking of changes in our early modern literature is the coincident change in Scotland and England from the stupidity of the last middle age—say 1400 to 1490 or 1510—to the downright, straightforward, correct, pointed thought of the *men of affairs* in both the British nations who served under or combated with Henry VIII. and Elizabeth, who treated with the brilliant French on even terms, dominated the Churchmen, and raised politics out of law and its technicalities, &c. It was statesmanship which created our prose.

W. CORY.

MORE=ROOT.—In 1870-7, when I was living in North-West Devon, I heard *more*=root day after day from my gardener, a native of N.W. Devon. But it meant the root or stub of an uprooted tree, a residual stump after lopping, not a live root of a live tree. It is, therefore, a name for a thing which requires a special name. In Early English *more* meant a living root: "Ake þe hes ne nougt bote weodes and mores, of alle þe twentiȝer" (ab. 1270, 'Saints' Lives,' Laud MS., p. 264, ed. Horstmann).

W. CORY.

NEW YEAR CARDS.—In a notice of Paul Sandby in the *Magazine of the Fine Arts*, London, 1833, his practice of sending New Year cards is referred to. Mr. Sandby, we are told, was "throughout life held



in fond and grateful remembrance those ladies to whom he had taught drawing. "To certain of these he sent as New Year's gifts little packets of cards, on which he amused himself in painting landscape designs in body colours; some of which, executed when he had nearly attained his eightieth year, are still regarded as gems of art." Now, fifty years after the above was written, it would be interesting to know if any of these are still preserved and prized. W. H. PATTERSON.

Belfast.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

BRISK.—The known history of this adjective begins with Shakspeare. Yet it must have been a familiar word in his day, for he uses it in three different shades of meaning. Can any one send me earlier quotations, or any from Shakspeare's contemporaries? The word is in Cotgrave, 1611, but not in any earlier dictionary or similar work to which I have been able to refer. Answer direct.

J. A. H. MURRAY.

Oxford.

"THE PROPHET GENESIS."—In a letter dated Jan. 13, 1885, written by a young gentleman then in Paris to his relatives in Shropshire, he speaks of presenting a friend

"with another part of the Prophet Genesis wch is now in the Press, writ by an English Benedictine, wch tells of ye Creation of several other Worlds, wch System is approv'd by our Virtuoses here & thought to be some Dormant Remnant of the aforesaid Author."

What is the work to which this passage refers, and who was the English Benedictine? W. B.

COLLINS'S 'PEERAGE.'—Was a second edition of the second volume of this work published? The first volume, which contains the extant peerages, was published 1709; it was reprinted as a second edition, with the title only altered, in 1710, and again, as the second edition, with alterations, in 1712. The second volume, which contains the extinct and dormant peerages, was published in 1711. Does this one edition of the second volume correspond to both those of the first, or were other editions published besides the one in 1711?

J. H. G.

SIR GILBERT DE LANCASTER.—Who was Elizabeth, second wife of Sir Gilbert de Lancaster, of Sockbridge and Barton, co. Westmoreland, son of Christopher de Lancaster (by Joan, dau. of Hugh de Lowther), and grandson of Roger de Lancaster, of Barton and Patterdale, brother by the half blood to the last William de Lancaster, Baron of Kendal, ob. 19 Edw. I.? Sir Gilbert married first Alice, dau.

of Ralf, fourth Baron Neville, of Raby (the widow of Sir Thomas Grey), and had by her Gilbert de Lancaster, who married a dau. of Sir Thomas Grey, of Norton (Dugdale). Had this second Gilbert any issue?

A. M. CASH.

Philadelphia.

EXCHANGE.—In Blunt's 'History of the Jews in England' occur the following sentences: "The Jews in Oxford were compelled to pay an exchange of money"; and again, "Stephen required the Jews to give three and a half exchanges." What is the meaning of the word in the above passages?

E. S. B.

ELIZABETH KNOWLES (*née* LISTER), COUNTESS OF BANBURY.—Can any of your readers inform me when and where this lady was buried? She died "on or about" December 29, 1699. X. Y. Z.

MUNICIPAL CIVILITY.—In the month of September, 1613, the "borough fathers" of Bishop's Castle came (Hist. MSS. Comm., Tenth Rep., App., pt. iv. 401) to the conclusion that the following order was necessary:—

"That every person or persons of inferior place and condition lyveing within this borough shall from henceforth geve cyvile reverence to the bayliff and 15 head burgesses for the tyme being, and shall not presume to converse or talk with them in any publicke assemblee or otherwise having their heads covered without license,"

and that the like civility be yielded to the wives of the head burgesses. Mr. Maxwell Lyte has, unfortunately, omitted to state what penalty was incurred by any one who dared to break this rule. Can any of your readers tell me this; and also in how many other places such regulations were made?

Q. V.

PORTRAIT OF KING CHARLES I.—Can any of your correspondents inform me if an historical account has ever been given (and, if so, where it may be found) of the many extant portraits of King Charles I., their dates, and the circumstances under which they were painted?

W. E. G.

[Very much information on this subject may be obtained by consulting the General Indexes of 'N. & Q.']

THE SHELLEY FORGERIES.—Can some reader of 'N. & Q.' give me any information regarding the forged 'Shelley Letters,' published by Moxon (with an introduction by Robert Browning) in 1852? I should be especially obliged for references to any magazine or newspaper articles or notices upon the subject, especially for contemporary items. Are the whole of the letters contained in the volume forgeries, or are any of the series supposed or known to be genuine? Were any legal proceedings taken in the matter? Are there any other documents connected with Shelley's works or life which are suspected to be fabrications?

LEWIS CAVAN.



'DELITTI E PENE'.—Who is the author of the Italian book thus entitled? When and where was it published; and who is the publisher?

M. VAN EYS.

Villa Van Eys, San Remo, Italy.

KOSSUTH.—Could any one inform me where I could see a pamphlet containing Kossuth's speech on the war in the East, delivered at Hanley, Staffordshire, Aug. 21, 1854? It was printed by A. Kirkaldy, 40, St. Mary-at-Hill, and published by Kossuth himself at three halfpence.

BARTHOLOMEW GUNZET.

21, Lillyville Road, Fulham, S.W.

MAJOR ROBERT LOWICK.—I shall be much obliged for any information as to the parentage and descent of the above, who was mixed up in the assassination plot against William III., tried, and executed at Tyburn for high treason on April 29, 1696.

W. M. LOWICK.

The Pirs, Westbury-on-Trym.

THOMAS FLOWER, OXFORD PROCTOR, 1519.—Mr. Herrtage, in the introduction to the 'Catholicon Anglicum,' states that on the back of the last leaf of Lord Monson's MS. of this book is the following: "Liber Thome Flowre Sacc' ecclesie Cathedralis beate Marie Lincoln. Anno domini mcccc.xx." Mr. Way, he tells us, states that the owner of Lord Monson's MS. may have been of Lincoln College, Oxford, since a Thomas Flower was one of the proctors of the University in 1519. The reference is to Le Neve, ed. Hardy, vol. iii. p. 686, a book to which I have no access. Does Le Neve states that this Thomas Flower was of Lincoln College? And was he the same person as the sub-chapter of Lincoln Cathedral? Perhaps the recent publications of the Oxford Historical Society may throw some light upon my query. I should much like the date of Flower's matriculation and degree. Was he a Yorkshire Fellow of Lincoln; and in the name of the school in which he was educated known?

S. O. ADDY.

BIRTH OF HENRY V.—Can any one inform me of any MSS. or records which are likely to give information as to the date of the birth of Henry V.? The exact date is doubtful; many historians put it in 1388. The Rev. J. Endell Tyler, in his 'Memoirs of Henry V.,' mentions the "Wardrobe Account" of the Earl of Derby (afterwards Henry IV.) from Sept. 30, 1387, to Oct. 1, 1388, in which is an item for a long gown for the young Lord Henry, also an obstetrical fee of 2*l.* at the birth of the Lord Thomas, which proves that Henry was born some time previous to Oct. 1, 1388. I shall be glad if any one could tell me of any other documents which will prove whether the 9th of August of this year, or next, will be the five-hundredth anniversary of the king's birth.

C. P. WALLINGTON.

WARRANT OF CHARLES I. TO THE EARL OF GLAMORGAN.—I have in my possession a photograph of the celebrated warrant granted by Charles I. to the Earl of Glamorgan on March 12, 1644/5, which formerly belonged to Mr. Bruce. On a copy which accompanied it is written, in Mr. Bruce's hand, "Orig<sup>l</sup> Mr. Tierney's." There can be no doubt that the photograph is taken from a genuine document, but still I should be very glad to see the warrant itself. Many of Mr. Tierney's MSS. appear to have been borrowed by him, and to have been reclaimed by their owners after his death. Though I have succeeded in tracing some of them to their present depositories, I have failed to discover the position of this one, and I shall be much obliged for any information on the subject. The warrant appears to have been formerly in Lingard's possession, which may give some clue to its present holder.

SAMUEL R. GARDINER.

RIVER NAMES OF EUROPE.—CANON TAYLOR's note on 'The Predecessors of the Kelts in Britain' (7th S. ii. 445) prompts me to ask him if he can explain the etymology of such river names as Adur in Sussex, Adour in the Western Pyrenees, Douro in Portugal, and Doire or Doria in Piedmont. Are these Celtic, or Iberian; and should such French names as Pompadour, Ventadour, &c., be referred to them? I have my own theories on the subject, but they are probably valueless, and I should be glad to have the opinion of a skilled philologist.

W. F. PRIDEAUX.

Calcutta.

CROW v. MAGPIE.—In the review of 'The Folklore and Provincial Names of British Birds' in 'N. & Q.' (7th S. iii. 119), Mr. Swainson is brought to book because "under 'Crow' he omits to give the rhyme, familiar enough in Essex, respecting that bird." As this is the first time I have ever heard this rhyme applied to the crow, I shall be glad to know from readers of 'N. & Q.' in what other counties besides Essex it is applied to that bird.

In Warwickshire and Northamptonshire, at any rate, the magpie is the common bird of omen, and the rhyme runs as follows:—

One brings sorrow,  
Two bring mirth,  
Three bring a wedding,  
Four bring a birth.

I have seen two other lines added in print, but have never heard more than the above used by natives.

JOHN T. PAGE.

Holmby House, Forest Gate.

NICCOLÒ TRONO.—There is now at Mr. Rutley's, in Newport Street, a very interesting portrait of Niccolò Trono, who was elected Doge of Venice in 1473. I have referred for information about him to Daru and De Fougasse, but they give very little. Yet he must have been one of the richest, if not



the richest, of the Venetian patricians at the time of his election. Where can I look for further information?  
RALPH N. JAMES.

DAUGHTER AND DAFTAR.—Was the word daughter ever pronounced so as to rhyme with laughter? I ask the question because, as every one knows who has paid any attention to parish books, it is frequently spelt *daftar* or *dafter* by those who made phonetic spelling the rule.

J. M. COWPER.

Canterbury.

'THE OWL CRITIC.'—Information is wished for about the author of this poem, time and place of first appearance, &c.

EDWARD V.

PRECIOUS STONES.—Will some one kindly give me a statement of the most precious and valuable stones in existence, and minute descriptions of some of the most wonderful known to the present and the past? Works containing such information are very scarce and costly, and in many instances very limited in the main points of description.

M. O. WAGGONER.

Toledo, Ohio, U.S.

[Communications to be sent direct.]

THE BLACK DEATH, 1348-9.—Can any one tell me what orders were made by the various municipal authorities throughout England during the prevalence of this terrible epidemic; and whether any documents containing those orders, or bearing on the subject in any way, are now to be found?

H. R. PLOMER.

"THIS SO-CALLED NINETEENTH CENTURY."—Who was the author of this much quoted phrase?

NELLIE MACLAGAN.

HOMER.—Can any of your readers inform me whether the whole or part of Homer was ever translated into English hexameters?

WM. HEINEMANN.

SIR FRANCIS DENING.—Can any of your readers tell me anything more about the Sir Francis Dening mentioned by Sir Walter Scott in 'Kenilworth' than is contained in the slight reference to him in the novel?

W. D. GLYDE.

MINCING LANE.—In an article on old London City names in *Chambers's Journal*, January 22, Mincing Lane is derived from *mincheons*, or Nuns of St. Helen. I cannot find *mincheons* anywhere. What does it mean?

F.S.A.Scot.

MACNAGHTEN.—Mr. Walford, in his 'Baronetage,' 1868, states that the late Sir E. O. Workman-McNaghten, married "Mary dt. of J. Gwatkin, Esq.," but in his 'House of Commons,' 1886, this lady is styled "Mary Ann, dt. of E. G. Watkin, Esq." Burke's 'Peerage,' 1845, says "Mary, only child of Edward Gwatkin, Esq.," and spells the

patronymic Macnaghten. Dod, of 1858, follows suit, spelling the tribal prefix in full, as Macnaghten. Is there any fixed usage in families as to the extension or abbreviation of Mc, Mac; and what was the correct name of this Lady Macnaghten, and of her father?

VENDALE.

ROLL OF BATTLE ABBEY.—Can any one inform me if this roll is still existing; and, if so, in what book I can find it? Is there any other record of those who came over with the Conqueror?

C. E. L.

HOLY THURSDAY.—At what time and for what reason was the name "Holy Thursday" transferred in the calendar of the English Church from the Thursday next before Easter (Shrove or Maundy Thursday) to Ascension Day?

C. C. BELL.

YAM.—Is it known who is the author who writes under this pseudonym, and what he or she has written?

CHAS. WELSH.

FAMILY OF WALLER.—Robert Waller, believed to have been descended from the family of Sir William Waller, Knt., the Parliamentary general, was born about 1690, and had a son William Waller, who was born about 1719, and married Miss Aldcroft, daughter of Mr. Aldcroft, of Woodside, near Bury, Lancashire. Two sons were born of this marriage; the eldest, William, was born about 1749, entered the 3rd Dragoons, and died about 1819, a lieutenant-general in the army. The younger, Aldcroft, married Sam, daughter of William Souley, M.D., of Southcave, co. York. I should be much obliged to any of the correspondents of 'N. & Q.' who would kindly supply me with any information with respect to this branch of the Waller family. Where did Robert Waller live; when and where did he die; who did he marry; how was he descended from the Wallers of Groombridge? Was Lieut.-General Waller ever married; and, if so, has he left any descendants?

W. H. NOBLE, Colonel.

Waltham Abbey.

AUTHORS OF QUOTATIONS WANTED.—

Thy brandished whinyard all the world defies,  
And kills as sure as Del Tobosa's eyes.

There dwells the scorn of vice, and pity too.

Ex quovis ligno non fit Mercurius.

There all those joys insatiably to prove,  
With which rich beauty feeds the glutton love,

We'll carve him like a dish fit for the gods,  
Not hew him like a carcase fit for hounds.

Memorable nullum

Feminea in poena est.

"We may learn the little value of fortune by the persons on whom Heaven is pleased to bestow it."

"If you took a word from one of them, you only spoiled his eloquence; but if you took a word from the other, you spoiled his sense."

"Ter letio sternendus erat."

G. A. AITKEN.



## Replies.

POETS WHO HAVE BEEN PERSONALLY  
ENGAGED IN BATTLE.

(7th S. iii. 85.)

Tyrtæus.—Leader of Spartans during second Messenian war.

Ennius Q.—In Ætolian campaign of B.C. 189, under M. Fulvius Nobilior.

Lucillius.—In cavalry, under Scipio, in the Numantine war.

Lucillius Junior.—Curator in Sicily. (Qy. in any engagement?)

Pittacus.—Commanded Mytileneans against Athenians in struggle for possession of Sigeum, on coast of Troas, B.C. 606. He killed Athenian commander Phrynon in single combat.

Æschrius.—A Mytilenean poet; accompanied Alexander in his Asiatic expedition.

Juvenal.—Exiled by Domitian to a military command on the frontiers of Egypt, at the age of eighty.

Agias.—An Argive poet; attendant on Alexander in his Asiatic expedition.

Lælius, C. (Sapiens), son of elder Lælius.—Consul at Rome B.C. 140. Distinguished as a soldier in Spain; intimate friend of Scipio Africanus the younger. Orator and poet. In campaign against the Lusitanian Viriathus.

Pomponius Secundus.—A commander of Roman forces; defeated the Chatti in Germany, in reign of Claudius.

Archilochus.—Lost his shield in an engagement with Thracians on Thasos; fell by hand of Corax in war between Parians and Naxians.

Varro.—Held high naval command in wars against pirates and Mithridates; as Legatus of Pompeius in Spain, he was forced to surrender to Cæsar, victorious.

Archias.—Accompanied L. Lucullus the younger to the Mithridatic war.

Nævius.—Served in the first Punic war.

Mæcenæus.—Distinguished himself on battle-fields of Modena and Philippi; patron of Virgil and Horace.

Lycophron.—Killed by an arrow. (Qy. where?)

Prudentius.—Latin poet; distinguished himself greatly as an advocate, magistrate, and a soldier. (In what wars or engagements?) Born A.D. 348.

Attar.—Persian poet; captured by a Tartar soldier of Genghis Khan's army of invasion; afterwards slain by the Tartar. (Taken prisoner in what battle, sortie, or engagement?)

Antar.—Famous poet of Arabia; also famous warrior; his whole career a series of martial achievements against various races; killed by an enemy he had spared in battle shortly before Mohammed the prophet's birth.

Camoëns.—Battle of Ceuta, Straits of Gibraltar,

lost his right eye; conquest of Alagada Island, East Indies. Born 1525; d. 1579.

Ayala.—Taken prisoner by English at battle of Najera, 1367; brought to England; actively engaged after returning to Spain.

Charles, Duke of Orleans.—Taken prisoner at battle of Agincourt, 1415, by English.

Bartas, Da.—Died of wounds received at the battle of Ivry, 1590.

Douza (Vander Does).—An eminent soldier; governor of Leyden, 1574. (Qy. in any engagement?)

Wither.—In the Civil Wars; an officer in Parliamentary army; taken prisoner by Royalists; saved from hanging by intercession of Sir John Denham.

Bernard, Peter Joseph.—Secretary to Marshal Coigny; commander of French forces in Italy, 1710–1775.

Mendoza, Diego de.—A valorous soldier; governor of Siena, in Italy; in many sieges and battles with Gonsalvo.

Mendoza, Diego Hurtado.—Distinguished as a poet, soldier, diplomatist, geographer, and historian; for six years held military command in Tuscany.

Middleton, William.—A Welsh poet; soldier and sailor; served in the armies of Queen Elizabeth. Afterwards commanded a ship of war.

Foscolo, Ugo.—At siege of Genoa, 1799; in Italian army until 1805.

Landon.—Joined Spanish patriots against Napoleon I. (Qy. was he in active service?)

Lermontov.—A Russian poet; officer in Imperial Guards, 1837; served in the army of the Caucasus.

Rochester.—1665, at Bergen; 1666, under Sir Ed. Spragge.

Dorset.—1665, Battle of Solebay, off coast of Suffolk.

Surrey.—Siege of Montreuil, 1544; saved from death by Clere (Marshal); at the defence of Boulogne; commander of Guisnes, 1545; battle of Etienne, retreat to Boulogne, coward<sup>ice</sup> of one of his divisions.

Aneurin.—A British poet; he bore a conspicuous part (as a chieftain) in the battle of Catraeth (Wales). Died A.D. 570.

Lobiera.—Wrote 'Amadis de Gaul'; knighted on battle-field of Aljubarotta by John I. of Portugal.

Raleigh.—Joined expedition to Netherlands under General Norris in aid of Prince of Orange; distinguished himself in Ireland against rebels in Munster; he bore a glorious part in the defeat of Spanish Armada, 1588; in 1591 he sailed in an unsuccessful expedition against Spanish fleet; in 1595 he sailed to Guiana, and destroyed the capital of Trinidad; in 1596 he took a distinguished part in the capture of Cadiz.

Harington, Sir John.—Received the honour of knighthood on the field from Essex, reign of Elizabeth. (Qy. what field of battle?)



Mure, Sir William.—Captain; wounded at battle of Marston Moor.

Baston.—A Carmelite monk (prior) at Scarborough; poet-laureate; bard of Edward II. in invasion of Scotland (1304); taken prisoner at the battle of Bannockburn.

Hywel ap Owain Gwynedd.—A prince of North Wales; defeated and wounded by his brother's faction in struggle for sovereignty on their father's death in 1169. (Qy. was this in a pitched battle?)

Zhukovsky.—Russian poet; in the campaign of 1812 he was lieutenant of the Moscow volunteers.

Kleist, De.—A Prussian officer; killed at battle of Kunnersdorf, 1759.

Neledinsky-Meletzky.—A Russian ballad-writer; fought against Turks during campaigns which took place between the years 1770 and 1774.

Niemcewicz.—A Polish poet; in 1794 aide-de-camp to Kosciuszko; taken prisoner at battle of Maciejowicz.

Petőfi.—Hungarian poet, very celebrated; aide-de-camp to General Beur in campaign against Russians in Transylvania. B. 1823; d. 1849 (as supposed).

Parny.—French poet; captain of dragoons; aide-de-camp, accompanying Governor-General of East Indies to Pondicherry. Quitted military service in 1786.

Ozeroff.—Russian tragic poet; served in army; attained rank of major-general. B. 1770; d. 1816.

Godolphin, Sidney, Earl of.—Joined the king's army; slain in action with the rebels at Chagford, in Devonshire, in 1643.

Matthieu, Peter.—French poet; zealous partisan of the League against Protestants, and attended Louis XIII. to the siege of Montauban. B. 1563; d. 1621.

Thompson, Edward.—Pressed on board a man-of-war, and rose to the rank of lieutenant in 1757; died on the coast of Africa, 1786.

Tografi.—An eminent Arabic poet; taken prisoner at battle of Esterabad in 1120 by Mahmoud, Sultan of Persia; put to death.

Urfé, Honoré d'.—Poet and soldier; served with distinction under Henry IV. of France. B. 1668; d. 1625 at Nice.

Vaux, Nicholas, Lord.—At battle of Newark, 1487; knighted on the spot for bravery. D. 1530.

Whetstone, George.—As a common soldier, fought in the Netherlands; was present with Sir Philip Sidney when he received his death wound at Zutphen. Died at close of sixteenth century. (Qy. date of birth.)

Körner.—Wounded at battle of Kitzen, 1813; shot dead in an engagement between Gadebusch and Schwerin.

Garcilaso de la Vega.—Present during conquest of Malaga; saved the life of Ferdinand in the storming and capture of Ostia, 1496.

Ercilla y Zuniga.—Joined expedition against

Araucanians in Chile, South America; he took part in an expedition against some rebels in Venezuela. B. 1533; d. 1595.

Dante.—Battle of Campaldino (1289); in war (Florentines v. Pisans) at surrender of Caprona; he joined exiles in an unsuccessful attack on Florence.

HERBERT HARDY.

Thornhill Lees, Dewsbury.

Another was Sir John Suckling, who served a campaign in the army of Gustavus Adolphus, and afterwards raised a troop of horse for the king's service, at the beginning of the Scotch Rebellion, when his conduct resembled that of Horace at Philippi:—

Sir John bought him an ambling nag,  
To Scotland for to ride-a, &c.

JULIAN MARSHALL.

DARKLING (7th S. iii. 148).—This word is not given in Dr. Stratmann's 'Dictionary of the Old English Language,' but I have no doubt that it will occur in some of the publications of the Early English Text Society. It is used in 'Ralph Roister Doister,' 1550, III. iii. :—

M. Merry. Dirige. He will go *darkling* to his grave.

Lord Tennyson has employed the word once at least :—

Then he found a door,  
And *darkling* felt the sculptured ornament,  
'Merlin and Vivien,' p. 37, ed. 1874.

In 'In Memoriam,' xlix., he uses the word as an adjective :—

Who tremblest through thy *darkling* red.

In 'The Two Angry Women of Abington,' 1599, we have :—

Phil. Marry, your wife  
Goes *darkling* up and down, and comes before her.  
Dodsley's 'O. E. Plays,' ed. Hazlitt, vii. p. 339.

*Darklings* occurs in Bishop Hall's 'Works,' vii. 344 :—

"Thou wouldest fain persuade me to do like some idle wanton servants, who play and talk out their candle-light, and then go *darklings* to bed."

Dryden has the word *darkling* :—

*Darkling* they join adverse, and shock unseen,  
Coursers with coursers jousting, men with men.  
'Palamon and Arcite,' iii. ll. 590-1.

Cf. also Dr. Johnson, 'Vanity of Human Wishes,' ll. 345-6 :—

Must helpless man, in ignorance sedate,  
Roll *darkling* down the torrent of his fate

F. C. BIRKBECK TERRY.

Please note that *darkling* is an adverb. Keats is quite wrong in using it as an adjective; perhaps it was a beautiful word to him, because he did not clearly understand it. It occurs in Shakespeare not once, but thrice. Dr. Schmidt explains it quite correctly: "*Darkling*, adv., in the dark;



'Mida. N. Dr.' II. ii. 86; 'King Lear,' I. iv. 237; 'Antony,' IV. xv. 10."

The adverbial suffix *-ling* is explained in Morris, 'Hist. Outlines of Eng. Accidence,' p. 220; it is of A.-S. origin, and there is no mystery about it. Examples: *darkling*, *hedling* (Mod. E. *headlong*), *sideling*, *flutling*, *backling*. *Darklyng* occurs in 'The Knight of La Tour-Landry,' ed. Wright, p. 21 (*temp.* Henry VI.). WALTER W. SKERT.

This adverb is common in English writers from Caxton onward. For the word and its variants *darklings*, *darklong*, and the curious verb *darkle* evolved from it by modern poets (like *grovel* from *groveling*, *sidle* from *sideling*), about one hundred and twenty quotations have been collected for the 'Dictionary.' Our earliest as yet is from the first English printed book, Caxton's 'Dictes.' One would have expected it some centuries earlier, but neither Mätzner nor Stratmann has found it in Middle English.

Oxford.

J. A. H. MURRAY.

["In *darkling* night" occurs in the first line of the prologue to Werner's dramatic poem 'The Templars in Cyprus,' translated by E. A. M. Lewis, Bonn, 1886. H. G. GRIFFINHOOFER.—"And there it lies *darkling*," Southey, 'The Cataract of Lodore.' R. E. GARDINER.—Once in Morris, 'Fire-worshippers'; once in Dryden's Virgil's 'Æneid.' G. F. B. B.—Kebble, 'The Christian Year,' fifth Sunday after Trinity. R. B. P.—Burns, CONSTANCE RUSSELL.—In a volume of hymns, edited by the late Rev. Gilbert Rolison, incumbent of St. Peter's, Peterhead. WM. CRAWFORD.—"Tis hard I should go *darkling*," Shelley; "Pitt wandered *darkling* o'er the plain." Canning; "Went wandering somewhere *darkling* in his mind," Tennyson. W. H. NEWNHAM.—Occurs four times in 'John's String's (!) Boy,' anonymous poem in *Hood's Magazine*, quoted in Cassell's 'Penny Readings.' E. H. MARSHALL.—Burns, in 'Halloween,' "And left us *darkling* in a world of tears," "To T. R. Graham of Fintra." ED. MARSHALL.—Thackeray's 'Newcomers.' E. H. COLEMAN.—In 'Desideria,' anonymous poem in 'Fellorum Silvula.' P. J. F. GANTILLON.—Thackeray, 'Adventures of Philip.' W. J. GREENSTREET.—G. A. C. C. DEEDS, ST. SWITHIN, and many others supply instances recorded above.]

JIMPLECUTE: DISGRUNTLED (7th S. iii. 25).—I used often to hear *disgruntled* from a long-deceased friend, a native, I think, of Yorkshire. Halliwell, I see, gives "*Gruntle*, to be sulky." *Disgruntled* would, therefore, appear to mean "made sulky"; what Mrs. Rogers ('Pickwick,' chap. xli.) would call "decomposed."

P. J. F. GANTILLON.

This word, as meaning "to disappoint," is given in the supplement to Webster-Mahoe's 'Dictionary' (1878). It is there described as "colloq. and low, V.S."

EDWARD H. MARSHALL, M.A.

Hastings.

IVY-HATCH (7th S. ii. 489).—In the 'Dictionary of the Sussex Dialect,' by the Rev. W. D. Parish, Rector of Selmeestone, the word *hatch* is given as signifying a gate. It probably originally meant the

entrance to a forest or wood. There are several such similar names to paths or passes into the great "Andrede's-weald," or forest of Andred, in Sussex. There is a road near Hastings (also leading down to some woods) popularly called the Iron Hatch, which prefix, most probably, would associate the spot with one of the numerous Sussex forges, wherever oaks abound.

The word *hatch* used in this sense comes from the Saxon *hæca*, and is used thus by Shakespeare. In the plural, the word *hatches* also signifies "the doors or openings by which they descend from one deck or floor of a ship to another" (see Johnson). The term *ivy-hatch* might possibly relate to some ancient ruin of a porch or gate, or to an opening into a forest between some old ivy-covered trees. Murray has the following on the etymology of Ightham Mote, *vide* Murray's 'Kent and Sussex,' p. 225, route 8:—

"The broad, clear moat is fed from a neighbouring rivulet, which it has been conjectured formed here a small island or 'eyte,' whereon the building was originally erected, and which thus gave name to the whole parish, Ightham, or Kyteham, the 'hamlet of the Eyte.'"

The latter way of spelling "eyot" has probably been confounded by your correspondent with the word "eight," which is still another mode of spelling "a small island."

A. DOWSON.

[See also 2nd S. x. 107, 197, 238, 316.]

A ROYAL TOMB (7th S. iii. 108).—The entry in the 'Report of the Sepulchral Monuments Committee' to the Society of Antiquaries and Parliament in 1872 is "Sheriff Hutton: Small altar tomb, with alabaster effigy of a child with coronet round his head" (App., p. 55). "Small altar tomb with recumbent effigy" (p. 12). He died at Middleham Castle in April, 1484.

ED. MARSHALL.

"OMNIUM GATHERUM" (6th S. x. 449; 7th S. iii. 98).—Undoubtedly "Frenchmore," as given by Prof. Arber, in the passage quoted at the second reference, is a misprint for "Trenchmore." In Selden's 'Table-Talk,' edited by Mr. S. W. Singer for the "Library of Old Authors" (Russell Smith), the dance is correctly given as "Trenchmore," and "tolly-polly" is printed as a compound word. In his 'Archaic Dictionary,' Mr. Halliwell-Phillips defines "Trenchmore" as "a boisterous sort of dance to a lively tune in triple time," and he quotes illustratively from Kemp's 'Nine Daies' Wonder,' "Some sweare, in a *trenchmore* I have trode a good way to winne the world." He likewise gives a reference to Stanthurst's 'Ireland,' p. 16.

THOMAS BAYNE.

Helensburgh, N.B.

PYCROFT'S 'OXFORD MEMORIES' (7th S. iii. 69).—Whatever may be truth as to a repetition of the saying referred to by a Cambridge preacher, the original author of the phrase, "I



wish all the Gearman theology was drowned in the Gearman Ocean," was Dr. Tatham, Rector of Lincoln College. But I rather think that he made use of a concrete term, and spoke of the "Divines" themselves. But of this I am not sure. I seem to remember that it was so related to me by a former fellow of Oriel half a century since.

ED. MARSHALL.

I am able to answer one of MR. DELEVINGNE'S queries in 'N. & Q.' I have not, I am sorry to say, seen Mr. Pycroft's 'Oxford Memories,' but I perfectly remember being present at St. Mary's, some fifty-five years ago, when a sermon was preached by Dr. Tatham, then Rector of Lincoln, in which he expressed, with much vehemence and with strong provincial accent, his earnest wish that all Garman theology was at the bottom of the Garman Ocean. I never heard that a similar desire was uttered by the late master of Jesus from the University pulpit at Cambridge.

B. V.

Great Yarmouth.

BISHOP JOHN LEYBURN (7th S. ii. 508; iii. 74).—An interesting account of this worthy will be found in the "Notes and Queries" column of the *Kendal Mercury* for Jan. 29.

Q. V.

"ENGLISH AS SHE IS WROTE" (7th S. iii. 106, 156).—I suppose that the mayor whose sentence was quoted p. 156, "to erect a Cottage Hospital for infectious diseases in connexion with the Jubilee," is the Mayor of Gotham. Readers who have not heard for some time of the Gothamites will be glad to know that this widely famous English tribe is not yet extinct.

The Mayor of Gotham's sentence, however, calls to my memory a story about the sign of a public bath in the Seine for ladies, at Paris. It was originally "Bains à fond de bois pour dames à quatre sous." Since it could be understood to mean "Wooden-bottomed bath for fourpenny ladies," and in order not to be any more laughed at, the owner of the bath changed, some time after, the order of the words in the sign to this effect: "Bains à quatre sous pour dames à fond de bois." But it was not then much better.

H. GAIDOUZ.

22, Rue Servandoni, Paris.

If MR. HAMILTON looks into Mr. Sala's "Echoes of the Week" in the *Illustrated London News* for February 5, he will find a rather amusing example of how English is murdered in "foreign parts." The subject being of no great importance, I refrain from quoting.

ROBERT F. GARDINER.

CONTRIBUTIONS TO A HISTORY OF THE THAMES (7th S. i. *passim*; ii. 484; iii. 36, 175).—The story of the man in armour probably comes from a discovery of bones and armour some years ago under the tall elm trees on the road from Shepperton to Chertsey Bridge, at the point where the road runs

nearest to Dumsey Deep. The deep is known to old Thames hands as "Dumsey Deep, where the battle was fought."

D.

THACKERAY'S 'ESMOND,' ED. 1886 (7th S. iii. 46, 172).—Thackeray cared as little for anachronisms as did Shakespeare. See, for example, the female costumes in his sketches for 'Vanity Fair.' D.

CONVICTS SHIPPED TO THE COLONIES (7th S. ii. 162, 476; iii. 58).—The following work may possibly be of assistance to your correspondent MR. BUTLER:—

"Original Lists of Persons of Quality, Emigrants, Religious Exiles, Political Rebels, showing men sold for a term of years, Apprentices, Children Stolen, Maidens Pressed, and others who went from Great Britain to the American Plantations, 1600-1700; with their ages, the localities where they formerly lived in the mother country, the names of the ships in which they embarked, and other interesting particulars, edited by J. C. Hotten, large paper, roy. 4to., half roxburgh, 14s. Chatto & Windus, 1874."

E. NASH, Major, Essex Regiment.

Warley Barracks.

THE WISEST OF ENGLISH CLERGYMEN (7th S. iii. 128).—This wisest divine is Bishop Butler, of Durham. In the second of his 'Sermons preached on Public Occasions,' viz., that before the Lord Mayor and Governors of the Hospitals, there are many passages which inculcate this, but it is gathered most accurately from a perusal of the whole discourse. The lower rank are affected by the example of the upper:—"Their opinions of persons and things they take upon trust: their behaviour has very little in it original: very little which may not be traced up to the influence of others, and less which is not capable of being changed by such influence. Consider what influence, as well as power, their superiors must, from the nature of the case, have over them—by instruction, example, and favour. And experience shows that they do direct and change the course of the world as they please. As far as things of this sort can be calculated, in proportion to the right behaviour of persons whom God has placed in the higher of these ranks will be the right behaviour and good condition of those who are cast into the lower. The rich are charged with the care of the poor: not to maintain them idle; but to take care that they maintain themselves, or to relieve them: to restrain their vices and form their minds to virtue and religion. This is a trust: not a burden, but a privilege" (abridged from several passages).

W. E. BUCKLEY.

I am inclined to believe that "this very wise clergyman" was Joseph Butler, D.C.L., Bishop of Durham, the author of the 'Analogy of Religion,' and that the idea of the query may be found in sermon ii. amongst those preached on public occasions. It is upon the text Proverbs xxii. 2, "The rich



and poor meet together: the Lord is the maker of them all," and was preached before the Lord Mayor of London on Monday in Easter week, 1740.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Mr. Matthew Arnold evidently refers to a hospital sermon preached before the Lord Mayor, &c., at St. Bride's, Fleet Street, on the Monday in Easter week, 1740, by Dr. Joseph Butler, then Dean of St. Paul's, and author of the celebrated 'Analogy.' The sermon is on Proverbs xxii. 2, and it contains many expressions which imply that "the poor are very much what the rich make them." It is printed, with other sermons by Butler, at the end of the edition of the 'Analogy,' published by Wm. Tegg & Co., London, 1879.

W. R. TATE.

Walpole Vicarage, Halesworth.

Mr. Arnold's allusion is clearly to Bishop Butler's sermon, preached at St. Bride's before the Lord Mayor and Sheriffs in 1740. It is in the Oxford edition of Butler's 'Works,' vol. ii. p. 232.

EDWARD H. MARSHALL, M.A.

Hastings.

THE SCOTCH REGIMENT IN SWEDEN (7th S. iii. 123).—If B. T. is interested in the deeds of the gallant Scots under MacKay and others in Sweden, I would recommend to his perusal a new work by James Grant, entitled 'The Scottish Soldiers of Fortune,' appearing as a serial in the *People's Journal* (Dundee). There is a separate chapter on the Scots in Sweden, which I have no doubt B. T. could easily procure from the publishers (Leng & Co., Bank Street, Dundee), if he does not wish to wait for its final publication in book form.

ROBERT F. GARDINER.

WILLIAM NOBLE (7th S. iii. 68, 92).—If "Ay\*\*\*\*\*ire" correctly represents the space between the letters which have been deciphered, may the inscription not have originally been "Ay[r Ayrsh]ire"? This is slightly tautological, but gravestone inscriptions are not always in strict conformity to grammatical rules. There is an old-established "King's Arms" Hotel at Ayr, which corresponds with the rest of the inscription. I only give this as a suggestion, but it fits so well into the required space, and also agrees with the parts deciphered, that it is at least possible it may be the right one.

ROBERT F. GARDINER.

KIDCOTE (7th S. ii. 229, 312).—This term was used in the olden times in "Merrie Wakefield" for a "lock-up" or "local prison," in which persons taken up by the constable for theft, or disorderly conduct, were incarcerated prior to being brought before the magistrates, and that name always appeared in the town's accounts. The kidcote was taken care of and kept in repair by the constable of

the town and his deputy, and the expense was charged in the constable's accounts. The original kidcote was in a cellar, under a dwelling-house at the corner of a block of buildings between the bull ring and Northgate, and measured only about four yards square. No provision whatever was made for even the slightest comforts of its unfortunate occupants, who were, as before stated, unconvicted prisoners! In the year 1800 a new one was erected in George Street, and regularly used down to the advent of the new police in 1848, when it was converted into a blacksmith's shop, but is now an outbuilding of a public house. The public stocks (for the punishment of offenders) formerly stood alongside the old kidcote, but on its demolition they were removed into the churchyard, which was quite near, and there remained in use for many years.

J. L. FERNANDES.

Calder Grove House, near Wakefield.

PRIOR'S TWO RIDDLES (7th S. iii. 149).—The answer will be "Man"; the first three conditions explained as in the original enigma, and the last two by supposing him, as he grows infirm, to disuse the stick and take to crutches, and at last to be borne off by two men on a bier. P.

HENRY KINGSLEY (7th S. iii. 160).—Henry Kingsley was a brother of Charles Kingsley. I knew the former well, and the latter slightly.

E. WALFORD.

He was the younger brother of the Rev. Charles Kingsley, born in 1830, died May 24, 1876.

CUTHBERT BEDR.

[Other correspondents write to the same effect.]

JOKES ON DEATH (7th S. ii. 404; iii. 18, 97).—There is another story told of the Marquis of Argyll besides the one given at p. 18. Scott tells us, "He mounted the scaffold with great firmness, and embracing the engine by which he was to suffer, declared it the sweetest maiden he ever kissed" ('Tales of a Grandfather,' chap. liii.). "Maiden" was the name given to the guillotine in Scotland.

ROBERT F. GARDINER.

See Dean Ramsay's 'Rem. of Scot. Life and Character,' preface, p. xv, edited 1872:—

"Story told by the late Mr. Constable, who was very fond of Scottish humour. He used to visit an old lady who was much attenuated by long illness, and on going upstairs one tremendously hot day the daughter was driving away the flies, which were very troublesome, and was saying, 'These flies will eat up a' that remains o' my paur mither.' The old lady opened her eyes and the last words she spoke were, 'What's left's guid enouch for them.'"

See also pp. 98 and 99 and 104-5 of the same edition.

WM. GRAHAM F. PICOTT.

Abington Pigotts, Royston.

HAD LEGENDARY ANIMALS EXISTENCE? (7th S. i. 447, 516; ii. 92, 211, 272, 472; iii. 49).—Miss



BUSE will find confirmation of her opinion as to the effect of the licence universally allowable to painters and poets in the expression of their conception of imaginary and impossible monsters in the passage from which I extract some of the first and last lines :—

Humano capiti cervicem pictor equinam  
Jungere si velit, et varias inducere plumas,  
Undique collatis membris—

Pictoribus atque poetis  
Quidlibet audendi semper fuit æqua potestas.  
Hor., 'De Arte Poet.', vv. 1-10.

ED. MARSHALL.

THE 'PERCY ANECDOTES' AND THOMAS BYERLEY (7th S. ii. 485).—Mary, the widow of Thomas Byerley, still survives. The only son, George Henry Byerley, was also a member of the press, connected with the *Times* and other papers, and lived much in Paris. He died of softening of the brain.

HYDE CLARKE.

FOREIGN ENGLISH (7th S. ii. 466; iii. 36, 153).—When I was at Cannstatt for a winter, the waiter at Hermann's Hotel, who was learning English, on request, fetched us a tongue, for which I asked in German; and on putting it before my wife, he exclaimed, triumphantly, "There, madam, is the *language*!" He had been consulting his pocket dictionary, and made a bad shot in his choice of the word.

H. J. A.

PENINSULAR WAR MEDAL (7th S. iii. 148).—Col. Eaton, Grenadier Guards, has in his collection a Peninsular medal, with fifteen clasps, granted to Private James Talbot, 45th Foot. Messrs. Hunt & Roskell, who set up the medals when they were first issued, informed me that there were a few others with fifteen clasps. The Duke of Wellington had thirteen clasps.

GRANVILLE EGERTON, Lieutenant and Adjutant  
Seaforth Highlanders.

A medal with fifteen clasps is described in the catalogue of the collection of Lieut.-Col. Eaton, London, 1880. The recipient of it was James Talbot, 45th Foot. The clasps are for Roleia, Viniera, Corunna, Talavera, Busaco, Fuentes D'Onor, Ciudad Rodrigo, Badajoz, Salamanca, Vittoria, Pyrenees, Nivelle, Nive, Orthes, Toulouse.

THOMAS BIRD.

Romford.

'TRAVELS OF EDWARD THOMPSON, ESQ.' (7th S. iii. 149).—There is an error in the Christian name, and the title of the work is "The Travels of the late Charles Thompson Esq., containing his Observations on France, Italy, Turkey in Europe, the Holy Land, Arabia, Egypt, and many other parts of the World, &c. Reading, printed by J. Newbery and C. Micklewright at the Bible and Crown in the Market-Place. MDCCXLIV. 3 vols.,

8vo." The passage referred to in 3rd S. xii. 194 is from vol. ii. p. 104, where, speaking of the Turkish punishments, the author says :—

"The Women are never punished on the Soles of their Feet, but receive the Blows on their Backsides, with their Drawers or Breeches on; the Turks being more modest than to expose their bare Skin in publick on such Occasions."

The name of the traveller is probably fictitious, and the work a mere compilation, although in the preface by the editor it is insinuated rather vaguely that the author was a real personage.

W. E. BUCKLEY.

[A copy of this work, stated, doubtless in error, to be in 81 vols., and priced 16s., is in the recently published catalogue of Mr. Webber, Dial Lane, Ipswich.]

I have the first two volumes of 'The Travels of the late Charles Thompson, Esq., containing his Observations in France, Italy, Turkey in Europe, the Holy Land, Arabia, Egypt, and many other Parts of the World,' published in three volumes, London, Robinson, at the "Golden Lion" in Ludgate Street, 1744, and shall be glad to furnish Mr. BURNIE with all information I can, if this is the work he inquires after. There is a MS. inscription that it is "E. libris Jacobi Chetham pret. 00-03-04." From internal evidence I should consider it a mere compilation, and the preface states that it was published in weekly numbers.

WILLIAM SYKES, M.R.C.S.

Mexborough.

The "Sailor's Letters written to his Select Friends in England, during his Voyages and Travels in Europe, Asia, Africa, and America, from the Year 1754 to 1759. By Mr. Thompson. In two volumes" (second edition, London, 1767), cannot, I think, be the book referred to by Bookworm in 'N. & Q.' 3rd S. xii. 194, as it does not contain any compliments to the Turks "on the decency with which they manage the application of the bastinado to female criminals." An account of this Mr. Thompson (whose Christian name was Edward) will be found in Baker's 'Biog. Dramat.' (1812), vol. i. pp. 707-9.

G. F. R. B.

CHRISOMER (7th S. i. 507; ii. 96).—In Duncombe's 'History of Herne, near Canterbury' ('Bibliotheca Topographica Britannica,' No. xviii. p. 99), the following occurs amongst extracts from the registers: "Ould Arnold, a Crysomor, buried February 8." Upon which Duncombe remarks: "This word, sometimes spelt *Chrisomer*, often occurs afterwards for about a hundred years, but not since." Then follows a definition of the word, similar to that of your correspondent Mr. Cowman, and then is added: "*Chrysm* is applied in the glossaries to the Popish Sacrament of Confirmation. Ould Arnold might, therefore, in the first appearance of Protestantism in England, be first



confirmed late in life, or perhaps on his conversion to Protestantism." I copy the italics and spelling just as they stand.

J. G. MAY.

**AN OLD CLOCKMAKER** (7th S. iii. 145).—The unfortunate omission of the year from my note almost destroyed the pith of it. However, this affords me the opportunity of supplementing with an interesting note from T. C. Noble's 'Memorials of Temple Bar,' p. 118. At the corner of No. 67, Fleet Street, lived Thomas Tompion, watchmaker, who in 1700 was reported as making a clock for St. Paul's Cathedral to go one hundred years without being wound up. He died in 1713, and his apprentice George Gresham invented the horizontal escapement in 1724, and died suddenly in 1751. He was succeeded by Thomas Mudge, at the Dial and One Crown, opposite the Bolt in Tun. In 1768 Mudge and Dutton made Dr. Johnson's first watch. The old shop (in 1850) was the last in Fleet Street to be modernized. It would be interesting to know if this clock was completed.

JOHN J. STOCKEN.

**CLOCKMAKER** (7th S. iii. 128).—One of the Lords Aston, of Forfar, was a watchmaker in 1763 (see 'Curiosities of Clocks and Watches,' by E. J. Wood, Esq., 1866, p. 327). I do not know if this is the Aston sought by M.A.Oxon.; but I shall be glad if it is so.

JULIAN MARSHALL.

**JOHN DRAKARD** (7th S. iii. 89, 176).—I am much obliged to MR. SIMPSON for his reply, but should like to know his reasons for asserting that 'The History of Stamford' was written by Octavius Graham Gilchrist. The preface to the 'History' hardly bears out the statement. It is signed by the "Publisher," and in it occurs the following passage:—

"Octavius Gilchrist, Esq., and G. V. Neunberg, Esq., of Stamford; Mr. Holdich, editor of the *Furmer's Journal*; and a few other gentlemen..... will be pleased to accept the sincere thanks of the publisher, for the loan of books, some useful information, and other assistance kindly afforded him."

G. F. R. B.

**NOWEL** (7th S. iii. 168).—This word occurs in Chaucer; 'The Frankeleynes Tale':—

Janus sit by the fuyr with double berd,  
And drynketh of his bugle horn the wyn;  
Biforn him stouthe the braun of toskid swyn,  
And nowel orieth every lusty man.

The word is derived from *natalis* ("Sancta Natalia" has become St. Noël), Italian *natale*, and Spanish *navidad*. Some have incorrectly derived Noël from the French *nouvelles*.

JAMES HOOPER.

Oak Cottage, Streatham Place, S.W.

'*ELIANA*': LAMB'S 'CONFESSIONS OF A DRUNKARD' (7th S. ii. 448, 493; iii. 75, 177).—As two corre-

spondents have quoted my edition of 'Elia' on the subject of the above essay, may I add that the exact title of the work in which these 'Confessions' first appeared is as follows: "Some Enquiries into the Effects of Fermented Liquors. By a Water-Drinker. London, 1814." It was, as I have said, edited by Basil Montagu, and consists of a number of miscellaneous extracts, original and selected, in prose and verse, on the subject of the evils of intemperance. I called it, following Talfourd, a series of temperance *tracts*; but such a description is possibly liable to mislead. I have amended this in a revised edition of the 'Elia' volume, shortly to appear.

ALFRED AINGER.

**MONUMENTAL HERALDRY** (7th S. iii. 107).—MR. BAGNALL may be glad of a reference to the following works: Boutell's 'Monumental Brasses and Slabs of the Middle Ages,' Bell & Sons, London, 1847; 'Monumental Brasses of England,' 1849; 'Christian Monuments in England and Wales,' 1854; as also to THOS. DINGLEY'S 'History from Marble,' 2 vols., 4to., 1867-68, one of the Camden Society's publications.

J. MANUEL.

Newcastle-upon-Tyne.

**A QUESTION OF GRAMMAR** (7th S. iii. 68).—The reformers' English is much better than that of the revisers, and the use of the indicative mood after "if" in place of the subjunctive is clearly a grammatical error, and is destructive of one of the niceties of the English language. In the O.T., their latest work, the revisers retain the subjunctive mood throughout, as in the A.V., e.g., Gen. xxv. 22; 1 Sam. xx. 7; Job x. 15, 16; Ps. vii. 3; Jer. xxvii. 18, &c. In the N.T. the indicative or subjunctive mood seems to be used indiscriminately after "if." As instances of the former, see Matt. iv. 3; Luke iv. 3, xxii. 67, xxiii. 37; John i. 25, xv. 18; Rom. iv. 2, viii. 9, 10, 11; 2 Cor. v. 17 (where in the same chapter, at verse 1, the subjunctive is used); Gal. v. 18, vi. 3; Phil. ii. 1; 1 Tim. v. 8, vi. 3; 2 Tim. ii. 13; Titus i. 6; James i. 5, 23, 26, iii. 2; 1 Pet. iv. 11, 18; 1 John i. 14. Of the latter, Mark ix. 43, 45, 47, xii. 19; Luke vii. 39, xx. 28; John vii. 37, ix. 33, xii. 32, xviii. 30; Acts xviii. 14 (here in the next verse, being part of the same speech, the indicative is used), xxvi. 5; 1 Cor. xvi. 7, 10; 1 Tim. iv. 4, 6; 2 Tim. ii. 5; James ii. 2, 14, 17; 1 John v. 16. "Who say ye that I am?" in place of the accusative "whom" (Matt. xvi. 16), and the use of "or" in a negative sentence (Acts xvi. 21), and of "either," "or," in the like (2 Thess. ii. 2), are grammatical errors in the R.V. which may be noted.

G. L. G.

That the R.V. is superior to the A.V. in various ways is incontestable, but hence it is disappointing to many that the revisers have gone out of their way to make needless and injudicious alterations.



At present we in English, through negligence, frequently use the indicative after "if" and the like. But this use is not yet established, but is, if I may so speak of a case of negligence, trying to establish itself. The change, therefore, in the R.V. is not merely unnecessary, but an error in English grammar according to its present established rules. To make such errors grammatical we must first drop the subjunctive mood as a mood in English. If we are to adopt Greek grammar in English translations, then ought we to have dual numbers, middle voices, and moods and tenses, as has the Greek—propositions which set forth their own absurdity.

BR. NICHOLSON.

This is one of the passages which have certainly not been the better for revision. The Second Epistle to the Corinthians seems to have been written for a twofold purpose—to give encouragement to the Christian converts, and to refute the false doctrines which were then being forced upon the Corinthian believers by some of their own number. Another purpose of this epistle was to stir up the church of Corinth on behalf of their poor brethren at Jerusalem, and the better to enforce his arguments and appeals, he "boasts himself a little," as he says, of what he had suffered in the good cause, and what they were, perhaps, themselves then suffering. He had certainly suffered all the indignities he enumerates in this verse, and they need not expect to escape if they remained firm to the end. The A.V. puts Paul's argument, therefore, in its proper light, whereas the R.V. makes it rather as if he were sketching out a hypothetical case.

If any amendment were needed, perhaps the following translation might convey what Paul meant to be at: "For ye suffer, if any one brings you into bondage, if any one devours you, if any one takes your property, if any one exalts himself, if any one smites you on the face."

ROBERT F. GARDINER.

Most certainly the A.V. is right and the R.V. wrong. But the revisers, as a body, knew less of English grammar than of Greek.

C. F. S. WARREN, M.A.

Traneglos, Kenwyn, Truro.

I believe there is "a method in their madness." The revisers, having satisfied themselves that the subjunctive mood (as it used to be called not so long ago) has disappeared from the spoken and written English language, choose to ignore its existence altogether. It will be found that 2 Cor. xi. 20 is not the only place, by many hundreds, in which the indicative takes the place of the subjunctive to which we have been accustomed. The preface, lengthy as it is, does not allude to this matter. It will be found, in fact, that the revisers have comparatively little to say about their *English*. Of

their *Greek*, which seems to me much less in need of bolstering up, they are pleased to say a great deal. Q. V.

"EAT ONE'S HAT" (7th S. iii. 7, 94).—The intent with which the phrase is used as explained by Miss BUSK at once disposes of MR. GARDINER's supposition; and as strongly as I can must I protest against its being a corruption of "Eat one's heart." Agreeing almost to the full with Miss BUSK, I would add that DEFNIEL must know nothing of the imaginative and ridiculing powers of the commonalty. If he has never heard the cognate phrase, "I'll eat my boots," I have, as well as similar assertions equally improbable, or more impossible. Having frequently been at sea, and knowing the feelings of seamen, I would sooner believe that "son of a sea-cook" is a corruption of "son of a sea-coote"; and that is one that I cannot even entertain, any more than I can entertain the belief that "God's wounds" is a corruption of "Zounds." BR. NICHOLSON.

The expression "To eat one's heart" is, as DEFNIEL says, an old phrase. It is familiar in the warning "Ne cor edito!" and seems to me a tragic and fateful expression, certainly not "disagreeable" in a commonplace sense, and is illustrated in some very striking lines in the *Athenæum* of January 29, from which I quote:—

And the pain awoke that is never dead  
Though it sometimes sleeps, and again,  
It set its teeth in this heart of mine,  
And fastened its claws in my brain.  
'Lays and Legends,' by Miss Nesbit.

"To eat one's hat" is, I imagine, the invention of some casual humourist, and in no way linked with the sterner phrase. JAMES HOOVER.  
Oak Cottage, Streatham Place, S.W.

HAGWAYS (7th S. ii. 366, 417; iii. 35, 116).—In Miss Baker's 'Glossary of Northamptonshire Words and Phrases' the word *hag* is given with the reference "See agg." The second meaning of the word *agg* is as follows:—

"An allotted portion of manual labour on the soil; as digging, draining, embanking, &c. 'Have you done your agg?' is a common inquiry amongst fellow-labourers. In Warwickshire the rods which mark the boundary of a fall of timber are called *hagg-staffs*; and the separate portions so divided are called each man's *hagg*; but I believe it has not the same extended signification there as in this county."

JOHN T. PAGE.

Holmby House, Forest Gate.

CHAPPELL: MARKLAND (7th S. iii. 28).—Robert Chappel, of Sheffield, barrister-at-law, who appears to have died in 1736, and to have been buried in the chancel of the parish church, December 20, 1736, was the son of Thomas Chappel, born 1665, and buried 1703, by Hannah Sedgewick. Thomas Chappel's children were Robert, Sedgewick, Ann,



Thomas, Elizabeth, and Mary (married to John Harrison). Robert Chappell, an attorney, is believed to have been buried May 24, 1739.

ARTHUR JACKSON.

Sheffield.

TALLEYRAND (7th S. iii. 60).—"Je crois aussi volontiers, sous la garantie de M. Sainte-Beuve ('Critiques et Portraits,' t. iii. p. 324) que le fameux: 'N'ayez pas de zèle' est de M. de Talleyrand" (ch. lxiv. p. 437, 'L'Esprit dans l'Histoire,' par Ed. Fournier, Paris, 1883). ED. MARSHALL.

APPOINTMENT OF SHERIFFS FOR CORNWALL (7th S. iii. 148).—The sheriffs for Cornwall and Lancashire are still annually appointed by the Prince of Wales, and figure as such in the *London Gazette*. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

DUKE OF WELLINGTON (7th S. iii. 109).—MR. BENTLEY will find the story about the Duke and Napoleon's remains related in the 'Life of Bishop Wilberforce.' The Duke, *more suo*, said he did not care a "twopenny dam" about the matter, which the bishop reports with decorous abbreviation.

EDWARD H. MARSHALL, M.A.

Hastings.

SERPENT AND INFANT (7th S. iii. 125).—In discussions on the Biscia or Biscione it is usually assumed that the Visconti badge represented a serpent devouring a child. But the device seems to be a serpent with a naked man (not child) in its mouth; and this is borne out by a description in the sermon preached at Milan, Oct. 20, 1402, on the occasion of the death of Duke Gian Galeazzo ("vipera cum homine excoiato," Muratori, xvi. 1047). Another contemporary, Andrew of Ratisbon (in 'Eccard,' i. 2133), describes the device as "vermem masculum vorantem."

J. H. WYLIE.

Rochdale.

EVIL DEMONS (7th S. iii. 28).—Perhaps I may be allowed to add a few words to my former communication. The Roman genius was the spirit attached to persons and places; but the Greek demon was that and something more. Apuleius doubts whether he is to consider the genius and the demon identical. The demons were usually considered beneficent, but they were both good and bad. Reginald Scot, a learned man, in his 'Discovery of Witchcraft,' says that the caco-demons were supposed to have rebelled against Jupiter. Pausanias mentions the combat of Euthymus with a demon who was evidently malignant, and did substantial harm. Pausanias lived after the beginning of Christianity, but he tells the story as an old one.

There were demons of more sorts than one—the superior, who inhabited the planets and upper

regions of the air; those who inhabited the earth and those under the earth; the last, the souls of the departed. And the demons generally seem to have been considered ghosts. The souls of the good were tutelary spirits, those of the wicked did substantial injury to men. Apuleius expressly ranks these "larvæ," or wicked ghosts, amongst the demons. Just as in Christian legends the devil is said to have the power of actually slaying people or bearing them away bodily, so could the pagan ghosts do material harm. In the 'Golden Ass' a ghost actually kills a man; and, apparently, the ghost of a good person might act as an avenging spirit against those who had done it injury. The boy in the fifth epode of Horace, when dying through the malignity of the witches, says:—

Quin ubi perire jussus expiravero,  
Nocturnus occurram Furor,  
Petamque vultus umbra curvis unguibus,  
(Quæ vis Decorum est Manium.)  
Et inquietis assidens præcordiis,  
Pavore somnos auferam.

E. YARDLEY.

CITIZEN OF LONDON (7th S. iii. 129).—In dealing with this subject it is obviously necessary to watch narrowly the terms used, so as to distinguish clearly one class of subjects from another. No doubt many lads of gentle blood did enter life as London apprentices. This, I take it, was on the same principle that so many young noblemen have entered the army by purchase, viz., that the high premiums exacted could only be paid by the wealthy classes. But it is wrong to associate the word "serf," in the sense of unfree, in contradistinction to gentle blood in this restricted subject. A freeman of London was not necessarily of gentle blood, but he must either, like St. Paul, have been born free or served for it. The exclusion of serfs was not a class prejudice, but a wise precaution of the municipality to avoid embroilment with the manorial classes. Serfs, as with the blacks of North America in the past generation, were always escaping. Once in a walled city, the landlord owner could only recover his chattels by a tedious and perhaps expensive process, accompanied by threats of armed intervention. If such runaway secured the freedom of London by serving his indenturer, he still remained a serf in the eye of the law, but his fellow citizens would be bound to protect him, and, to avoid this danger, some enactment was necessary.

A. HALL.

By one of the statutes passed at Cambridge in 1388 (12 Rich. II. cap. 5) an attempt was made to prevent the children of farm labourers from being apprenticed to a craft or mystery in any city or borough. But the attempt proved a failure, and in 1402 Parliament petitioned that the statute might be made more stringent ('Rot. Parl.,' iii. 501). Lads born in the uplands, attracted by the fine clothes of the town apprentices, were flocking into



the cities and boroughs to learn some craft, and there was a dearth of labourers for the soil. In a statute passed in 1406 ('Statutes,' ii. 167; 'Rot. Parl.,' iii. 601) it was enacted that no apprentice should be put to learn a trade in a town unless his parents had land or rent yielding at least 20s. per annum, or movables amounting to at least 40l. in value, certified by two resident J.P.s.

J. H. WYLIE.

AUTHORS OF QUOTATIONS WANTED (7th S. ii. 490).—

Who make of life one ceaseless holiday.

Is not this an incorrect quotation of Byron's line,  
Making their summer lives one ceaseless song?

'Don Juan,' canto iii. stanza 106.

JAMES P. BADLEY.

(7th S. iii. 10.)

The sentiment in the lines of the query by TORNAREM occurs in Aristotle as follows ('Eth. Nicom.,' vi. 2):—  
Τὸ δὲ γυγόνος οὐκ ἐνδέχεται μὴ γενέσθαι· διὸ ὁρθῶς Ἀγάθων

μόνον γὰρ αὐτοῦ καὶ θεὸς στερίσκεται,  
ἀγένητα ποιεῖν ἀσσοῦν ἢ πεπραγμένα.

ED. MARSHALL.

(7th S. iii. 170.)

The lines mentioned by Mr. A. POPE are taken from 'Cowper's Task,' 'The Winter Walk at Noon,' and are as follows:—

Or take their pastime in the spacious field;

There they are privileged.....

.....If man's convenience, health

Or safety interfere, his rights and claims

Are paramount, and must extinguish theirs.

W. H. COLLINGRIDGE.

[Very many correspondents are thanked for replies.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The English in America: the Puritan Colonies.* By J. A. DOYLE, M.A. 2 vols. (Longmans & Co.)

Mr. DOYLE writes with the spirit of a true historian. He endeavours to give us a lifelike picture of the time and places he tells us about, and he succeeds in doing this in so far as it is possible for any one to clothe the long-dried bones of history with modern garments, and send them forth into the glare of the present time. They can be, at best, to us only "a map of life, but not the life we lived." We have said that Mr. Doyle has the true spirit of historical research; and this shows itself very strongly in the fact that he always gives references for the various statements he makes—a thing that some of those who have made no inconsiderable fame by the writing of history have, most unfortunately for the enduring of that fame, neglected to do. Mr. Doyle seems to have caught something of the spirit of true Puritanism. He says in the introduction to his book, "To speak of the Puritan, whether in England or America, as the champion of spiritual freedom is a proof of ignorance or worse. Toleration was abhorrent to him.....His creed on this matter was as simple as that of St. Lewis or Torquemada. He had possession of the truth, and it was his bounden duty, by whatever means, to promote the extension of that truth.....In this he is no wise fell short of the moral standard of his day." Those who write on our early village communities ought

to read Mr. Doyle's account of the similar state of society that grew up among the Plymouth pilgrims. He tells us, "Each household had its own equal patch of arable land. The grass land beyond was divided into two portions; one the waste, where all free men had equal rights of common pasturage; the other subject to temporary occupancy by individuals on a regular system for the one purpose of haymaking." We can only say that we trust Mr. Doyle will one day find it in his power to give us a history of the great religious movement of the seventeenth century from a non-political point of view. He is well fitted for the task. We must add that the present work, for which we have to thank him, possesses a capital index.

*The Annals of Manchester.* A Chronological Record from the Earliest Times to the End of 1835. Edited by William E. A. Axon. (J. Heywood.)

In the preface Mr. Axon tells us that this is a revised edition of 'The Manchester Historical Recorder,' and he gives an account of the different stages through which the book has passed. We do not know whether the list of boroughreeves has ever appeared before; it is a most interesting one, beginning in 1552-3. The only fault we have to find is that Mr. Axon does not always give references; but we suppose we must not hope for them in a work that is avowedly made up from other and earlier books. Every one will find this a useful book to consult on all matters referring to Manchester, more especially after the beginning of the eighteenth century. There are 432 pages in the book, and but seventy-three of them devoted to events earlier than that date. The book has a most accurate index.

POLITICAL and social problems in the *Nineteenth Century* are leavened by lighter matter. Mr. Swinburne writes upon Cyril Tournure, whom he assigns a position in dramatic literature among the greatest of the retainers or satellites of Shakespeares. Dr. Jessopp has a delightfully sympathetic and convincing paper upon 'The Trials of a Country Parson,' and the Rev. J. G. Wood, writing on 'The Dulness of Museums,' makes some suggestions as to their improvement. In the political department, 'The True Position of French Politics,' by our valued contributor M. Joseph Reinach, deserves to be studied by those who seek to establish a better understanding between England and France.—The attention of the readers of the *Fortnightly* will be naturally directed to the third paper of the series on 'The Present Position of European Politics,' which deals with Russia. The view that is taken of England's position in Asia is, on the whole, sanguine; but the subject is outside our province. Miss A. Mary F. Robinson begins in the same review an interesting and a valuable account of Valentine Visconti.—To *Macmillan's* Viscount Wolsley contributes a paper on General Leo, who is regarded as "the greatest soldier of his age." The Bishop of Carlisle supplies a warm tribute to 'The late Master of Trinity,' concerning whom some further stories are given. 'John Hales' and 'The Earliest Greek Moralists' (Hesiod) are also the subjects of papers.—Some characteristic utterances concerning Southey by Lord Byron are the best of the Byroniana of which *Murray's* supplies an interesting instalment. To Isaac D'Israeli, whom he calls "Israeli," Byron pays a handsome tribute. Mr. Nasmyth's 'Hints on the Education of the Eye and Finger,' and 'On Foundations,' by the Rev. S. Baring Gould, repay attention. 'Under Chloroform' reveals in verse some experiences familiar to many who have been under anaesthetics. 'The Joy of Living,' by Mr. Grant Allen, takes a pleasantly optimistic view.—Two papers of much interest in the *Cornhill* are 'The National Sports of Canada,' from lacrosse to tobogganing, and on the



famous 'Disappearance of Bathurst,' 'The White Lady of the Hohenzollerns' is also dealt with.—In the *English Illustrated*, Mrs. Craik's 'An Unknown Country' is continued, the views of the Giant's Causeway and the frontispiece of the Pleasance and Giant's Eye-glass being specially fine. Part I. of 'Our Fishermen,' by Mr. Runciman, has some excellent drawings of incidents connected with herring fishing. 'The Country of George Sand' is also illustrated. Not the most interesting of spots is Berry, but some striking views are obtained.—Mr. Wm. Archer writes in *Longman's* on 'Mr. and Mrs. Kendal,' and Mr. J. Theodore Bent gives an account of what was almost an adventure in 'The Oven Islands,' Mr. Austin Dobson's 'On the Belfry Tower' is a tender and characteristic poem. Mr. A. Lang continues his pleasant gossip, 'At the Sign of the Ship.'—'The Cathedral Churches of England,' 'Camping Out in California,' 'The Clock of the Universe,' by Mr. George MacDonald, and 'The Coinage of the Greeks,' by Mr. W. J. Stillman, with the continuation of 'Abraham Lincoln,' attract attention in a brilliantly illustrated number of the *Century*. 'Composite Photography,' though a form of artistic trifling, opens out some curious speculations.—'Shelley, Peterloo, and "The Mask of Anarchy,"' by Mr. H. Buxton Forman, in the *Gentleman's*, is a valuable contribution to Shelley literature. Mr. Bent, whose name is of frequent occurrence in magazine literature, writes on 'Astypalæa.' 'A Tercentenary' deals with Mary Stuart.

The monthly publications of Messrs. Cassell are led off by Part XXIII. of Ebers's *Egypt, Descriptive, Historical, and Picturesque*. This, which is still occupied by the chapter "On to Thebes," gives at the outset some views of desert travelling, the mirage, &c., and has views of Cleopatra and of the temple of Dendera.—Part XIV. of *Shakespeare* is occupied with 'As You Like It,' which is profusely illustrated.—The *Encyclopædic Dictionary*, Part XXXVIII., carries the alphabet from "Grisliness" to "Harp." "Grove" supplies an admirable instance of the special form of information it is sought to supply; and "Ground," "Guard," "Hammer," &c., and their derivatives, may also be consulted.—Manchester is depicted in Part XXVI. of *Our Own Country*. Turning then into the adjacent county of York, some excellent views, including a full-page illustration, are given of Castle Howard, the seat of the Earls of Carlisle.—Richmond—palace, park, river, town, &c.—occupies the whole of Part XX. of *Greater London*. A view from Richmond Hill in 1752, which is given, shows that in some respects, at least, Richmond has improved.—The *History of India*, Part XVIII., is occupied principally with the stirring incidents of the mutiny. The illustrations include Lucknow, Cawnpore, and Gwalior, and a view of Nana Sahib, who is indeed presented as a truculent looking personage.—Very warlike is Part X. of the *Life and Times of Queen Victoria*, which begins with the inspection of the troops by the Queen at Chobham, and is occupied principally with events of the Russian war.—Mr. O. W. Holmes, Mr. James Payn, Mr. George MacDonald, and, strange to say, John Leyden, are among the authors laid under contribution for Part XIX. of *Gleanings from Great Authors*.

From New York reaches us No. 1 of the *Audubon Magazine*, published in the interests of the Society for the Protection of Birds. It is a promising venture, to which we are glad to give all possible publicity.

PART XL. of Mr. Hamilton's *Parodies* deals with naval and military songs—'Wapping Old Stairs,' 'The British Grenadiers,' &c.

MR. H. B. S. WOODHOUSE has reprinted an interesting paper read last year at ~~Manchester~~ On the Significance

3E. Mary Church

of some Early Forms of the Name Eddystone,' and published in the *Transactions of the Devonshire Association for the Advancement of Science*, &c.

THE catalogue of Mr. W. Downing, the Chaucer's Head, Birmingham, contains a cheap copy of the first five series of 'N. & Q.,' with the five indexes.

THE 'Jubilee Memoir of Her Majesty Queen Victoria,' which Messrs. Diprose & Bateman announce as about to be published by Mr. Edward Walford, will contain, *inter alia*, a new version of the National Anthem, by the Rev. F. Harford, Minor Canon of Westminster Abbey.

THE LATE DUKE OF BUCCLEUCH'S PRINTS.—MR. RALPH N. JAMES writes:—"The sale of the very important collection which was the property of the late Duke of Buccleuch, K.G., will offer to those who collect prints such an opportunity as seldom occurs of acquiring fine and rare impressions of engravings after Reynolds and of etchings by Rembrandt. They will be disposed of by Messrs. Christie, Manson, & Woods between March 8 and April 23. The first and second days are devoted to the sale of the engravings after Sir Edwin Landseer and Sir David Wilkie. On the 15th, 16th, 17th, and 18th the collection of mezzotints and engravings after Sir Joshua Reynolds will be offered. It contains not fewer than 718 lots, and is believed to be the most complete that has ever been formed. Some fine proofs after Turner, on the 21st, will conclude the first portion of the prints. On April 19 the sale of the second portion will begin with engravings by old masters, including many by Albert Durer and etchings by A. van Ostade, and be followed, on that and the remaining days, by Rembrandt's own etchings and engravings after his works. Of these there are no fewer than 368 lots, nearly all from celebrated collections, and among them one of the finest impressions of 'Christ healing the Sick.'

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. J. L. ("Aldine Type in England").—Was Aldine type ever used in England? If so, we are unaware of the fact, which Renouard, in his life of the Aldus family, does not mention.

F. S. A. SCOT. ("Kirk Grims").—*Cornhill* for February. See "N. & Q.," ante, p. 120.

JOHN TAYLOR ("Scots wha hae w' Wallace bled").—The word *hae* is pronounced like the English *hay*.

CORRIGENDUM.—P. 178, col. 2, l. 33, for "one alone ends" read *five end*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curator Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MARCH 12, 1887. I

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## Notes.

## WHO WAS ROBIN HOOD?

(See 7th S. ii. 241.)

Having seen this interesting question raised once more, I would suggest that the obvious similarity COL. PRIDEAUX so justly points out between the feats of Fulk Fitz Warine and the ballad stories of Robin Hood is yet insufficient to identify them as one and the same individual. The many coincidences in the names are very significant. The name which Fulk assumes, "Amys del Bois," is literally "Friend of the Wood." His brother and second is John. There is also a "Marion de la Bruere," translated by Wright "Marion of the Heath." When we remember the murdered wife of William Wallace, the Scottish patriot, was also "Marion," the thought suggests itself, Are not all these names representative? Is not Marion of the Heath but a variation of Marion the Shepherdess, the heroine of the old French May Day drama of the eleventh century? Thus the Maid of the Heath seems to answer to the Man of the Wood.

In the ballad of 'The Noble Fisherman' Robin Hood tells the Widow of Scarborough that in his own country he is called "Simon of the Lee." And in this name he made his charitable bequest to Scarborough:—

"It shall be as I said," quoth Simon then;  
"With this gold, for the oppress  
An habitation I will build,  
Where they may be at rest."

May we not, then, infer the outlaw was in common parlance in the days of the Angevin kings "a man of the wood," in a similar sense in which we now speak of "a man about town"? Therefore Amys of the Wood and Robin Hood or Wood would be the ready *aliases* assumed by the bold outlaws in very similar circumstances.

Reigate Castle was the home of the Warines, and local tradition points out the singular cave beneath the castle as the secret meeting-place of the barons before the signing of Magna Charta. In 1215, the date of the memorable conference at Runnymede, this castle was held by William Plantagenet, who had had it about four years; but may there not have been secret conferences at an earlier date unrecorded by history? Possibly this was the cause of the expulsion of the Warines from Reigate. Fitz Walter, the leader of the barons' army, and De Vesci were both outlawed by King John. Magna Charta itself shows us the frequency of these ejections during the reigns of Henry II. and his sons. In the thirty-ninth chapter of the Great Charter are these somewhat obscure words, "Nor will we go upon him, nor will we send upon him," which are explained by an earlier patent of John's, dated at Windsor, May 10, 1214, in which he engaged "not to take nor dispossess the barons nor their tenants, neither to pass on them by force nor by arms, excepting by the law of the land." Dr. Lingard says he had been in the habit of going with an armed force, or sending an armed force, on the lands and against the castles of all whom he knew or suspected to be his secret enemies, without observing any form of law. Therefore there were many outlaws of whom we have no legal or historic record. The forest was their refuge as late as 1485, the first year of Henry VII., when numbers of individuals were accustomed to hunt in the king's forests, arrayed in a warlike manner, and having their faces painted or covered with vizors, under which disguise were committed murders, robberies, insurrections, &c.

These facts the English statute books attest. The tales of the greenwood from the days of Cœur de Lion to Henry VII. may well have been confused; yet if we confine ourselves to the earliest and best authenticated ballads of Robin Hood we shall find more special evidence to connect him with the Earls of Huntingdon than with the Warines.

Both these families had given princesses to Scotland, and were therefore allied with each other. Randolph, Earl of Chester, time of King John, was the son of Lucia, daughter of Algar, and granddaughter of the well-known Saxon lady Godiva of Coventry. The "rimes" of Randolph or Randal of Chester, to which 'Piers Ploughman' refers, are to be found in the old MS. of the mystery plays of Chester, composed by Randal, monk of Chester, who might have been knight or earl before he assumed the cowl.



The quaint verses with which these plays are interspersed remind one of the Welsh Scriptural ballads, and soon became famous through the length and breadth of England. They were not written until the return of Edward I.'s crusading expedition. Genealogy shows us how many of the outlawed nobles of John's reign were the sons of Saxon mothers, who made common cause with the descendants of the Saxon outlaws of the Conquest, still wandering in their native fastnesses of forest and fen. Fulk Fitz Warine does not seem to possess any special claim to the leadership of men like these.

Two or three years ago I asked a question in these pages respecting the descendants of the Siward of Macbeth, and through the kindness of the gentlemen who then placed in my hands some valuable information drawn from unpublished records, I find there are many incidental circumstances throwing light upon the identity of Robin Hood which have hitherto been overlooked.

Siward, the conqueror of Macbeth, and the avenger of the gentle Duncan, was also very near of kin to the young Scottish princes he restored to their rights, for he was their mother's brother. The debt of gratitude they owed to him was not forgotten. Siward died before his sovereign, Edward the Confessor. His firstborn fell at Dunsinane with all his wounds in front. His youngest, Waltheof, alone survived him. After the Conquest Waltheof was placed by Morcar and Edwin as a hostage in the hands of the Normans. When the men of his father's earldom rose he escaped from the Conqueror's court to join them. More Dane than Saxon, the son of Canute's old soldier claimed the rights of manhood at fifteen, according to Danish custom, and took his place among the leaders.

"Who is this that fights like Odin?" sang the scalds who accompanied their Danish allies and kinsmen. The lustre of his father's name, the beauty and daring of the beardless boy, made him the hope and pride of "the north countree." Like a true Dane, he submitted to the decision of the sword. The Conqueror thought to win to his side the young hero who had eaten at his board, for all recognized in him the born leader of the Anglo-Danish half of the nation. William gave him his niece Judith in marriage, and restored to him his father's earldoms of Huntingdon and Northumbria. The Norman wife betrayed him. He was imprisoned and privately beheaded for fear of a rescue from the Saxon populace. All England mourned his fate and canonized him. He is the saint of the fens to the present day. What, then, were the feelings with which he was regarded in the days of John, when his memory was still green? Dugdale tells us that the treacherous wife, scorned by the Normans, and detesting the second marriage William proposed to her, fled to

the Saxon Camp of Refuge with her infant daughters, but they refused her shelter with bitter hatred.

Waltheof's eldest daughter Maud was married by William to Simon St. Liz, the suitor her mother had rejected. He was the younger son of the French Lord of Chantilly, and one of the few French courtiers who joined the Conqueror's standard. He built the castle of Northampton, and became the Earl of Huntingdon in right of his wife. After his death in 1100 Maud married her cousin David of Scotland. The children of St. Liz were brought up at the Scottish court, the home of the Saxon refugee, until the Lowlands of Scotland became more truly Saxon than any part of England. Simon, the eldest son, succeeded his father as Earl of Northampton, and became Earl of Huntingdon after the death of his half-brother Prince Henry of Scotland, the husband of Ada Warine. The second son, Waltheof St. Liz, was the first abbot of Melrose Abbey, which was built for him by his Scottish stepfather. Maud St. Liz, their sister, was the mother of Robert Fitz Walter, the leader of the barons' army. The grandchildren of Waltheof were thus allied with conqueror and conquered alike, a union from which the true old English spirit arose. In every effort for the restoration of the liberties of the land we find one or other of their names. "Simon the Earl" is among the signatures to the charter of Henry I. granted in 1100. "Simon Saint Liz" appears among the baronial witnesses to the charter of liberties, renewed by Stephen in 1136; and Richard de Lucy is the sole witness to Henry II.'s confirmation of the charter of his grandfather, Henry I.

This Richard de Lucy was the son of another Simon, who, in the pedigree of the St. Liz family in the Harl. MS. 1558, is given as the younger son of Maud, daughter of Waltheof; and in another pedigree as the grandson. The name is variously spelt Lis, Liz, Luce, Lucy, all bearing the same meaning, "the lily." Senlis was the French, St. Liz the Norman. De Lucy seems to have been adopted by the younger branch, who appear to have been in favour with Henry II.

E. STREEDER.

The Grove, Royston, Cambridgeshire.

(To be continued.)

#### ORIGIN AND PROGRESS OF BARNARD'S INN.

##### CHAPTER XII.

Of many portraits, either of their own members or of aliens, the Society cannot boast. Pearce, however, in his 'History of the Inns of Court,' asserts with great boldness that in the hall is "a fine portrait of Chief Justice Holt, a former principal of the Society." After making this bold assertion, the author should have produced evidence in justification of his statement. Proud as the Society



might be to be able to record this eminent lawyer among their numbers, the authority of Mr. Pearce is not sufficient to justify their claiming this honour. To Sylvester Petit, who was the judge's clerk and principal of the Society, it is that we are indebted for the excellent portrait of Judge Holt which adorns the hall. In the hall is also an excellent portrait of Lord Keeper Coventry, and one, not possessing equal merit, of Lord Bacon. A portrait of King William III., presented by a former principal, is yet in our possession; also a quaint three-quarter portrait of Sir William Daniel. He was a judge of the Common Pleas, and was buried in the parish church of St. Stephen, Coleman Street, in the year 1610, with a monument, having a long Latin inscription in verse. Of principals we have the portrait of Sylvester Petit, who reigned in the year 1700 (of this picture there is an engraving); and of Robert Waddilove, who was principal in 1743; of Henry Barney Mayhew, 1798; and of John Wilson, 1809.

Barnard's Inn has to boast of several members who have attained a high position in the law:—

Sir Robert Clarke, Baron of the Exchequer, 30 Elizabeth, 1588. He was of Lincoln's Inn.

Sir William Cooke, Justice of the Common Pleas, Nov. 16, 1551. He was of Gray's Inn.

Sir George Freville, Baron of the Exchequer, Jan. 31, 1559. He was of the Middle Temple.

Sir John Godbold, Justice of the Common Pleas, 1647. He was of Gray's Inn.

Sir Richard Harpur, Justice of the Common Pleas, 1666. He was of the Inner Temple.

Sir Francis Harvie, Justice of the Common Pleas, 1624. He was of the Middle Temple.

Sir Edmund Reeve, Justice of the Common Pleas, March 14, 1639. He was of Gray's Inn.

Sir Robert Shute, Baron of the Exchequer, June 1, 1579, Justice of King's Bench, Feb. 8, 1585. He was of Gray's Inn.

Sir Thomas Walmesley, Justice of the Common Pleas, May 10, 1589. He was of Lincoln's Inn.

Hall, William, Serjeant.

Prothonotaries Browsher, Crompton, Walter, Goldsbury, Gulstone.

William Hayley, the poet, and biographer of Cowper, had chambers in the Inn.

Neither from our own books nor from the arms emblazoned in the hall can an uninterrupted list of those who have filled the office of principal be obtained; but with the aid of the records, to which I had access in the chapter house at Lincoln, I have made out a list for a period of 400 years, complete, with some very trifling defaults.

Principals of the Society as collected from Ancient Records in the Chapter House of Lincoln Cathedral and as appearing in the Books of the Society.

#### Reign of Henry VI.

Thomas Chambré, the principal first appointed after 32 Henry VI., 1454.

Richard Ellis, 37 Henry VI., 1459.

John Hays.

#### Reign of Edward IV.

Thomas Stidolph.

George Mountford.  
Richard Massey.

#### Reign of Henry VII.

Robert Fairfax.

William D'Allison.—N.B. From 13 Henry VII. to 3 Henry VIII. the books are wanting, and no record exists of principals during this space.

#### Reign of Henry VIII.

John Hatar.

1545. William Harias.

Sir Richard Amcote, Knight.

#### Reign of Edward VI.

John Haban.

1551. Laurence Hobbs.

#### Reign of Philip and Mary.

1558. Gilbert Hyde.

#### Reign of Elizabeth.

1560. Feb. 5, William Plumer.

1560. May 24, Edward Hopkynson.

1564. June 3, Thomas Wilcox.

1585. Jan. 31, Edmund Ashfield.

1593. May 16, George Coppledicke or Coppuldike.

#### Reign of James I.

1619. June 7, Laurence Littler.

1621. Nov. 7, John Wickstead.

#### Reign of Charles I.

1633. April 27, John Wickstead re-elected.

1639. Feb. 13, Robert Nelson.

1641. Feb. 11, Ambrose Broughton, displaced by Order of the Benchers of Gray's Inn on appeal by the Antients.

1641. Feb. 15, Robert Morse.

1644. Feb. 12, Robert Morse re-elected.

1647. May 21, Samuel Spalding.

#### During the Commonwealth.

1650. May 24, Samuel Spalding re-elected.

1655. Feb. 8, Samuel Spalding re-elected.

#### Reign of Charles II.

1661. Feb. 14, Samuel Spalding re-elected.

1664. Feb. 10, Samuel Spalding re-elected.

1668. April 29, Samuel Spalding re-elected.

1669. Feb. 11, John Bennett.

1670. Nov. 18, Edward Story.

1673. Nov. 22, Edward Story re-elected.

1676. Nov. 24, Edward Story re-elected.

1679. Feb. 6, Edward Story re-elected.

1680. May 24, Samuel Pont.

1683. June 25, George Dodson.

#### Reign of James II.

1686. June 26, George Dodson re-elected.

1689. June 19, George Dodson re-elected.

#### Reign of William and Mary.

1692. June 21, George Dodson re-elected.

1695. June 12, George Dodson re-elected.

1698. July 12, Robert Clarke.

#### Reign of Queen Ann.

1701. July 16, Sylvester Petit.

1704. July 11, William Betts.

1706. July 8, William Betts re-elected.

1710. May 19, William Manlove.

#### Reign of George I.

1716. June 23, Matthew Lancaster.

1722. June 16, Dingley Askham.

1725. June 17, Dingley Askham re-elected.

#### Reign of George II.

1728. July 13, Wiseman Claggett.

1731. July 7, Wiseman Claggett re-elected.

1734. July 5, Henry Hargrave; but declined accepting the Office.



1734. Nov. 29, John Rowley.  
 1738. June 30, Mr. Batty acting as principal; but there is no record of his election or of any election until  
 1743. Jan. 24, Robert Waddilove.  
 1746. June 21, Robert Waddilove re-elected.  
 1749. June 19, Robert Waddilove re-elected.  
 Reign of George III.  
 1762. Dec. 6, Henry Barnes.  
 1767. July 7, Edward Ainge.  
 1770. Feb. 21, Anthony Pye; continued in office until 1788 without re-election.  
 1788. Feb. 18, Anthony Pye re-elected.  
 1791. Feb. 18, Anthony Pye re-elected.  
 1794. June 8, Anthony Pye re-elected.  
 1796. Feb. 10, Samuel Hillier.  
 1798. Dec. 15, Henry Barney Mayhew.  
 1800. Nov. 22, William Hornidge.  
 1803. Dec. 23, William Hornidge re-elected.  
 1807. Jan. 22, William Hornidge re-elected.  
 1809. Dec. 22, John Wilson.  
 1812. Dec. 23, John Pugh.  
 1815. Dec. 8, Samuel Vines.  
 1819. Jan. 30, Samuel Vines re-elected.  
 Reign of George IV.  
 1822. Jan. 23, John Baines.  
 1824. Dec. 15, John Baines re-elected.  
 1828. Jan. 26, John Baines re-elected.  
 Reign of William IV.  
 1830. Dec. 14, John Baines re-elected.  
 1833. Dec. 17, John Baines re-elected.  
 1837. Jan. 10, John Baines re-elected.  
 Reign of Queen Victoria.  
 1839. Jan. 28, William Hornidge.  
 1842. March 9, William Hornidge re-elected.  
 1845. March 20, Charles Pugh.  
 1848. April 14, William Woodgate.  
 1851. April 16, James Leman, the present principal.

The succession of armorial bearings is by no means so complete as the list of principals. All that are yet remaining, however, either in the windows or on panel in the hall, I have collated, and had carefully drawn out and emblazoned.

Our own arms are those originally borne by the Mackworths of Mackworth, in the county of Derby: Party per pale indented, ermine and sable, a chevron gules, fretted or. Crest, a wing argent.

The coat of arms is thus illustrated by Blome. On Aug. 1, 1404, John Touchet, Lord Audley, in consideration of the services of John and Thomas Mackworth and their ancestors, granted them licence to bear these arms. The arms are a compound of those of Touchet and Audley, placing the Audley fret on the Touchet chevron, and varying the field from that of Touchet by giving party per pale, indented ermine and sable, instead of the plain field of ermine of the latter.

Among these armorial bearings of principals are the arms of our much respected and esteemed Secretary, Charles Henry Hunt, Esq., who is also Clerk of the Initiations. The Society had great pleasure in recording this tribute of respect to the social qualities and amiable disposition of their much esteemed friend.

I have now performed the task I undertook, and brought to a conclusion my attempt to trace the

origin and progress of the Society. Had the materials been more plentiful, my narrative had been more interesting. Had our own records been less meagre, my narrative had been less dull. As it is, I can only claim the merit of having spared no pains in research, and of having faithfully recorded all the information I have been able to collect. The interest I feel in the Society has added a zest to my labours; and if I have been betrayed into prolixity, I can only plead in extenuation my regard for a society to which I have been united for a large portion of my life, and the affectionate regard I entertain for all its members.

Barnard's Inn.—At a pention holden in the hall on Thursday, the 18th day of March, 1852, present James Leman, Esq. (principal), Mr. Forbes, Mr. Pugh, Mr. Hornidge, Mr. Woodgate,—resolved, that the thanks of this Society are eminently due, and are gratefully and cordially tendered by the principal and antients at this pention, to Charles Pugh, Esq., one of their body now present, for the interesting and highly finished MS. presented by him to this Society, containing a detail of circumstances connected with this inn, and the origin, formation, and government of this Society, and constituting a work which, from the labour and expense so liberally bestowed by him upon it, cannot but be cherished by the Society as a most valuable gift, and be preserved as an interesting record of the talent and liberality of one of their much esteemed members. (Signed) Chas. E. Hunt, Secretary. AN ANTIEN OF THE SOCIETY.

It may perhaps prove illustrative of these interesting papers to mention that in the 'Book of Christmas' (12mo.), by Thomas K. Hervey, published in 1835, and now a scarce volume, is a very interesting account of the Christmas celebrations at the Inns of Court, at p. 60, *et seq.* There is also a full-length portrait of the Lord of Misrule, or Christmas Prince, of the days of Queen Elizabeth, in 1594. Underneath is inscribed, "The High and Mighty Prince, Henry Prince of Purpoole, Archduke of Stapulia and Bernardia, Duke of High and Nether Holborn, Marquis of St. Giles and Tottenham, Count Palatine of Bloomsbury and Clerkenwell, Great Lord of the Cantons of Islington, Kentish Town, Paddington, and Knightsbridge." The book is well and copiously illustrated with etchings on steel and wood by Robert Seymour, executed shortly before his death.

JOHN PICKFORD, M.A.  
 Newbourn Rectory, Woodbridge.

#### 'A RETURNE FROM ARGIER,' 1627.

This is rather a scarce little volume which I picked up the other day, and as it recounts a somewhat unusual occurrence I will make just a few notes from it. The full title is, "A Returne from Argier. A Sermon preached at Minhead, in the



County of Somerset, the 16 of March, 1627, at the re-admission of a relapsed Christian into our Church, by Edward Kellet, Doctor of Divinity." Then comes the twenty-second verse of the third chapter of the prophet Jeremiah. The imprint is, "London, Printed by T. H. for I. P., and are to be sold by Richard Thrale, dwelling in Paul's Church-yard, at the signe of the Crosse-Keyes, 1628." Size small quarto, of course.

The preface is all too short. I would that it were longer, and the sermons curtailed. It states how a Somersetshire man who sailed from Minehead, formerly a shipping port of no mean repute, was taken by Turkish pirates, who then infested the seas in great numbers; how he turned Turk, and being subsequently captured in a Turkish ship by an English man-of-war, was brought back to his native place, where he was readmitted into the church upon doing all due penance. To mark the event, on the third Sunday in Lent two sermons were thundered forth at his head, one preached by that illustrious divine Dr. Edward Kellett, some forty-five pages in length; and the other in the afternoon of the same day, some thirty pages in length, by the Rev. Henry Byam, who, Wood says, was "looked upon as the most acute and eminent preacher of his age." But perhaps it would be more satisfactory to give the preface at length—not the sermons:—

"A Countryman of ours goinge from the Port of Mynhead, in Sommersetshire, bound for the streights, was taken by Turkish Pyrats, and made a slave at Argier, and living there in slavery, by frailty and weakness, forsooke the Christian Religion, and turned Turke, and lived so some yeares; and in that time serving in a Turkish ship, which was taken by an English man of warre, was brought backe againe to Mynhead, where being made to understand the grievousnesse of his apostacy, was very penitent for the same, and desired to be reconciled to the Church, unto which he was admitted by the authority of the Lord Bishop of that Dioces, with advise of some grent and learned Prelates of this Kingdome, and was enjoyned pennance for his apostacy: and at his admission, and performance thereof, these two sermons were preached, the third Sunday in Lent, anno 1627, one in the Forenoone, the other in the afternoone."

The Rev. Dr. Kellett, curiously enough, took as his text Galatians v. 2, and in the course of his many remarks used very strong language against Mahomet, whom he said should be "branded for a juggler, a Mount-bank, a beastiall people pleaser," and he does not spare the repentant ex-Turkish pirate; he tells him of his faults, for which he "had no just excuse," and which apparently he had publicly confessed.

"You went," he says, "in Turkish guise, your apparrell proclaimed you to be a Turke, at least in semblance, the exchanging of your ordinarie clothing for the Mahometan you cannot deny, you were seene and taken in it, taken (I heare say) willingly to come to our side, but taken in such an attire as did discriminate you from a Christian. You cannot say that daily they put on those clothes you

have publicly confessed, your yeelding to their allurements, rather than to their violence."

He subsequently dealt with the motives for his perversion, and discourses on the treatment inflicted by the Turks:—

"What perchance they could not effect upon you by knotted ropes, tip't with black and blew; by whippes discoloured with thy blood, by multiplyed blowes, fiercely inflicted on thy Belly, by yokes, by manicles, and pedicles of iron, by unwholesome vapours, the cold dampes, and nastinesse of Dungeons in the night; by reproaches, hunger, thirst, nakedness, scorching heates, labour, and torture in the day (for this is the misusage of poore captived-Christians by the barbarous tyranny of savage Mahumetane) the enticements of pleasure did worke about on thee to their desires."

The Rev. Henry Byam, in his sermon, also very politely abuses and denounces Mahomet, and calls him "The very puddle and sinke of sin and wickednesse. A thiefe, a murderer, and adulterer, and a wittall"; and turning to the repentant sailor, said: "When I thinke upon your Turkish attire, that embleme of apostacie, and witnessse of your Wofull fall; I doe remember Adam and his figge-leave breeches." But although a powerful preacher, we cannot follow him now through his sermon, for the Editor would of a surety say that the pages of 'N. & Q.' were not intended for extracts from sermons.

Argier, I imagine, is intended for Algier.

E. E. B.

Weston-super-Mare.

FRENCH SHIPS ABOUT 1564.—The appellations employed for vessels in France about three hundred years since will possibly interest some of the contributors to 'N. & Q.' They are derived from a series of neat etchings published by Guillaume Guercourt of Paris. I regret to say that the set in my possession is not complete, but I have as yet failed to discover another copy of the series. Though the list is, therefore, necessarily imperfect, it still appears deserving of attention, and perhaps some of your numerous readers may be able to complete the list:—

Clinquars et Carvellés, depuis 8 jusqu'à 18 Tonneaux, servants pour la Pesche dans la Manche.

Flibot, petite Fluste de 80 ou 100 Tonneaux, servent pour la Pesche dans les Mers du Nord.

Degre, Servant pour la Pesche de la Morille et du Harang du Nord, la Buche est de memes construction mais a un Mats de Mizaine sans Hunier.

Terreneuvers François pour la Pesche de la Morille fraiche sur le banc de Terreneuve et de la Morille seiche au Chapeau Rouge.

Traversier, petit batiment de Charge, et pour faire de petites Traver-sées.

Bug'let de Brest, Servant pour aller le long des Costes et faire de petites traversées.

Jaeth Anglois pour les promenades, et traversées en France et Hollande.

Houx, batimens de 300 Tonneaux qui servent en France, Angleterre, Flandre, et Hollande pour le Commerce.



Semaques, d'Hollande qui Naviguèrent le long des Costes et dans les grandes Rivières pour le transport des Marchandises.

Hallotte, batimens à fond plat Naviguans dans les Canaux et Rivières, d'Hollande et de long des Costes.

Bayere, ou Galliotte Hollandoise Naviguant le long de Costes pour le transport des Marchandises.

Fluste, batimens de Charge pour le Commerce, sert aussey d'Hopital a la Suite d'une Armée Navalle.

Chatte, gros batimens depuis 200 jusqu'à 800 Tx qui apportent du Nord en France, des Mats, Planches, Goudrons, &c., une Corvee est plus petite.

Barques, et Gribanes depuis 30 jusqu'à 60 Tonneaux, pour le Commerce de Normandie et Bretagne.

Quaiche, petit batim<sup>t</sup> depuis 80 jusqu'à 80 Tx. pour le Commerce le long des Costes de la Manche.

Brigante Angloise, Servant pour le Commerce.

Brigantine des Isles de l'Amerique, Servant pour le Commerce quelque fois armé en Course.

Grand Brigantin Anglois, Servant pour le Commerce.

Paquebot, batimens de Transport pour l'échange des Prisonniers de Guerre, et pour porter des avis.

Petites Naves-Galères Servant dans l'Armée Navalle a la suite de l'Amiral d'Angleterre.

Nave-Galère Angloise armée en Guerre, et Merchandise pour le Negoce en Levant.

W. FRAZER, M.R.I.A.

SALT OBTAINED FROM FIRE AND WATER.—Tacitus ('Ann.' xiii. 57), speaking of certain Germanic tribes, says:—

"Illo in anno illisque silvis salem provenire, non ut alias apud gentes eluvia maris arescente unda sed super ardentem arborum struem fusa ex contrariis inter se elementis, igne atque aqua, concretum."

Pliny (xxi. 39, extr.):—

"Galliae Germaniae quae ardentibus lignis aquam salis infundunt."

Varro ('De Re Rustica,' i. 7):—

"In Gallia Transalpina intus ad Rhenum, cum exercitura ducerem, aliquot regiones accessi.....ubi salem nec fossicium nec maritimum habent, sed ex quibusdam lignis combustis carbonibus saleis pro eo uterentur."

Is it known whether this primitive method of procuring salt by rapid evaporation is in use anywhere now? Varro (*loc. sup. cit.*) seems to mean that the salt was extracted from the *ashes*, or that they themselves were salt; and does not mention water.

H. DELEVINGNE.

Ealing.

"HOWEVER FAR A BIRD FLIES IT CARRIES ITS TAIL WITH IT."—This was said in a spat between the feminine heads of two families which had left the South and come West, and had reference to the "airs" put on by the one over the other, which the latter did not think justified by the simple change of locality ("caelum"). It was uttered as though it were a proverbial saying.

TRISTIS.

Colorado.

MS. NOTES OF POSSESSION IN BOOKS.—The following inscription, in a contemporary handwriting, occurs at the back of the title-page of a copy of the third part of the 'Famous History of the Seven Champions of Christendom,' London,

printed for John Back, at the Black-Boy on London-Bridge, 1696, 4to. I am not sure whether these lines have appeared in 'N. & Q.' in exactly this form, though in the main the wording is familiar enough:—

John Ellis his Book.

God give him grace in it to looke,  
and when the bell for him doth toll  
the Lord of heaven Receive his Soule.

anno. domini 1704.

J. ELIOT HODGKIN.

UNPUBLISHED RECORDS OF THE CITY OF LONDON.—The following, from the *Standard* of Feb. 5, is worthy of preservation:—

"The Friday evening lecture at the Royal Institution was delivered by Mr. Edwin Freshfield, on some unpublished records of the City of London. In dealing with the mass of parish records of the metropolis, the lecturer opened a vast mine of historical interest hitherto almost untouched. The parishes within the City number 113 and the out-parishes 17, in all 130, the records of which extend in almost unbroken series from about A.D. 1250 to recent times. By means of well-selected extracts, the lecturer managed to rivet the attention of his audience, as the incidents narrated gave evidence of the social relations of the parishioners or illustrated passing historical events. The pains taken by the Church and by the parishes to relieve the poor, the keen interest taken in parish affairs by the highest as well as the general body of residents, and the care with which the expenditure and application of moneys were looked after in the olden times, led Mr. Freshfield to conclude with a comparison of how such matters were now attended to, and the expression of the hope that something of the old spirit and combination of classes might again return."

F. I.

CARDS.—The following is a very early mention of card-playing in England:—"Item to the Queenes grace upon the Feest of Saint Stephen for hure dispoite at *cardes* this Christmas: c. s." (i.e., 100 shillings)—'Privy Purse Expenses of Elizabeth of York,' ed. N. H. Nicolas, 1830. The date is December, 1502; and the queen is Elizabeth, wife of Henry VII. Strutt's earliest date for a mention of cards in England is 1495.

WALTER W. SKEAT.

"DEFENCE, NOT DEFIANCE."—When the Volunteer movement first sprang into existence, in 1859, through fear of a threatened invasion by Napoleon III., the motto was adopted of "Defence, not defiance." It was thought at the time a happy hit, and, if I recollect aright, more than one claimed its paternity. The expression was, however, much older, having occurred in a story of great power, 'The Mountain Storm,' by the late Prof. Thomas Gillespie, of St. Andrews, which appeared in the 'Tales of the Borders.' He says: "Pussy finding it dangerous under this sudden and somewhat unexpected movement *dare terga*, instantly drew up her whole body into an attitude not only of defence, but defiance."

A. G. REID.

Auchterarder.



### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**INCANTATIONS.**—Will any of your readers interested in the folk-lore of superstition inform me where to search for instruction regarding the manipulation of the spells of witches, and the words of the incantations supposed to be recited or sung on such occasions?

I remember, when a boy, in the Western Hebrides having been present at one of these performances, the strange influence of which rests upon my memory. I was ill of a slow fever, and a farm servant who was fond of me kept on repeating to my mother that he was certain I was struck by an evil eye, and that his father, who was reputed to be a wizard—he was ninety years old then—could cure me. His persistence prevailed upon my mother, and I was taken to the old man's hut. He regarded me long and felt me all over, and after having carefully closed the door commenced his "worship of the devil," as my mother used afterwards to call it. My memory fails me as to details, but he started with a crooning rhyme, exceedingly rapid, in the style of "Ben-dorain," and as he went on he became excited and nervous. Then he took a large ball of woollen worsted from his pocket, and after mixing and rubbing it well in the ashes of a fire in the middle of the floor—singing his croon incessantly, and changing from one side of the fire to the other in great excitement—he stopped suddenly, and, looking upwards, threw the ball of worsted to the roof, holding in his left hand the end of the thread. The ball went over a cross bar which supported the rafters, and as it fell on the other side he caught it. This process was repeated several times. What rings still in my ears is the croon or song he sang. Curious to state, I became well immediately afterwards. The old man's son held me tightly in his arms during "the worship." The incantations recited on such occasions, if preserved, might prove interesting in the study of comparative mythology and folk-lore.

MALCOLM MACLEOD.

**THE TITLE OF "LORD MAYOR" OF LONDON.**—In or about the year 1324 (*temp.* Edward III.) gold and silver maces were ordered to be carried before the Lord Mayor of London on state occasions, and from that time it appears that he received the designation of "Lord Mayor." The office of chief magistrate for the City is an ancient institution, deriving its origin from the "portreve," whose duties were subsequently absorbed, after the time of King John, in those of the sheriff or bailiff for the City. The corresponding officers, the Lord Mayor and High Sheriff of Middlesex, now share

the duties which formerly devolved upon the official who was known as the "portreve"; but I can nowhere find that this officer was preceded on state occasions by either gold or silver maces. Whence, then, is the present custom of carrying gold and silver maces before the chief magistrate derived; and is the title "Lord Mayor" for chief magistrate of the City of London exclusively due to the circumstance of the presence upon state occasions of the two maces; does the usage originate in custom; and, if not, is the title "Lord Mayor" derived from the Act of Parliament of Edward III. directing maces to be carried? Clearly the Act had no operation in provincial towns. Reference to authorities will oblige. H. A. H. GOODRIDGE, B.A.  
18, Liverpool Street, King's Cross, W.C.

**BRIC-A-BRAC.**—Will any one send me a quotation for this as a substantive, before 1873; or in attributive use, as "bric-a-brac shop," before 1840 (Thackeray)? On what syllable is the accent usually?  
J. A. H. MURRAY.

Sunnyside, Banbury Road, Oxford.

**FRANCESCO CARAFA.**—Could any contributor furnish me with the details of the life of this Italian sonneteer? A quarto volume, entitled 'Rime Varie di Francesco Carafa, Principe di Colobrano,' and dated "Firenze: 1730," has come into my possession recently, but I can gather nothing from it concerning its author beyond the fact that he wrote it "nella sua solitaria dimora nel Monte Caprario della Baronía di Formicola." Perhaps MISS BUSK could throw some light on my darkness.  
J. B. S.

Manchester.

**THE RING IN MARRIAGE.**—In the extraordinary nullity of marriage case recently concluded before Mr. Justice Butt—Scott (otherwise Sebright) v. Sebright—Mr. Thomas Warlock, Superintendent Registrar of St. George's, Hanover Square, is reported (*Daily News*, November 13) to have said, in answer to the Solicitor-General, "that a marriage would be perfectly legal and binding whether there was a ring or not." Is not this contrary to general belief; and is it legally correct?

GEORGE RAVEN.

Berkeley School, Aulaby Road.

**STAFFORDSHIRE WARE.**—I have a piece of old Staffordshire ware representing a marriage being solemnized (?) at Greta Green, the figures consisting of the contracting parties and the so-called blacksmith acting as officiating minister. On a scroll and a shield above is the following inscription: "John Macdonald a Scotch Esquire run off with a English girl aged 17 to Greta Green to the Old Blacksmith to be married." The fact that the incident should be thought worthy of being recorded in effigy shows that the case was a somewhat notorious one. Can any of your readers connect



it with the following extract from the *Gentleman's Magazine* ?—

"Sept. 10, 1805. At Lancaster, John McDonald, Esq., of Dumfries, married to Miss Eliza Norris, mantua maker, of Preston. In a frenzy of mind at a reproof from her father, she was about to throw herself into the canal, when Mr. McD. providentially passing that way enquired the cause of such rashness, and being answered ingenuously took her into his carriage, made honourable overtures and married her."

The date (1805) suits the character of the ware, and Dumfries is suspiciously near Gretna. These circumstances, combined with identity of name, lead me to think it possible that a ceremony at Gretna Green may, in the case of John McDonald and Eliza Norris, have preceded the more regular nuptials at Lancaster.

G. S. S.

**KNARLED.**—In his edition of Shelley, Mr. Buxton Forman has a long note on the spelling *knarled* for *gnarled*, twice used by the poet in 'Alastor,' which spelling, says Mr. Forman, is used also by Walter Scott in the expression, "the knarled oak." But he does not mention where Walter Scott has used this spelling. The 'Imperial Dictionary,' under "Knarled," also quotes Walter Scott, but, like Mr. Forman, neglects to state from what work the quotation is taken. Can any of your readers give me an exact reference, and also tell me whether, and where, the *k* is still sounded in such words as *knarled*?

A. BELJAME.

Paris.

**CAPTURE AMONG THE INFIDELS: FOCALIA.**—I have lately had to peruse a marriage settlement and deed of entail, dated at Malta in 1693, in which occurs a clause which sounds strange to my ears. After reciting the most stringent conditions, which forbid the moneys settled to be diverted from their immediate purpose, the deed makes one exception, namely, that they may be used "in case the bridegroom should be taken prisoner among the infidels." Is such a condition usual in marriage settlements of that country and that period? The same deed settles on the bride, besides a variety of gold and silver ornaments, sundry *localia*, which I suppose is a blunder of the scribe for *focalia*, i. e., laced neckties or cravats. These are on no account to be allowed to pass out of the family.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

**DÉNIGRER.**—How is the prefixed particle in this word to be grammatically explained? *Dénigrer* means "to blacken." It ought to mean "to whitewash," in the moral sense of the verb. *Dénigrer*, to unblacken.

A. R.

**BEDLAM.**—The following is from the registers of St. Botolph, Bishopsgate, quoted in an interesting paper thereon, lately read by the Rev. A. W. Cornelius Hallen, M.A.:—1608, April 9,

"Buried, Ladye Marye Bohun, alias Stafforde, bd. out of Bethlehem House, aged 140." Is not here, in brief, a tale of woe? Can any one confirm or correct the statement? F. J. HARDY.

Sydenham.

**MADRAGUE.**—On the Riviera this is the name given to a decoy for the capture of tunny. There is one at Villefranche, between Nice and Mentone, which my readers may have visited. The Spanish call this kind of trap *almadraba* or *almadrava*, obviously from an Arabic root. Will an obliging Orientalist help me?

A. R.

**ANTHEM BY MOZART.**—The following stanza forms the commencement of an anthem by Mozart, in use at Westminster Abbey:—

Ne pulvis et cinis superbe te geras  
Irati ne Numinis fulmina feras;  
Fulmen doloris et horrida mors  
Hominiis impii justa sunt sors.

Can any of your readers inform me whence the verse (one of two) is taken? F.S.A.

**WAS ANY ONE EVER BURNT ALIVE?**—Of all the strange things in history that puzzled one's childhood, I do not remember anything that strained one's belief more than the stories of various persons who were made to harangue and argue, and even poke dry puns, while burning "at the stake." The story which harrowed me most of all concerned Savonarola. I think the book was by Dumas; but I fail to find it again, and should be glad if any reader of 'N. & Q.' could help me to do so, for a more shameless piece of circumstantial invention was never printed. More serious writers than Dumas, however, with less fascination of detail, have unblushingly asserted that he was burnt alive; and nine out of every ten of educated persons to whom you put the question would be found possessed of the belief that this was the case. Nevertheless, Savonarola certainly was not burnt alive. Is it more than a ghastly myth that anybody ever was?

R. H. BUSK.

16, Montagu Street, Portman Square.

**STAINBANK.**—He was a merchant tricked by John Warburton into paying for a coat of arms to escape prosecution for hanging out a hatchment of the arms of Portugal. Is it possible to find the street in which Stainbank lived?

C. A. WARD.

Haverstock Hill.

**COLOQUINTIDA.**—Will one of your correspondents inform me who this historical character was? I read that Charles I. "was styled an Ahab and a Coloquintida, a man of blood, and the everlasting obstacle to peace and liberty." No doubt I ought to know, but I do not, and cannot find the name in any of my English or French biographical books.

E. COBHAM BREWER.



'MISCELLANEA SCIENTIFICA CURIOSA.'—This magazine commenced in 1766, but for how long it was published, and whether issued monthly or quarterly, I do not know. I have collated two copies, one composed of five, the other of eight numbers, but No. 8 appears not to be the last issued. Can you give me any information about this magazine, and of its editors?

G. J. GRAY.

Cambridge.

SARMONER.—Can any one give information, supported by a reference, of the meaning of *sarmoner*? I find the name John Le Sarmoner occurring in a deed dated 1316. Does the word occur in Chaucer?

EDGAR HOSKINS.

7, Godliman Street, E.C.

[*Sermones*, to preach, is given in Skeat.]

HORSESHOE ORNAMENT.—Will you kindly inform me how this should be worn, viz., the points directed up or downward? I have never seen it used except in the manner last described, but am told that it should be worn as first mentioned. I would like to know which way is correct, and the reasons for the same. AMORY S. CARHART.

Knickerbocker Club, New York.

"REST MUST ASK OF LABOUR LEAVE TO BE ENJOYED."—Can any reader of 'N. & Q.' kindly tell me where to find this motto? O.

"MORTGAGE" AND "MORTMAIN."—What is the meaning of *mort* in these words? On *mortgage* Prof. Skeat ('Etym. Dict.') quotes Webster:—

"It was called a *mortgage* or *dead pledge*, because, whatever profit it might yield, it did not thereby redeem itself, but became lost or dead to the mortgagee on breach of the condition."

So Littleton (sect. 332) says the land "is taken from him for ever, and is dead to him," and again on certain events "the pledge is dead as to the tenant"; and Stephen ('Commentaries') speaks of the land upon non-payment as "for ever dead and gone from the mortgagor."

On *mortmain* Prof. Skeat writes thus:—

"Property transferred to the church was said to pass into *main mort* or *mort main*, i. e., into a dead hand, because it could not be alienated."

The accuracy of the explanation of both these words might, in my opinion, be questioned. Williams ('Real Prop.') reminds us that the ancient mortgage was a feoffment to the creditor and his heirs, who received the rents, "so that the estate was unprofitable or dead to the debtor in the mean time"; and in support of this it may be mentioned that *mortuum vadium* was opposed to *vivum vadium*, in which the rents went to the discharge of the debt. Again, with regard to *mortmain*, we find thus in Stephen's 'Commentaries':—

"The lands belonging to corporations were consequently said to be in *mortuâ manu*, or in *mortmain*,

because they produced no advantage to the feudal lord by way of escheat or otherwise ('Co. Litt.' 2b)."

And Digby ('Hist. of Law of Real Prop.') writes:—

"This expression was probably first applied to the holding of lands by religious bodies or persons who, being 'professed,' were reckoned dead persons in law."

It appears to me that *mort* in both words means unprofitable. The profits of the *mortuum vadium* went to the creditor, and were of no advantage to the debtor either as income or in reduction of the debt. So, too, the *mortui manus* could neither wield the sword nor perform other service to the lord, who also lost the benefits which he might have derived from reliefs, wardships, escheats, and other incidents of feudal tenure.

I should be glad to know the opinion of others of your readers upon this question.

WM. W. MARSHALL, B.C.L.

Guernsey.

AUTHORS OF QUOTATIONS WANTED.—

Who is the "gifted but unhappy man" from whom I saw the other day these lines quoted?—

The drying of a single tear has more  
Of honest fame than shedding seas of gore.

E. WILFORD, M.A.

"Had the celebrated words, 'He who is without sin among you, let him cast the first stone at her,' been spoken to an assembly of Englishmen, the pavement would have rung with stones." W. H.

The mill will never grind again

With the water that is past. L.

As long as the hands that spend it are clean. G.

By whom to be despised is no small praise. DELTA.

Prima est ulcisci; secunda est vivere raptu;

Tertia mentiri; quarta negare Deos.

WILLIAM COOKE, F.S.A.

### Replies.

VENETIA STANDELEY.

(7th S. iii. 162.)

It cannot be doubted that the lady alluded to in the indictment was Venetia Stanley, younger daughter of Sir Edward Stanley, K.B., of Tong Castle, Salop (grandson of the third Earl of Derby), by his wife, the Lady Lucy Percy, second daughter and coheirress of Thomas, seventh Earl of Northumberland. She is stated to have been a celebrated beauty of the court of James I., and married afterwards that "ornament of England," Sir Kenelm Digby, of Gothurst, whom she predeceased, but lies interred with him in Christ Church, Newgate Street. Her husband erected to her memory "a stately altar-monument of black marble," which was destroyed a few years later in the Great Fire. It is worthy of note that the Lady Venetia was heir both of her father and of her maternal grandfather, the Earl of Northumberland; her mother,



the Lady Lucy, being, in conjunction with her elder sister Elizabeth, wife of Richard Woodruffe, of Wolley, coheirs general of the old baronial house of Percy. But for the attainder of the seventh Earl of Northumberland and of his father, Sir Thomas Percy, the ancient barony of Percy, together with that of Poynings, would have devolved in coheirship upon the daughters of the former. The heirs of Woodruffe of Wolley have long been lost, but Sir Edward Stanley and Lady Lucy, his wife, are still represented through the descendants of their two daughters, Frances and Venetia; the former, through the Fortescues of Salden, by Viscount Gage; the latter, through the Digbys of Gotburat and Glynnnes of Hawarden, by Lady Penrhyn. Mrs. W. E. Gladstone is, therefore, a descendant of Venetia Stanley.

W. D. PINK.

Leigh.

Venetia Stanley, or Venetia Anastasia Stanley, as she is called in the 'Biographie Universelle,' was far from being an unknown personage in her day. History reports her as having been extraordinarily beautiful, but by no means, like Imogen, "chaste as unsunn'd snow." She was the daughter and coheir of Sir Edward Stanley, Knight of the Bath, of Tong Castle, co. Salop, grandson of Edward Stanley, third Earl of Derby, K.G., and became the mistress of Richard Sackville, third Earl of Dorset, by whom she had children, and who settled upon her an annuity of 500*l*. He was, indeed, only one out of many lovers; and the long list of articles of which she was despoiled by Abraham Allen, *alias* Pendleborough, when estimated according to the present value of money, is suggestive of numerous costly gifts. Women of her character are notoriously prone to extravagance, and the green silk stockings, with garters overlaid "with gould and silver spangle lace," which weigh so heavily on the mind of your correspondent MANIPULATOR, are probably no more than one would expect to find included in such a lady's wardrobe. Lord Dorset, who deceased without legitimate male issue in 1624, was the grandson of the great Lord Treasurer Buckhurst. His reckless expenditure has been commented upon by Clarendon ('Hist. of the Rebellion,' i. 107), who records that his younger brother, upon succeeding to the title, was reduced to great straits in consequence.

Venetia Stanley afterwards became the wife of the celebrated Sir Kenelm Digby, the Admirable Crichton of his time, scholar, soldier, *savant*, and divine, son and heir of the Sir Everard Digby who was executed for his share in the Gunpowder conspiracy. He is said to have sued her former protector, Lord Dorset, for the annuity, which had been allowed to lapse after her marriage. The writer in the 'Biographie Universelle' asserts that a quantity of cosmetics were invented by him with

the view of preserving his wife's charms. No stain appears to have rested upon her married life. She died suddenly—predeceasing by several years her husband, by whom she left an elder son, Kenelm, killed at St. Neot's, 1648, during the Civil War ('Hist. of the Rebellion,' vi. 98), and a younger, John, who succeeded his father—and was buried in Christ Church, Newgate, where a monument was erected to her memory.

FRED. CHAS. CASS, M.A.

Monken Hadley Rectory.

This lady seems beyond all doubt to be

"Anastasia Venetia Stanley, afterwards the wife of Sir Kenelm Digby, the youngest daughter of Sir Edward Stanley, of Tong Castle, Shropshire, where she was born in 1600. Her mother was Lady Lucy Percy. She was renowned for beauty, eccentricity, and many accomplishments. Scandal was busy with her name, and several men of note defended her."

From the notice in the 'Catalogue of Vandyck's Works now Exhibited at the Grosvenor Gallery,' appended to No. 143, where quotations are given from Ben Jonson, Aubrey, Habington, and many references to other sources of information, especially Sir Kenelm Digby's own 'Memoirs,' published in 1827 by Sir Harris Nicolas.

W. E. BUCKLEY.

The lady about whom MANIPULATOR inquires is no doubt the famous Venetia Stanley, about whom that old gossip John Aubrey tells us a good deal in his account of Sir Kenelm Digby, who married her, much against his mother's wish, as she had been as licentious as beautiful. She was the daughter of Sir Edward Stanley, of the same family as the Earls of Derby. Vandyke several times painted her. For further particulars let me refer MANIPULATOR to Aubrey.

A. R. SHILLETO.

[Very many correspondents are thanked for replies to the same effect. MR. C. B. ATHERTON has been obliging enough to copy out the life from Aubrey. This we hold at MANIPULATOR's disposal.]

NORTH (7th S. iii. 148).—Any connexion with *niger* or *νεκρός* is wholly impossible. But Kluge is perhaps right in connecting it with the Umbrian *netro*, on the left hand. The north is on the left when one turns to the east; just as the Sanskrit *dakshina* (allied to Lat. *dexter*) means both "on the right" and "on the south." Some suggest the Gk. *réprepos*, but this is short for *ἐνέprepos*, which is not satisfactory. The simple fact is, that the root is really unknown, and guessing will not help us, least of all guesses which contravene all phonetic laws.

WALTER W. SKEAT.

MR. WILSON, in asking for the etymology of *north*, has propounded a problem which still awaits definite solution. Philologists regard this word with the feelings with which members of the Alpine Club gaze on a virgin peak. "Root un



known" is Prof. Skeat's entry in his 'Dictionary.' He adds that the Sanskrit *nāra*, water, does not help us, the suggestion that the north meant the "rainy quarter" being a mere guess. If we are driven to *nāra* for an etymology, then, since the word is essentially Teutonic, it may have arisen among the tribes on the southern coasts of the Baltic, to whom the north would be the seaward direction, or "towards the water."

A preferable etymology is supplied by the Umbrian word *nert-ru*, which means "on the left hand." The great tableland of India is called the Deccan (Dakshin), or the country "to the south." But the Sanskrit *dakshina* means primarily not the "south," but "on the right hand," being cognate with the Latin *dexter*, the "worthy" hand, related to *dignus* and *decus*. To the primitive Aryans, worshipping the rising sun, the south would be the region "to the right." Among Teutonic peoples this designation has been replaced by derivatives from the base *sun-tha*, the sunny side; but the analogy of the Indian Deccan shows that the north might have been called the region "to the left." The objection to this explanation is that the word *nert-ru*, "sinistra," is Italic and not Teutonic, while the word *north* is confined to the Teutonic branch of the Aryan stock, the French *nord* and the Italian *norte* being merely loan-words.

The Umbrian *nert-ru* comes from a root *nar*, which means "downwards," the left being the "inferior" hand as compared with the right or "worthy" hand; and from this root *nar* we have in northern languages a number of words which suggest the most satisfactory etymology of *north*. In Lett and Lithuanian we have *nerati* or *nerti*, to dip, immerse, or hide; in Old Slavonic we have *nora*, a hiding-place; and in Old Prussian *nurtuc*, a shirt, i. e., that which covers or conceals a man. A cognate word is the Greek *νέροε*, underneath, below, which is used of the nether world. Thus *οἱ ἐνέροε θεοὶ* are the *di inferi*, the infernal deities. Hence *north* might mean the nether position of the sun, the quarter in which he dips lowest beneath the horizon.

Grimm ('D. M.', p. 141) compares the word *north* with the name of the Scandinavian deity *Njördhr* (cf. the 'Nerthus' of Tacitus), who dwells by the shore, who bathes in the ocean, and disappears therein. He is the Teutonic Pluto, the god of the nether region, and therefore the lord of hidden riches. As a nature myth, we may explain *Njördhr* as the midnight sun, or perhaps rather as the sun of winter, who dwells in the north, where he dives beneath the waves and hides himself from men. He was the father of Freyr, the sun of summer; and there is some reason to suppose that the solar epos to which *Njördhr* and his kindred belong was complementary to the *Baldr* epos, and may have been obtained from the neighbour-

ing Lithuanian race, in whose speech the word *north* seems to find its best explanation.

Much might be said about the Italic deity *Nortia* and her connexion with the winter solstice and the north, but no additional light would thereby be thrown on the meaning of the word.

ISAAC TAYLOR.

This word as to its etymology can have nothing to do either with the Lat. *niger* or the Greek *νερός*. I believe, with Bailey and other philologists, that it is the pure Anglo-Saxon *nors*, and nothing more. Etymological guesses are very misleading.

EDMUND TEW, M.A.

HEINEL (7th S. iii. 169).—In the epilogue actually spoken to 'She Stoops to Conquer,' published with Goldsmith's 'Poetical Works,' these lines occur:—

Dotes upon dancing, and, in all her pride,  
Swims round the room, the Heinel of Cheapside.

In my edition, which is an American one, with Lord Macanlay's memoir of the poet prefixed, there is the following note to the above lines: "Madame Heinel was a favourite dancer in London when this Epilogue was spoken.—P. C." I doubt whether H. S. A. will be able to obtain any further information as to this dancer, unless he can refer to some of the newspapers of the period, 1772, when the comedy was written.

GEO. F. CROWDY.

The Grove, Faringdon.

It appears from 'N. & Q.' 3rd S. v. 382, that this was the name of a famous *danseuse*, described in the following terms by the Earl of Walpole: "Mademoiselle Heinel, or Ingle, a Fleming. She is tall, perfectly made, very handsome, and has a set of attitudes borrowed from the classics." Also that in a letter from Mrs. Grieve to Charles Fox she receives this mention:—

And would thy Heinel only list to me,  
For such a rake no more sh'd cross the sea.

ED. MARSHALL.

Heinel appears to have been a much applauded dancer. In the epilogue as it stands to 'She Stoops to Conquer' the lines are—

Dotes upon dancing, and, in all her pride,  
Swims round the room, the Heinel of Cheapside.

EDWARD H. MARSHALL, M.A.

Hastings.

H. S. A. will find sufficient information respecting Mdle. Heinel in 'Walpole's Letters,' Cunningham's edition, vol. v. pp. 327, 355, 383, and 431.

AUSTIN DOBSON.

HENCHMAN (7th S. ii. 246, 298, 336, 469; iii. 31, 150).—I crave permission for a few last words on a question which has branched off in a direction not originally contemplated.

It seems to be admitted on all hands that Prof.



SKRAT's derivation of *henchman* from *hengst* or *hens* is correct. Even DR. CHANCE, who started with the assertion that *gerolocista*, the equivalent for *henchman* in the 'Prompt. Parv.,' "whatever it might mean, had certainly nothing to do with a horse," now admits that "it was used (like *gerulus*) sometimes of a man, and sometimes (but I believe more rarely) of a horse."

I asserted the Teutonic derivation of the word *gerolocista*, which DR. CHANCE stigmatizes as a "wild guess," founded on ignorance. I think it possible to conduct discussions of this kind in a courteous manner, and I give credit to those who differ from me for the same wish to arrive at the truth as I claim for myself. I am not in the habit of indulging in "wild guesses." I advance nothing for which I do not produce evidence, of the value of which those who read must judge.

In the 'Promptorium Parvulorum' *henchemanne* is Latinized by "*gerolocista duorum generum*." The word is not common. Ducange ignores it, and Diefenbach only gives one instance in the form of *gerulasista*; Gall, *sommier*. *Sommier* is explained by Cotgrave, "a sumpter horse, also a load-carrying drudge or groome." This exactly shows the meaning of the "*duorum generum*" given in the 'Prompt. Parv.'

In the first place, if, as DR. CHANCE maintains, *gerulus* and *gerolocista* mean the same thing, it is difficult to see why the parties concerned should have taken the trouble to add two syllables to the word. The tendencies in the progress of language are usually in the contrary direction—to get rid of all superfluous syllables.

Again, the word expresses a definite idea which identifies it with the term *henchman*. Whether on horse or on foot, the henchman was the attendant on his lord, very much in the same capacity as a modern valet. He had to take charge of the luggage, which, of course, was carried on horseback. So Froissart, "Ils ordonnerent leurs besognes et entendirent à leurs chevaux faire referrer, et à emplir leurs malles."

There are such things as double derivations, and the same root appears in different languages with the same radical meaning adapted to circumstances. The original Aryan radical *gar* or *ger* appears in Old German and A.-S. in *gar*, a weapon. Then it meant carrying arms of any kind on the person, "*Clipeum læva gerebat galeam venatorium in capite*" (Ovid, 'Met. '); then wearing of clothes, "*Vestem ferinam qui gessit primus*" (Lucr.); ultimately it applied to carrying or bearing in general, "*Femine in muros saxa gerunt*."

In the Teutonic tongues it underwent a similar transformation. *Ger*, *geir*, *gear* signified warlike accoutrements in general, "Graithed in his gear," having on all his armour. So Norse *dyn geira*, the din of arms. Then it came to mean spoil, booty:—

Aft hæc I brocht to Breadislee  
The less gear and the mair.

Then, and lastly, goods, furniture, plenishing of all kinds, as expressed in the ordinary Scottish law term "goods and gear." So Chaucer ('Flower and Leaf,' v. 26):—

About the springing of the day,  
And on I put my gear and mine array.

I think the assumption is fair and reasonable, that the *geru* in *gerolocista* means the same as A.-S. *gear-a*, provisions, trappings, luggage.

We next come to *locista*. Surely there is something here implied beyond a mere terminating syllable; or why is the hard guttural *c* introduced?—

We know the thing is neither rich nor rare,  
The wonder 's how the d—I it got there.

It cannot be explained away in a summary manner by conjecturing it to be a substitute or corruption of *t*. The conversion of a dental into a guttural would be a singular phenomenon in etymology. The form *gerulasista* might naturally arise from softening the sound of the hard guttural. If we look to our own tongue, it is very easy of explanation.

MR. STEVENSON says, "There is no evidence that *locian* ever meant to look after, to attend to." Will he turn to the A.-S. version of the Psalms, "*Loca fecund minne*," "*observa inimicos meos*," "*Tha the locgað to hire*," "*Quæ pertinent ad eam*" (Jos. vi. 17). A "market looker," a "leave looker," are not officials who merely look at the market, but those who look after it. "Look upon my affliction," is a request for something more than a cold inspection. *Gerulator* is explained by Diefenbach as "*ein sumpferd*." *Gearuloker* or *gear-looker* would have expressed the same idea in English as *gerolocista*; but it would not have squared with the Latin suffix, which was esteemed so necessary.

I see no reason whatever for stigmatizing the word as "a base coinage of the Middle Ages." It seems to me to be a perfectly legitimate combination of two English words, exactly expressive of certain duties to be performed both by man and beast. And so I leave the problem to the impartial judgment of the readers of 'N. & Q.'

J. A. PICTON.

Sandyknowe, Wavertree.

I venture to say something more on this subject because I have a new piece of evidence to adduce. In the 'Privy Purse Expenses of Elizabeth of York,' ed. N. Harris Nicolas, 1830, p. 90, we have the entry, "Item, to the Kinges Hexmen, xlijs. iiijd." Here "hexmen" is obviously miswritten for "hæxmen," i.e., "henxmen." The date is 1503. A note at p. 200 says:—

"Pages of honour. They were sons of gentlemen, and in public processions walked by the side of the monarch's horse. See a note on this word in the 'Privy Purse Expenses of Henry VIII.,' 1532, p. 327."



The same volume contains the Wardrobe Accounts of Edward IV., mostly for the year 1480. At p. 167 we find an account "for thapparaille off the sayde maister\* and vij henchemen," which begins:—

"To John Cheyne, Squier for the Body of oure said Souverain Lorde the King and Maister of his Henzemen for thapparaille of the aside Maister and vij of the Kinges Henzemen ayonst the feste of Midsomer in the xxti yere of the mooste noble reigne," &c.

Accordingly, these men had eight long gowns of camlet, eight of woollen cloth, and sixteen doublets.

On the next page is an account "for thapparaille off the kynges fotemen." We thus get a distinction drawn between *henchmen* and *footmen*. We should also note the statement that the henchmen were "sons of gentlemen," and "walked by the side of the monarch's horse."

In the 'Princess Mary's Privy Purse Expenses,' ed. Madden, 1831, there are new year's gifts mentioned. These were given, in 1543, to the king's gentlemen ushers, the yeomen ushers, yeomen of the chamber, pages, heralds, "trompettes" (i.e., trumpeters), "henchemen," players, &c. So again, in 1544, to the gentlemen ushers, grooms of the chamber, guards of the king's bed, footmen, heralds, trumpeters, "henchemen," king's players, minstrels, &c. See pp. 104, 140. A note at p. 238 says:—"See *Archæologia*, i. 369; Strype's 'Ecol. Mem.,' iii. 2, p. 506."

I have no time to pursue the subject, but leave it to others. I see nothing, as yet, to prove that I am wrong. I do not quite see why my approval of an etymology is an obvious argument against the probability of its being true; and I hope that such an opinion is not seriously entertained.

WALTER W. SKEAT.

APPOINTMENT OF SHERIFFS FOR CORNWALL (7th S. iii. 148, 198).—What is Mr. WALFORD about in bringing in Lancashire, and telling us, with details, that the Prince of Wales has to do with Lancashire? He is Duke of Cornwall, but he is not Duke of Lancashire. The appointment in the latter case is surely made by the Chancellor of the Duchy for the Duchess!

LANCASTRIAN.

"MANUBRIUM DE MURRO" (7th S. iii. 167).—MR. ADDY asks what this knife-handle, mentioned in a will of 1374, was made of, and suggests brier-wood. The meaning of the term in mediæval documents is doubtful, since so high an authority as Canon Raine says, "What this material was, whether wood or stone, is not certainly ascertained." A "ciphus de murro" was a valuable possession of the Priory of Finchale, in Durham, as appears by the inventories taken in 1364 and 1360, published by the Surtees Society; and in 1484 the

\* The "said master" is the "master of the henchmen." This "heading" of the account was probably added afterwards.

sum of 6s. 8d. was paid "pro emendacione unius murra de statu cellas de Fynkhall, cum auro et deauracione ejusdem." Also several precious cups of *murra* mounted with silver are mentioned by Ducange, s.v. "Mazer." *Mazer*, however, was doubtless maple-wood (see Skeat s.v.), and should by no means be confused with *murra*. Now drinking cups would hardly be made of brier-wood, while only a very precious material would be paired with gold or mounted with silver.

The question now suggests itself as to any connexion with the *murra* of the Romans. Poinpey introduced *murra* vasa into Rome, and Pliny describes *murra* as "a substance formed by a moisture thickened in the earth by heat, and chiefly valued on account of its variety of colours." Becker says that "the opinion most generally adopted now among the learned" is that "the mineral which suits Pliny's description best is the fluor or Derbyshire spar, from which exactly similar vessels are made in England" ('Gallus,' second edition, p. 304).

This opinion is confirmed by considerations of locality. MR. ADDY's "*cultellum*" was a "thwitel," and Chaucer, in the 'Reeve's Tale,' speaks of a "Scheffeld thwitel." Sheffield is close to the region where the Derbyshire spar is found. Curiously the famous Finchale cup was presented to the priory by Henry of Pudsey, and Pudsey is in the same district. This confirms Becker's conclusion that fluor or Derbyshire spar was the material known by the name of *murrum*.

E. TAYLOR.

Settrington.

COFFEE BIGGIN (7th S. i. 407, 475; ii. 36, 153, 278, 455; iii. 30).—The coffee biggin MR. RADCLIFFE describes is externally the exact counterpart of the one which I found, and which I purchased as the last specimen of an extinct article. There is, however, a difference in the movable upper part. A plain movable disc, with a knob to lift it, is simply laid on it. On this the coffee is placed. Three inches above a perforated dish fits in, and through this the boiling water is poured. There is no muslin bag needed. It makes beautiful coffee.

DR. MURRAY has kindly informed me that the Mr. Biggin about whose existence he was sceptical was undoubtedly the inventor of the article, so that the origin of the name may be considered settled.

G. H. THOMPSON.

Alnwick.

'DE LAUDINUS HORTORUM' (7th S. iii. 149).—On this subject see 'Renati Rapini Hortorum Libri IV., et Disputatio de Cultura Hortensi,' Paris, 1665, 4to., Lugd. Bat., 1668, 1672, 12mo.; and as edited by Gabriel Brotier, Paris, Barbon, 1780, 12mo. Also, 'Vanierii Prædium Rusticum,' Toulouse, 1730, Paris, Barbon, 1774, 1786, 12mo.,



the ninth book of which treats of gardens, more particularly of kitchen gardens, being entitled "Olus." I do not know any work by Cousin on gardens.

W. E. BUCKLEY.

MORUE: CABILLAUD (7th S. iii. 48).—MR. VYVYAN has already, with the help of Littré and his own observation, very nearly hit upon the difference between these two words. *Morue*, which is an older word (thirteenth century, Littré) than *cabillaud* (fifteenth century, *ibid.*), is certainly the generic term. Everybody in France who speaks French knows the word *morue*; but everybody certainly does not know the word *cabillaud*. Littré says of *cabillaud*, "Nom donné à la morue ordinaire dans certaines localités." This accords with my own experience. I have been astonished to find educated Frenchmen unfamiliar with or ignorant of the word, and I suspect that it is generally but very little known among the poorer classes. Thus it is that *morue* is always used when cod-liver oil is spoken of, as MR. VYVYAN points out. In medical Latin the more classical term for this oil is "*oleum jecoris aselli*,"\* and in my early days I frequently saw this used. Now, I think, this term is to a great extent superseded by "*oleum jecoris morrhue*," or much more commonly "*oleum morrhue*" alone—*Gadus morrhua* (the same word as *morue*) or *Morrhua vulgaris* being the technical name for the codfish. Cod-liver oil, though it has not been used for consumption more than about forty-five years, would seem to have been in use for centuries in other diseases in various countries of Europe.

This is one distinction between the two words. Another, and a more striking one, is that also indicated, though not too clearly, by Littré, viz., that *cabillaud* is always used of the fresh fish. And this is why *cabillaud* is invariably used (as pointed out by MR. VYVYAN) in the menus of Paris and London hotels and restaurants. *Morue*, on the other hand, even when there is no qualifying adjective or participle added to it, is commonly understood of salted or dried codfish, though not necessarily so; indeed, those who know no other word than *morue* must evidently use it of the fresh fish also, though then they very likely sometimes add the adjective *franche* (see note †). The fact is that fresh codfish is very much more seldom seen in private families in France than it is in England, and the French knowledge of cod, especially

among the poorer classes, is chiefly confined to the salted or dried fish, which is commonly put on the table on a Friday, and which is always called *morue*. This is no doubt the chief reason why the word *morue* is so familiar and *cabillaud* comparatively so little known.

I will say nothing about the derivation of the two words, as I can add nothing to what can be found in Littré and in Scheler.

In Germany this fish seems to enjoy a still greater variety of name. Thus, according to Sanders (s. v. "*Kabeljau*" = *cabillaud*), fresh cod is called *Kabeljau* (or *Kabliau*), or *Backalian*, or *Lüpfisch*; dried cod, *Stockfisch*; salted and dried cod, *Klippfisch*; and merely salted cod, *Laberdant*! † Hilpert, again, gives *Kabeljau* as "fresh cod," so that the French and German usages agree. Indeed, it is admitted on all hands that the French borrowed the word *cabillaud* from the Dutch *Kabeljaauw* (which also seems to mean "fresh cod"), while the Dutch in their turn are supposed to have borrowed the word from Spain. F. CHANCE.

Sydenham Hill.

*Cabillaud* or *cabliau* invariably denotes fresh cod. The Dutch *kabeljaauw* and Germ. *kabeljau* have the same meaning; but the Swed. *kabeljo*, Dan. *kabliau*, and (prov.) Engl. *kabbelow* signify dried cod = stockfish. *Morue* (*Gadus morhua* of Linnæus) is applied to cod in a general sense, mostly qualified with some epithet, thus: *morue franche* or *morue franche*, fresh cod; *morue salée*, salted cod = prov. Engl. *haberdine*; *morue sèche*, dried cod = stockfish; *morue blanche*, salted and dried cod = Swed. and Norw. *klippfisk*.

J. H. LUNDGREN.

Littré defines *cabillaud* as "Nom donné dans les marchés à la morue fraîche." The difference between the two words appears to be that *cabillaud* is never applied to the salted fish, whereas *morue* is the name of the fish whether fresh or salted. In France, as in England and elsewhere, the names of fishes differ according to localities; and it is not unlikely that the fish known as *cabillaud* in the markets of Paris would not be recognized by that name by the Norman and Breton fisherman, to whom the word *morue*, applied to the fresh fish, would be quite familiar.

E. MCC—.

In popular language *cabillaud* is the name given to fresh cod, and *morue* applies to the dried fish. With ichthyologists the word *morue* indicates a genus which includes not only the cod, but the whiting, the coalfish, and many others. *Caviar*

\* *Asellus* is used in this sense by Pliny. Later on the word was applied to several species of the cod tribe, such as ling, coalfish, whiting, &c., and then cod was called *Asellus major*. Pereira, from whose "Materia Medica" (third edition, p. 2234) I borrow these details, states that "a few years ago [the date of the third edition is 1853] a writer in one of the medical journals, mistaking the meaning of the word *asellus*, gravely announced that 'oil of the liver of the ass' had been introduced as a remedial agent into Germany from Sweden."

† The French have corresponding terms, it is true, but they have not so many distinct words. Thus fresh cod is *morue franche* (or *franche*), or *cabillaud*; dried cod is, as in German, *Stockfisch* (Littré calls this English); salted cod is *morue verte*; and salted and dried cod is *morue sèche*. See Littré, s. v. "*Morue*."



(*Règne Animal*, vol. i. p. 564) says: "En France on nomme la morue fraîche *cabeliau*, d'après le nom hollandais de ce poisson." Lachatre, in his *Dictionnaire Universel*, says, under the word 'Morue': "On distingue plusieurs espèces de morues; la plus commune est la morue franche, qu'on nomme cabillaud quand elle est fraîche." The *cabillaud* is the *Gadus morrhua*, from which cod-liver oil is extracted. A. A. RALLI.

"PEACE WITH HONOUR" (5th S. x. 386; 6th S. v. 346, 496; vi. 136; vii. 58, 255; 7th S. iii. 96, 132).—These words are, I believe, first used by Sir Anthony Weldon in the following passage:—

"In sending Embassadors, which were no less chargeable then dishonourable and unprofitable to him and his whole Kingdom, for he was ever abused in all Negotiations, yet he had rather spend 100000*l.* on Embassies, to keep or procure peace with dishonor then 10000*l.* on an army that would have forced peace with honour."—*The Court and Character of King James*, written and taken by Sir Anthony Weldon, &c. London, MDCL., p. 185.

ASTERISK.

LORD LISLE'S LIBRARY, 1550 (7th S. iii. 44).—It is worthy of note that in this small collection there were books in Greek, Latin, French, and Italian. Lady Jane Grey and other women of that time were more of linguists, and they learned to speak rather more readily than now.

HYDE CLARKE.

CHRISTMAS, A CHRISTIAN NAME (7th S. ii. 506).—In Slater's *'Directory of South Wales'* 1880, occurs the name of Christmas Evans, farmer, Penyrheol-gerrig, Merthyr Tydfil.

F. C. BIRKBECK TERRY.

TALLEYRAND'S RECEIPT FOR COFFEE (7th S. iii. 48, 153).—

Noir comme le diable,  
Pur comme un ange,  
Chaud comme l'enfer,  
Doux comme l'amour,

is the version I have heard in Paris. F. B.

QUEEN ANNE'S FARTHING (7th S. iii. 85).—Can A. H., who describes a Queen Anne farthing at the above reference, kindly inform me of the metal of which it is composed, and whether it agrees with the following description of one I have: obv., Head, Anna Augusta; rev., Peace standing in a chariot drawn by two horses, Pax missa per orbem? I should be glad to know this, as my specimen appears to be of pewter or white metal.

F. H. ARNOLD, LL.B.

Hermitage, Emworth.

MURDRIERES: LOUYERS (7th S. iii. 126).—It is no light matter to question an interpretation of Prof. Skeat's, yet I venture to think that "murdrieres" were not soldiers, but guns. I hope that I may be pardoned for quoting myself in order to uphold this opinion. In my *'Descriptive Cata-*

logue of the Weymouth Municipal Charters, Minute Books, &c., I find, "Order for New Carriages for the Guns at the North [Nothe] and Bulworck, and for the two Murtherers..... May 17, 1622" (p. 171). A "murtherer" seems to have been a name for the curious early kind of breech-loader, a specimen of which is at Woolwich Arsenal. For—see the same catalogue, p. 172, note—"Chamber, that part of a..... great gun where her charge lies; also the charge to be put in at the breech of a murdering piece (Bailey)." The technical name of a "murtherer" I gather from the Weymouth Minute-Books to have been a "base," and that each base had two chambers belonging to it, making quick firing possible. I do not know that guns were used to cast lances, as they are for propelling harpoons; but does "lancier" necessarily bear that meaning? H. J. MOULE.

Dorchester.

THE NAME BONAPARTE (7th S. iii. 87).—I think there can be little doubt that it was a point of honour with Napoleon's enemies, both French and English, to call him "Bonaparte" and not "Napoleon," the latter being his title as emperor, which, of course, was not acknowledged by those who were friendly to the Bourbons. People who were especially bitter against him delighted in giving his name its Italian sound of "Buonaparté," thereby expressing their opinion that he was only a Corsican adventurer, and not a legitimate Frenchman. In Victor Hugo's *'Les Misérables'*, as many of your readers will remember, young Marius, after a diligent study of the history of Napoleon's wars, becomes so deeply in love with the memory of the great captain that he one day exclaims, to the overwhelming horror and wrath of his grandfather, M. Gillenormand, "Long live the Emperor, and down with that great pig of a Louis XVIII!" I have not *'Les Misérables'* at hand, and I cannot, therefore, give an exact transcript of the passage; but I remember that the Royalist old gentleman, in order to give more point to the bitterness of his scorn of Napoleon, lays particular stress upon his Italian pronunciation of "Buonaparté."

Sir Walter Scott, in the notes to his *'Field of Waterloo'*, calls him at one time "Napoleon" and at another "Bonaparte," but not, so far as I see, "Buonaparte." In a long letter which Scott wrote to the Duke of Buccleuch immediately after visiting the field of Waterloo, a month or two after the battle, he speaks of "Buonaparte," and several times, playfully, of "Bony," but neither of "Napoleon" nor "Bonaparte." In a letter to Joanna Baillie, however, written about the same time, Scott calls him "Napoleon" (Lookhart's *'Life of Scott'*, ed. 1869, vol. v.). I have not Scott's *'Life of Napoleon'* at hand, so I cannot tell how Scott usually calls him in this. Lord Byron's ode,



edition of 1819, is entitled 'Ode to Napoleon Buonaparte.' Wordsworth, in two sonnets written whilst Napoleon was First Consul, gives his name its full Italian pronunciation, and he has even accented the *e* (unless this is due to the printer) in order that there should be no doubt about it. Wordsworth may possibly not have felt it necessary to do this when Napoleon was Emperor. In a little poem of Campbell's, relating the incident of Napoleon and the English sailor, the poet calls him at one time Napoleon, at another Buonaparté, the latter, however, with a suspicion of the exigencies of rhyme. Is it known by what name or title the Duke of Wellington usually spoke of Napoleon?

I do not fancy that the English were, as a general rule, so careful not to give Napoleon his imperial title as were the French Royalists. The English, with their strong common sense, seem generally to regard mere titles as matters of indifference; although, on the other hand, we must remember that it was one of the fallen Emperor's grievances in St. Helena that he was addressed as "General Bonaparte." This, however, was a piece of official red-tapism rather than an annoyance on the part of the English nation at large. When Oliver Cromwell was Protector he used to sign himself, I think, "Oliver P.," almost a royal signature, and yet I have an impression that he was very generally spoken of as "Oliver," even by the Cavaliers.

JONATHAN BOUCHIER.

The real Italian name is spelt "Buonaparte" ('Genealogia della Famiglia Buonaparte di Sarzana, dall'anno 1200 all'anno 1567, descritta da Dominico Maria Bernucci,' Armoire de Fer, carton 15, No. 31, AEL., 15):—

Giamfardo, vivente probabilmente circa l'anno 1180 a 1200.

Buonaparte, notaro, dove esseve vissuto circa l'anno 1240.

Gluglelmina, Giovanni Buonaparte      Guelfo Buona-  
di Sarzana, notaro.      parte, notaro.  
Up to "Gabriele Buonaparte, abitante in Ajaccio, in  
Corsica, nell'anno 1567."

Napoleon's father claimed the right spelling of the name to be "Buonaparte." We find (Archives Nationales, Papiers de l'Armoire de Fer, AEL., 15) a letter by M. d'Hozier, the celebrated author of the book of French nobility, to "M. de Buonaparte, député de la noblesse corse, chez M. Ratte, Rue St. Médéric, à Versailles," with the following query:—

"L'arrêt de noblesse de 1771 donne à votre famille le nom Bonaparte et non Buonaparte; ne dois-je pas me confirmer pour l'orthographe, à celle du dit arrêt de 1771?"

Charles de Buonaparte answers: "L'orthographe de mon nom de famille est 'celui' de Buonaparte."

Notice in the same letter the following curious

passage. "Enfin," asks d'Hozier, "comment faut-il traduire en français le nom de baptême de votre fils, qui est Napoleone en italien."

Charles de Buonaparte answers drily: "Le nom Napoleone est italien."

Napoleon up to the Egyptian expedition signed his name "Buonaparte," and was, with a few exceptions, called by that name. I quote a few documents:—

1. Admittance of Napoleon to the military school of Brienne, letter of Prince de Montbarey, Minister of War, to "M. Ch. de Buonaparte, député de la noblesse corse à Ajaccio, et actuellement à l'hôtel d'Hambourg, Rue Jacob, à Paris," dated "Versailles," 28 mars, 1779":—

"L'intendant de Corse, Monsieur, a dû vous faire connaître que le roi a bien voulu agréer Napoleone de Buonaparte, votre fils, pour une place d'élève dans ses écoles militaires."

2. In the letters written from Brienne, Napoleon signs "Buonaparte"; in the notes of his professors he is called "M. de Buonaparte." See the famous note, 1783, by M. de Keralio:—

"M. de Buonaparte, taille de 4 pieds, 10 pouces, 10 lignes.....il sait très passablement son histoire et sa géographie.....ce sera un excellent marin."

3. The petition (October 31, 1789) to the National Assembly is signed "Buonaparte": "Buonaparte, officier d'artillerie; Tartaroli, propriétaire; Buonaparte, ancien archidiacre," &c.

4. The decree calling Napoleon to the superior command of the *armée d'Italie* gives the same orthography:—

"Paris, 17 ventôse, an IV.

"Extrait des registres du Directoire exécutif du  
12 ventôse, an IV.

"Le Directoire exécutif arrête: Le général de division Buonaparte, commandant en chef de l'armée de l'Intérieur, est nommé général en chef de l'armée d'Italie.

"LETOURNEUR, président."

In 1797 only Napoleon suppresses the *u* and signs "Bonaparte."

JOSEPH REINACH.

I have heard this name pronounced by old Scotch people in various ways; chiefly as "old Bony," also as "Bonypart" and "Bonyparty," which would easily enough rhyme with "hearty." The signification of the name, if perceived, might easily be made good use of for political purposes, "Bonaparte" being equivalent to our English surname "Goodfellow." These peculiarities of pronunciation might, however, arise from the habit of giving the vowels a broad sound, common in Scotland. The name Forbes, for example, is generally pronounced "Forbès," the more correct way being "Forb's." ROBERT F. GARDINER.

[For "Forbes," see 6th S. v., vi., vii., viii.]

Under the Restoration the ultra-royalists said "Buonaparte"; the republicans, "Bonaparte"; the "moderate men," "Napoleon"; the "vieux grognards," "the Emperor." The importance attached



to these distinctions is well brought out by Victor Hugo in 'Les Misérables':—

"En 1817 dire *les vœux*, ou dire *les volants*, dire *les ennemis*, ou dire *les allies*, dire *Napoléon*, ou dire *Bonaparte*, cela séparait deux hommes plus qu'on abîme."—*Les Misérables*, première partie, liv. iii. ch. i.

Again, later on in the romance, M. Gillenormand exclaims to Marius:—

"C'étaient tous des bandits qui ont servi Robespierre ! tous des brigands qui ont servi Bu-o-naparté !"—*Ibid*, troisième partie, liv. iii. ch. viii. Et cf. troisième partie, liv. iv. ch. iii. *ad finem*.

R. W. BURNIE.

Campbell's poem 'Napoleon and the British Sailor' may be quoted in defence of the four-syllable pronunciation of the "scourge of Europe's" patronymic:—

Our sailor oft could scantily shift  
To find a dinner, plain and hearty ;  
But never changed the coin and gift  
Of Bonaparté.

EDWARD H. MARSHALL, M.A.

Hastings.

In my younger days, old-fashioned people, I may say always, sounded the final *e* of Bonaparte, producing an extra syllable, as "Bonaparty." As to the prefix ; "Buona-" naturally became "Boney," being an admirable pendant to "Nosey" for our Iron Duke.

A. H.

This question is answered, by anticipation, categorically by Victor Hugo in 'Les Misérables,' ed. 1884, livre iv. ch. v. pp. 140-1. See also 'N. & Q.,' 6th S. viii. 271, 335; 7th S. i. 292.

R. H. BUSK.

THE JEWISH DIALECT ON THE STAGE (7th S. iii. 87, 157).—I have a copy of the Covent Garden play-bill of June 25, 1817, which shows that the plays acted on that evening were 'Richard III.' and 'The Mayor of Garratt,' in both of which Booth appeared. My bill is, however, cropped short at the foot, and does not contain any announcements of future performances. I can hardly imagine that Booth undertook to play Shylock "in the Jewish Dialect," and I am unable to find that he ever actually attempted to do such a thing. On the evening of July 9, 1817, a Mr. Sherenbeck, of Rochester, went through the character in the dialect in question, and this must, I think, be the performance "underlined" on W. F. P.'s play-bill. It would be well to know the exact words used in the announcement, to ascertain whether Booth really intended to make the attempt, and then abandoned it in favour of Mr. Sherenbeck, or whether W. F. P. has not misapprehended the meaning of the bill. The following extract from the *Theatrical Inquirer* for July, 1817 (vol. xi. p. 70), shows what one critic thought of the representation I have alluded to, viz. :—

"Mr. Sherenbeck's exposition of Shylock was neither sound or orthodox, and the equipment of this Jew in the dialect of his tribe seemed equally absurd and ineffective. His enunciation was painfully correct, and divested of every claim to professional merit. Rochester must get the 'Town Clerk of Chatham' to pen a dissertation upon his excellence, or suffer it to pass unrecorded. We hope this abominable imitation of humanity will not be repeated."

J. M. M.

In the "American Actor" series (Boston, James R. Osgood & Co., 1882), and in the article on the elder and the younger Booth, by Asia Booth Clarke, it is stated on p. 49:—

"He [the elder Booth] imitated the attempt of a foreign actor and played Shylock in the Jewish dialect; and although Mr. Booth was familiar with Hebrew, it is not positively known now whether he spoke occasionally in that language or played his part in Hebrew throughout."

WILLIAM BISPHAM.

12, Eighteenth Street West, New York.

A curious point arises as to the dialect of Shylock, and that is, How long before Macklin was the part played with a Jewish dialect? This can scarcely be the form established by Shakespeare, and it is open to question whether the form of the part really abolished by Macklin was not simply a comic or buffoon form, and not a low Jew form. There still remains the point whether and for how long it was played with a Jewish dialect, and when did that dialect itself begin. According to common notions it could not have begun before Cromwell's time; but there is strong reason to believe Jews were well known in England before the supposed return. The studies of Jews in the Elizabethan dramatists show familiarity, but they are chiefly of the type of the Spanish or Italian Jew, and not of the Dutch Jew of later knowledge. These characters are studied to the life, and in looking at lists of Elizabethan names much likelihood will be seen of Jews figuring in London as Italians and Spaniards.

HYDE CLARKE.

N OR M IN THE MARRIAGE SERVICE (7th S. iii. 105).—I find, on referring to Prayer Books so far back as 1842, M and N used for indicating the man's and woman's name respectively, both through the service itself and in the form for publication of banns.

Under date 1757, N and N represent both man and woman in the service; but M of — and N of — is the form for the banns.

In 1634, N and N represent man and woman in the service, and no form of publication of banns is given. In its place is notice that "First the Banes must be asked," &c.

Therefore it would appear that Mr. LYNN has consulted an old Prayer Book, and that N at one time stood for the names of both man and woman in the marriage service, and that the present distinction between the contracting parties was first



drawn in framing the form for publication of banners, and slowly adopted into the service itself.

HANDFORD.

WEDDING ANNIVERSARIES (7th S. iii. 168).—Everybody knows what is meant by a "silver wedding" and a "golden wedding," but comparatively few know the entire list of quinquennial anniversaries. I therefore send you a table of them:—

1st Anniversary, Iron.
5th " " Wooden.
10th " " Tin.
15th " " Crystal.
20th " " China.
25th " " Silver.
30th " " Cotton.
35th " " Linen.
40th " " Woollen.
45th " " Silk.
50th " " Golden.
75th " " Diamond.

EVERARD HOME COLEMAN.

71, Brecknock Road.

In the *Guardian* for February 23, 1887, I read: "Yesterday week another aged clergyman, the Rev. T. C. Cane, died at Brackenbury, Southwell, aged eighty-six. Last year he celebrated his diamond wedding, and continued in his usual health until a few months ago."

If by a "diamond" wedding is meant the seventy-fifth anniversary, the Rev. T. C. Cane must have married when he was ten years of age. There is some error here.

C. W. PENNY.

BOURNE (7th S. ii. 389, 447, 490; iii. 95).—With reference to MR. GARDNER's note, to *bone*, not *bourne*, has been a term in use all over the kingdom, so far as my experience goes, any time during the last forty years, meaning the levelling of any work without the aid of any instrument beyond the power of a true eye and a set of three boning-rods, pieces of wood exactly in the shape of a draughtsman's T-square. Many workmen, in levelling earthwork, and plate-layers, in laying rails on railways, not only invariably use no other method, but will run a line on a level or a grade as truly in this way as with a "dumpy" level. The definition in Weale's 'Dictionary of Terms' stands:

"*Boning*, in carpentry and masonry. The act of making a plane surface by the guidance of the eye. Carpenters try up their work by boning with two straight edges which determine whether it be in or out of winding, that is to say, whether the surface be twisted or a plain."

Wright gives: "*Bone*, to draw a straight line from one point to another by means of three upright stakes." In the Welsh there is *bon*, a stem or stock.

R. W. HACKWOOD.

The word *bourne* in the phrase quoted by your correspondent MR. GARDNER is evidently the same as *bone*, which is in common use in surveying and building works, and is so described in Ogilvie's

'Imperial Dictionary' under "Boning or Boning" and "Boning Rods or Boning Rods." The derivation there suggested is from the Italian *borguare*, to view with one eye closed. However this may be, any workman in this district would say "*Bone* it by the wall-plate."

JOHN BILSON.

Hail.

AYALLOX (7th S. iii. 169).—

1. This was the British name of Glastonbury. It is usually referred to as the *Isle* of Avalon, and spelt with one l. I have never heard its generally accepted meaning of "apple-island" (from *aval*, apple; *yn*, island) contested.

2. I venture to think that Avalon was a Druidical stronghold, its orchards furnishing abundant supplies of the sacred mistletoe. Its principal hero is King Arthur, who, with Guinevere, was buried here. In 1191 their remains are supposed to have been found in a coffin with an inscription cut on a leaden cross, "*Hic jacet sepultus inclitus rex Arturius in insula Avalonia*." The place of burial is a much contested point, but Giraldus Cambrensis claims to have been present when the coffin was discovered.

3. The chronicles of Gildas, William of Malmesbury, and the works of Giraldus will probably supply sufficient information. In Mr. Walford's *Antiquarian Magazine* for 1884 there appeared three articles on 'King Arthur in Somerset.'

4. Besides Tennyson's poems, MISS BANNATTYNE will find short pieces on Glastonbury or Avalon in the works of Michael Drayton, Thomas Warton, W. Lisle Bowles, Dean Alford, William Morris, and Aubrey De Vere. Any of these I shall be happy to copy and send.

A. L. HUMPHREYS.

2, Kirchen Road, Ealing Dean.

Dr. Isaac Taylor explains this name as "Apple Island"—Keltic *aval*, apple; *yn*, island. Hence Tennyson's description of its "orchard lawns." It has been identified with Glastonbury. Is there any good reason for this?

C. C. B.

DES BAUX, DUKES OF ANDRIE (7th S. iii. 169).

—For notices of this family the following books may be consulted as likely to furnish information: 'Biographie Vauclusienne,' Vaissette's 'Histoire de Languedoc,' Bouche's 'Histoire de Provence,' Catel's 'Histoire de Toulouse,' Ruffi's 'Histoire des Comtes de Provence.' It is many years since I consulted these, but I remember that one of them contained much about the Des Baux, and I think it was the 'Biographie Vauclusienne.'

HERMENTRUDE.

DOUGLAS JERROLD (7th S. iii. 180).—Douglas Jerrold wrote "Tickle her with a hoe, and she laughs with a harvest." The substitution of "plough" for "hoe" is only one misprint, but it involves four distinct errors: 1. You scratch, read,



or cleave with a plough, but never tickle. You might as well lark with a locomotive. 2. No land has humour enough to laugh at being ploughed; it is a serious business. 3. No glory in land answering the plough with a harvest, all well-conditioned lands do; but a harvest for hoeing, that is worth praise. 4. With "plough" for "hoe" alliteration's artful aid is absent.

A. H. CHRISTIE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Philosophical Classics for English Readers.*—Hume. By William Knight, LL.D., Professor of Moral Philosophy in the University of St. Andrews. (Edinburgh, Blackwood & Sons.)

MR. KNIGHT'S little volume is worthy of great praise. It is sure to be widely read, and we trust will do much good, as it is calculated to remove prejudices which distort two very different kinds of mind. There is a class of persons, not entirely among the ignorant, who think that the gentle and kindly David Hume was a fierce antagonist of Christianity; and there are others, scarcely wiser than these, who hold that when Hume had spoken the last fruitful word had been said on those problems which lie at the bottom of all thought. This is not so. Even physical science cannot be studied effectively—not, indeed, studied at all—by one who does not believe some of those things which Hume would teach us to be unworthy of credence. Though no one who understood the subject would deny that Hume was a great and original thinker, he was pre-eminently a man of his time. The war against innate ideas that had been waged by Locke had made an impression on him far deeper than on most of his contemporaries. His acute intellect discerned that if the conclusions which Locke advocated were true, very much that had been held by former generations to be unassailable must fall. Locke's crusade against innate ideas was a salutary work. Even the present writer, who is fully prepared to maintain that the foundation of all knowledge whatsoever consists of intuitions of the reason, which, taken each by itself, are not capable of absolute logical demonstration, is constrained to admit that the doctrine of inborn knowledge, as taught by many of the predecessors of Locke, was, for the most part, a jumble of unproved assertions, with little foundation either in reason or common sense. If it be admitted, as one of the greatest thinkers of modern days has said, that we never can be quite certain of anything being true until we have heard and realized all that can be said against it, we surely owe a debt of gratitude to David Hume for putting before us the thoughts that were then "in the air" in the most deeply reasoned form of which they are susceptible.

Mr. Knight has divided his little book into two parts. The first is a life of Hume, in which he, of course, can do little beyond grouping afresh the known facts of a career which contained singularly little adventure or pathos. The second is devoted to his writings, and mainly to those which relate to philosophy and politics. Coming as it does from one who belongs to the opposite camp to that in which Hume was a redoubted champion, it is singularly fair and lucid. We are sorry, however, that so very little is said concerning David Hume's great 'History,' for great it is, though now it has been superseded by works of deeper thought and wider knowledge. Before Hume's time, though there were several histories of England, none of them had any

pretension to style or power of philosophical interpretation. We may admit that Hume's historic philosophizing was mostly wrong, without forgetting the gain that it was to all readers of his time to be shown that history was something more than a mere chronicle, and that philosophic speculation could, and therefore ought to be applied to the events which have influenced man in the mass as well as to the thoughts and actions of individual lives. Its calmness is beyond all praise, and the fearless spirit in which it is written may still be a worthy object of imitation. "As to the approbation or esteem of those blockheads who call themselves the public, and whom a bookseller, a lord, a priest, or a party can guide, I do most heartily despise it." There have been many literary men since Hume's day who could not have echoed these sentiments with a clear conscience. Hume did not fear the public, but he was a man of unimaginative nature, and thus was unable to see in the past very much that is lovely in our eyes. He sometimes, though very rarely, warms into enthusiasm; when he does so, a line of his produces the same effect as a page of the laboured writing of his contemporaries.

*The Story of Prince Henry of Monmouth and Chief Justice Gascoign.* By F. Solly-Flood, Q.C. Reprinted from the *Transactions* of the Royal Historical Society. (Longmans & Co.)

THE popular belief that Prince Henry of Monmouth insulted, or, as some versions of the tale have it, struck Chief Justice Gascoign when on the bench, has long been held open to question. There were many reasons why it should be received with much hesitation, and nothing like contemporary authority could be found for it. On the other hand, it has had the support not only of Hume, who, whatever his merits as an historian, was not an original investigator, but also of a painstaking person such as Rapin, and popular writers of the modern time such as Lord Campbell and Miss Strickland. Tyler's life of Henry of Monmouth we have not read. It was the first work in which a serious and careful attempt was made to remove the load of obloquy by which the earlier years of a great king were disfigured. That a profligate young scamp should suddenly reform and become a pattern of virtue, as the men of the Middle Ages estimated that quality, was, perhaps, not violently improbable. As we have before us at the present men whose latter careers have failed to justify the promise of their youth, so instances might be quoted of persons whose early life was flecked with vice and crime, who have, as time has gone on, become something far higher than merely useful members of society. For any case of this kind we want evidence, and unless such testimony be forthcoming, neither the historian nor the biographer is justified in giving credence to the change. Such violent alterations of character are, taken in themselves, unlikely; but on that very account they appeal strongly to the dramatic instincts which are latent in all of us. When this desire to believe is supported by the poetry of the greatest delineator of character that ever wrote, the world may be forgiven for having received the story without much question. To the ordinary mind, untrained in historical researches, the testimony of Shakespeare will always outweigh any number of dull contemporary chronicles. Mr. Solly-Flood has the instincts of a true antiquary. He knows exactly where to look for evidence, and, having found it, he has the rare gift of method. His arguments are arranged so as to produce conviction in the minds of all who are capable of weighing evidence. Those who are not must be left in this, as in far more important matters, to grope their way in the darkness. The documents in the Public Record Office prove beyond doubt that there was no time in the prince's



life in which he could have been idling among vicious companions, as the legends represent him to have been. Furthermore, seventeen distinct chronicles of the time have been consulted, not one of which furnishes a single word in confirmation of the popular myth. It is not easy to trace falsehoods to their source. In this case it seems not improbable that a mistake in chronology, and, consequently, in personal identity, has been made. "Towards the end of the reign of Edward I.....a Chief Justice had been grossly insulted in open court by William de Breoca. The Court of King's Bench, in giving judgment in this case against the offender, expressly refers to a then very recent contempt committed by the then Prince of Wales, in using bitter and gross language.....for which the King had punished him by banishing him from his presence for nearly six months."

There are a few misprints, which will, no doubt, be put right in a subsequent edition. We trust, too, that some note or explanation may be given to the words (p. 89) wherein Campian the Jesuit is spoken of as being "hanged for treason." The statement is correct; but the "treason" was of a religious nature, and there are many who are not members of the Latin Church who look on Campian and the others who suffered as he did as martyrs for their conception of religious duty.

*The Classical Review.* Vol. I. No. 1. (Nutt.)

THE long-talked-of and long-expected *Classical Review* for English scholars is at last in our hands, and we welcome No. 1 as an earnest, we hope, of many equally welcome successors. In noticing a first number of a new venture—in itself, too, a new departure—some minor points may well deserve a passing word which would not otherwise call for remark. Thus, it seems to us at the least a curious, if not, as it may be in the eyes of some, a significant fact that while the *Classical Review* purports to be published not only in London, but also in Paris, Leipzig, Halle, Vienna, New York, Berlin, Strassburg, Milan, and Melbourne, the sites of our two ancient universities are conspicuous by their absence. One might have thought that from such a review the names of Oxford and Cambridge would not have been absent, unless, indeed, we are to suppose that men read not by Isis and Cam save for "unmistakable cram" purposes. Mr. E. L. Hicks's notes on 'Some Political Terms employed in the Greek Testament' are brief but suggestive, and open out a little-trodden field in Hellenistic letters. Mr. Sidgwick has for his part in the work a subject of the day in treating of the 'Greek and Latin Classics and English Literature,' and he handles it with an absence of partisanship and a presence of common sense refreshing to meet with in the controversy to which his paper belongs. The "vociferous" ones seem to forget, or perhaps do not know, that no small amount of English of the best kind must have been read and assimilated, and something also of other modern literature, before a man can hope to distinguish himself in the school of *Littera Humaniores*. But when once a cry has been raised few stop to think, while many are ready to agitate, they scarce know for what. Mr. A. S. Murray is archaeological in his choice of a subject, and he is on his own ground in writing of Myron. Archaeology is likewise represented by Mr. Cecil Smith, and it is well that we should have reports and notes on classical archaeology as well as on philology to look forward to. If the *Classical Review* should serve but a few of the purposes set forth in the editorial introduction to No. 1, it will do good service to England and to English scholars.

MR. DREWETT, of Northumberland Avenue, has issued a series of six sketches of Westminster Abbey. Those, which present views of both the interior and the exterior of the noble old pile, are well executed by Mr.

Alfred Dawson, a son of Henry Dawson, the landscape painter. They are accompanied by an interesting monograph from the pen of Miss Bradley, daughter of the Dean of Westminster. The sketches will be welcome to lovers of the Abbey.

SOME uncertainty seems to prevail as to the access for students to the Lambeth Palace Library, which is open daily from 10 A.M. to 4 P.M., Saturdays excepted. Several additions have lately been made, including the valuable 'Surveys and Map of Western Palestine,' also prints and books to the Kentish Diocesan Collection. Modern works may be borrowed, with proper recommendation, by residents in the parishes of Lambeth, Southwark, and Westminster.

### NOTICES TO CORRESPONDENTS.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

D. E. SELIGMAN.—1. For a version of 'John Barleycorn,' by Burns, see Jameson's collection of the old John Barleycorn ballads, and Bickeridge's 'Curiosities of Ale and Beer.' Which is the earliest of the many versions known or supposed to exist is uncertain. Early versions are given in the 'Roxburghe Ballads.' 2. 'The Suit of Corduroy,' a not very delicate song, may be found in many old song books. 3. The words of "We'll rant and we'll roar" may be found in Capt. Marryat's 'Poor Jack.'

MEMO ("Never go to France," &c.).—These lines are by Thomas Hood, and are accessible in his works.

J. P. H., Guernsey ("Title Master applied to Eldest Sons of Scotch Peers").—See 4th S. ii. 418, xi. 17, 157, 204; 6th S. viii. 268; ix. 67, 152, 258.

MARSHALL O. WAGGONER ("Lundy's Lane").—Not received.

F. W. D. ("Mémoires de Miledi [sic] R." par Madame R., Paris, Quisart, 1760, 4 parts).—The work is by Marie-Jeanne Laboras de Mezières, Dame Riccoboni.

A. B. D. ("Means of Writing without employing a Pen").—Inquires into the various developments of type-writing.

R. J. FENMORE ("Houses of Eminent Men").—The placing of tablets on houses occupied by eminent men is undertaken by the Society of Arts.

J. A. W.—A person born in January, 1800, belongs to the eighteenth century.

CORRIGENDA.—P. 183, col. 2, l. 3 from bottom, for "1573" read 1471; p. 200, col. 1, last line, for "Marypool" read *St. Marychurch*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MARCH 19, 1887.

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## Notes.

## TRIAL UNDER THE GAME LAWS.

A Gloucestershire friend has lent me a pamphlet which is, I have reason to believe, of extreme rarity. I never saw any other copy except the one before me. Its title is:—

The Trial at Large of John Penny, William Penny, Thomas Collins, John Allen, Daniel Long, John Reeves, James Jenkins, Thomas Morgan, James Roach, Robert Groves, and John Burley for the Wilful Murder of W. Ingram (gamekeeper to Colonel Berkeley) at Catgrove, in the Parish of Hill, Gloucestershire. Likewise the trial of W. A. Brodribb, gentleman, for administering an unlawful oath to the above persons, at Gloucester Lent Assizes, 1816, before the Hon. Mr. Justice Holroyd..... The Second Edition. Gloucester, Printed and Sold by D. Walker & Sons.

Ordinary trials for murder have little interest to any one when the horror which we naturally feel for deeds of violence has become softened by time. The case before us discloses some facts which, although upwards of seventy years have passed away, are not without interest.

In 1816 the Game Laws were widely different from what they are now. We believe that at that time no statute had been passed making the use of spring-guns a legal offence. From the introduction to the pamphlet before us it seems that the neighbourhoods of Berkeley, Tortworth, and of Hill had become infested by poachers, and that one of them,

a man called Thomas Till, had been killed by the discharge of a spring-gun in a wood on the estate of Lord Ducie. There seems to be no doubt that the death of Till infuriated his companions, and that the murder of Ingram was a deliberately planned act of revenge on the part of some of the leaders, though it may be questioned whether all the prisoners were informed of what was about to take place.

Till's death had certainly not alarmed the poachers, for during the months of December, 1815, and January, 1816, they continued their depredations with increasing hardihood. On the night of Thursday, January 18, a gang of poachers encountered the Berkeley and Ducie gamekeepers, who were acting together on this occasion. One of the poachers deliberately levelled his gun and shot William Ingram, an assistant gamekeeper. Others of the poachers discharged their guns and wounded several of the other keepers. The life of one of the witnesses, Thomas Clarke, the then park-keeper at Berkeley, was saved almost by miracle. A very few seconds after the shot was fired that killed Ingram a gun was levelled at Clarke by some one very near at hand. One single shot-corn struck him in the inside of the right thigh. All the rest of the shot was arrested by the branch of a tree. The branch was produced in court at the time of the trial, and is still preserved in a glass case in the park-keeper's house in Berkeley Park. Clarke said, in his examination at Gloucester assizes, that at the time the gun was fired he was about three or four yards from the stick, and that the muzzle of the gun was about the same distance from it in the opposite direction. That the poachers had gone out intent on revenge, not on sport, seems to be made evident by the fact that their faces were blackened, so that none of them could be certainly identified by those whom they assailed. It is needless here to trace the methods by which the murderers were discovered. It may, however, be worth while to note that Dr. Jenner, the discoverer of vaccination, who was a Gloucestershire magistrate, was one of the justices engaged in the investigation of the case. All the prisoners were found guilty, but the jury recommended all except John Penny and John Allen to mercy, "and expressed a hope that Col. Berkeley would concur in that recommendation." The colonel, who was present, instantly requested Mr. Dauncey to second the humane petition, and the learned counsel at once performed that grateful duty. John Penny and John Allen were hanged on Saturday, April 13. To the last they declared "their innocence of the actual commission of the murder, though both allowed that they were present when the deed was perpetrated," and Allen said that such was their confusion at the time he could not say who fired the fatal shot. As was and is still the custom after capital execu-



tions, a handbill was printed, containing what professed to be "The Dying Words and Confession" of the culprits. One copy at least has been preserved, and is now before me. It was printed by Price of Gloucester. We have heard that the other prisoners on whom the capital sentence was not carried out were transported for life, and that the descendants of some of them are now occupying good positions in Australia.

The most singular part of the case is the conduct of W. Adams Brodribb, a solicitor who was proceeded against for administering an unlawful oath to the poachers who were concerned in the murder of William Ingram. He had met them at Allen's house, and on being asked to swear them to secrecy consented to do so. Some one asked for a New Testament for this purpose, but Brodribb went into the next room, and finding a volume called 'The Young Man's Best Companion,' which he described as an account-book, administered the oath on it. The ignorance of the nature of an oath shown by this evasion is remarkable. Whether it arose from a confusion of the moral sentiment or his not understanding the statute law on the subject it is impossible now to ascertain. If, as is most probable, Brodribb shrunk from the wickedness of administering an immoral oath, and practised an evasion which he thought would save him from guilt, we have before us the fact that in the early part of this century educated people had as crude notions as to the nature of an oath as anything we find in early or mediæval history. When Hume tells the story of William the Norman's extracting an oath from Harold on concealed relics, he says that the great Norman duke "employed an artifice well suited to the ignorance and superstition of the age."\* The ignorance and superstition of this nineteenth-century lawyer was quite as dense as that of the Norman and English nobles of the eleventh century. I have had some curiosity to learn what was the nature of 'The Young Man's Best Companion.' I have no remembrance of ever having seen a copy of the book. A friend has most kindly searched for it in the British Museum. There is a copy there, published at Burslem by J. Tregortha in 1813. It is a volume containing much information on a great variety of subjects, as grammar, arithmetic, geography, &c., but does not, my informant tells me, in any way touch on religion.

Two dialectic forms occurring in this pamphlet have struck me as worthy of note in your columns. Speaking of a wet or boggy place, George Hancock, one of the witnesses, said it was "a wet, or weeping place" (p. 30). Mark Biddle, another witness, said of a rabbit-net that had been found in his pocket, that "it was *net* by a fisherman in Oldbury" (p. 46).

EDWARD PEACOCK.

#### WHO WAS ROBIN HOOD?

(Continued from p. 202.)

According to local history, Huntingdon Castle was dismantled by Henry II., as a nest of sedition, about 1155. It had been in the possession of the Simon St. Liz who witnessed Stephen's charter since 1152, but he died before the castle was dismantled. His wife was Isabel, daughter of Robert, Earl of Leicester, who so warmly espoused the cause of Henry's sons, in their quarrels with their father, that on one occasion he drew his sword in the king's presence. Simon and Isabel left two sons, Simon and William; the latter became a Knight Templar, as the deed by which his brother granted the church of Southwark to the Knights Templars proves. Huntingdon Castle was rebuilt by David Le Scot, who held it until 1175, when this third Simon St. Liz again obtained it from him. In the previous year, 1174, Robert of Leicester had landed in England with an army of mercenaries, on behalf of Richard, then Count of Poitou, and usually styled in the annals of the period Count Richard. But before Robert could reach his own city of Leicester, Richard de Lucy, the king's chief justice, attacked it, dismantled the town, threw down the walls, and carried away the gates. Anquetil Malery, a lieutenant in the castle of Leicester, rallied Earl Robert's vassals and attacked Northampton, the paternal home of the St. Liz, and led away 200 prisoners.

Thus we find from history the family took an active share in the partisan warfare which broke at last the proud fond heart of the aged king. Henry II. died in 1189. The third Simon St. Liz died in the same year. The earldom of Huntingdon was restored to David Le Scot, and the paternal earldom of Northampton passed to the younger branch.

We must now turn to the traditionary history of Robin Hood which is contained in the ballad lore of England. These ballads were for the most part handed down by word of mouth, until Caxton gave us the printing press. Robin Hood says, in the ballad I have already quoted, that in his own country he is called Simon of the Lee. Is not this the French pronunciation of the name of Walthof's grandson in English spelling, with the silent *s* omitted; and where in England would this French pronunciation prevail, but in the district around the old Saxon castle of Huntingdon, where this family of the first Simon St. Liz must have resided whilst Northampton castle was building? For as he rose in importance numbers of his French cousins followed him and settled in Huntingdonshire, Northamptonshire, Rutland, and Buckinghamshire. Their French idioms may still be traced in many a Huntingdonshire provincialism, such as "It won't *fay*" (*fast*) for "It won't do," and in the frequent dropping of the *w*, which confirms Mr. J. P. Collier's suggestion, that

\* 'Hist. of Eng.,' ed. 1790, vol. i. p. 174.



Hood was originally Wood; and, if so, it points like a handpost to the outlaw's own country. In another of the Robin Hood ballads we are told of his father:—

O, Willie's large o' limb and lith,  
And come o' high degree;  
And he is gane to Earl Richard,  
To serve for meat and fee.

May not this Willie have been the Templar brother, who very probably did learn his knightly devoir with Robert of Leicester, in the lion-hearted Richard's train, where he would have been most likely to catch the crusading furor? In another of these ballads we are told bold Robin was born

In the good green wood,  
Among the lily flower.

We must interpret this assertion by the customs of the age, when heraldry and symbolism attained their zenith under crusading influences. For when men of different tongues served under the same banner, the badge was more easily recognized than the written name. Canting of arms, with its anagrammatic punning, grew in fashion. Names were written in pictures for the many when reading was the accomplishment for the few. More than this, it was a practice among the widely-spread family connexions of the St. Liz. They claimed cousinship with the Todenis (Thorns) of Belvoir, through Alice, sister of Judith. This Norman race distinguished their different branches as the White-thorns and the Blackthorns. John, Abbot of Reading, painted a nightingale on the windows of Bere Court—*spinus*, the Latin name of the nightingale, being also that of the blackthorn. He also added, among other emblems, the eagle perched upon a hawthorn bush, with "Thorn" inscribed upon its wing. In this unspoken language of symbolism a Simon de St. Liz would be the lily flower. Nor is it at all unlikely that in the mutual destruction of Leicester and Northampton the young esquire, who was probably involved in the double affray, took refuge in the greenwood with his ladye-love, so well do the circumstances of the ballad story fit into the authentic history.

Every reader of Scott's 'Count Robert of Paris' will remember how the Saxon outlaws, cut off from the possibility of recourse to the rites of the Christian Church, fell back upon the marriage rites of pagan days, still legal among their Danish cousins across the Northern Sea. There was enough of Danish blood in the veins of William St. Liz to lead him to clasp hands through the stone of Odin with his own true love—

And shadow him in the leaves greene,  
Under the greenwood tree.

We must remember, also, how priest and bishop clung to the old king, and passed their ecclesiastical sentence on all the adherents of the young princes, which the Pope confirmed.

The son of William St. Liz was the lineal heir

of the third Earl Simon, who died childless. That Robin Hood was that son the oldest ballads thus clearly assert. Probably his father thought to escape the dire consequences of excommunication by assuming the white mantle of the Templar. This shows us the way in which Robin was wronged in his youth by abbot and sheriff, as the ballad tells.

In the first year of Richard's accession he sold many earldoms and castles, to obtain funds for his crusading expedition. Was Northampton amongst the number? Some record of these nefarious sales may yet be in existence. During Richard's sojourn in the Holy Land, old Fordun, the chaplain of the Abbey of Aberdeen, the father of Scottish history, tells us:—

"There arose among the disinherited the famous freebooter Robertus Hode, whom the common people are so fond of celebrating by games and plays; and the romances of whom, chanted by the strolling ballad-singers, delight them more than any others."

The Abbey of Aberdeen was built by the Scottish husband of Maud, the daughter of Waltheof, and its first charter was granted by her grandson, William I. Therefore the oldest monk in the abbey, when John Fordun entered it, might have heard the account of this disinheriting from the courtiers of the Scottish princes, who supplanted the heir of the St. Lizes in the ancient Saxon fortress of Edward the Elder. After such testimony is there much room to question Robin's actual existence as a disinherited heir? Ballad and tradition alike assign Nottingham as his maternal home. History tells us that at Nottingham Richard held his first parliament; and, during his absence, John seized upon Nottingham Castle as his first step to power. Therefore it was this usurper and his minions that Robin Hood defied, some years before Falk FitzWarine was deprived of his lordship of Whittington.

E. STREDDER.

The Grove, Royston, Cambridgeshire.

(To be continued.)

#### THE REFORM OF THE HERALDS' COLLEGE.

The debate in the House of Commons last August on the subject of the Heralds' College, &c., makes one think "Cannot something be done to modernize, but still retain, this interesting college?" Is the Heralds' College asleep? I cannot do other than ask this question, when I see the manner in which the affairs of this fine historic institution are conducted.

When Richard III., in 1484, incorporated the College of Heralds, and they acquired the home now occupied by the sixteen officials of the college (in addition to the Earl Marshal and Garter), they were a real power in the land, and there was some use in the institution; but now that the days of chivalry have departed, and all men are of a more business turn of mind, I



again ask, What is the use of the Heralds' College and its numerous officers as now managed? except to be kept a close institution, into which the public cannot obtain admittance and acquire information of any kind, or consult the books that may be there, without paying prohibitory fees (5s.) each time they go there. And should one of the heralds or other dignitaries render you any service, such as finding out a missing link in a pedigree, searching some wills or parish registers, or consulting the inscriptions on monuments and tombs in various churches, the existence of which you have, in all probability, indicated to him yourself beforehand, you may have to pay some exorbitant charges.

These are some of the things which make what might be a most useful corporation, with a good library of reference, virtually a private establishment, sealed to the public in these our practical times. Why cannot the library and all the books of pedigrees be made of public use? Why cannot a real visitation of all England be held again by the heads of the college, to which all persons wishing to have their arms and pedigrees duly registered should be invited to send in their claims for examination and (if found correct) registration?—for since the last visitation in 1686 (the first was in 1520–29) great numbers of families have risen to position and rank. Some have registered their arms and pedigrees, and others, from fear of getting charged some large amount by the officials of the college, have not attempted registration.

Lists of the various families now holding the positions of gentlemen could easily be obtained through the clerks to the lords-lieutenants of counties; and those families which are not to be found amongst the published lists of the landed gentry, or have not registered their arms and pedigrees, should be addressed by an advertisement inviting them to send in their claims for examination and (if correctly drawn up) for registration. And at the same time a table of moderate fees for this work should be set forth, payable to Garter for the use of the college, to be afterwards divided amongst the officials, and not be paid individually to any kings, heralds, pursuivants, or others of the many members of the college. And new regulations should be framed admitting the public to consult the books, pedigrees, and any other things that would give information in the college for a more reasonable amount than the 5s. now charged each time one goes there. Also I would recommend that a certain percentage of the fees of every kind taken should be set apart to purchase books, manuscripts, &c., on the subject of heraldry and its kindred objects, so as to make the college and its library what they ought to be, and not a sealed corporation, in which each official is the owner of the only approach to a library, which must be consulted through him alone.

When in 1417 Henry V. instituted the office

of Garter King at Arms, he gave him such power over all matters connected with the college (under the Earl Marshal, created 1496) that we must look to our present Garter to take the initiative in any improvements in the mode of conducting the affairs for which the college was founded. It was no doubt under the sanction and guidance of the Earl Marshal, who in 1496 (9 Rich. II.) was appointed to that post (and the absorption of the office of High Constable which dated from the Conquest by Henry VIII.), and given the chief power of dealing with all questions concerning the claims to coat armour, and the registration in the college records of the pedigrees of gentlemen, &c.

I am aware that the visitations were discontinued owing to the Court of Queen's Bench having frequently granted prohibitions against the Curia Militaris, or Earl Marshal's Court, and through the abolition of the constabship of England, making it quite impossible for the officers of arms to maintain their authority or enforce their commands; but in our time compulsion is not necessary, as by making it easy and of moderate cost many families would be induced to register their arms, and place on record the history of their families, which by non-registry may now be lost to history, owing to the fear of the great cost of approaching the College of Arms through the very much interested members of it.

There is much more that I could say, but this letter is long enough for the present.

LAMBTON YOUNG.

16, Harcourt Terrace, S.W.

OLD STYLE.—Cobbett's 'State Trials' say that Felton was removed from the Tower to the Gate House to take his trial on Thursday, Nov. 29, 1628. I happened to try this date by Sam. Maynard's 'Perpetual Almanac,' and I find by it that Nov. 29 fell on a Saturday in the Old Style. From Mead's letter in Ellis's 'Original Letters,' first series, vol. iii. p. 278, I learn that Felton was removed on a Wednesday. Now, Mead's letter is dated Dec. 6, 1628. I find by Maynard that day to fall on Saturday. The letter says, "Wednesday last week"—that is, ten days earlier (or eleven days inclusive), so that the Wednesday in question would fall on Nov. 26, 1628. I then try November 26 by Maynard, and find it to come out correctly on a Wednesday. I have no doubt this is right, because in the 'Calendar of Domestic State Papers' Attorney General Heath made his speech in moving judgment against Felton on Nov 27, which was Thursday. But what strikes me as so strange is that one cannot rely on the dates given in Cobbett's 'State Trials.' Here, be it observed, you cannot explain by saying it is merely a printer's error in putting 9 for 7, because it says "Thursday, the 29 Novem-



ber Felton was removed from the Tower." The date would be correct if he said Thursday, the 27th. But then it is historically untrue. Felton was removed on Wednesday, not Thursday. All the books everywhere seem to me to be simply peppered and riddled with error. If you copy a statement from any source you are sure almost to find sooner or later that it is an error, and to verify everything is impossible. If the state trials cannot be reported correctly, historians may ask in despair, What can?

C. A. WARD.

Haverstock Hill.

'MY MOTHER.' (See 6th S. x. 172.)—At this reference is a valuable note from the pen of Sir J. A. PICTON, giving the history of this favourite nursery lyric, and stating incidentally that the first portion of 'Original Poems for Infant Minds,' in which it originally appeared, was published at the end of 1803. Through the kindness of a correspondent of 'N. & Q.' I have lately acquired a copy of what I conceive to be the first edition of this book. It is a small 12mo., consisting of frontispiece; title, one leaf; preface, one leaf; contents and errata, two leaves; poems, 107 pp. The title is as follows:—"Original | Poems | for | Infant Minds. | By Several Young Persons. | [Quot. from Watts.] | London: | Printed and Sold by Darton and Harvey, | Gracechurch-Street, | 1804." The frontispiece is a copper-plate (Taylor sc.), representing a scene from the first poem in the book. The publication line is as follows: "Published by W. Darton and J. Harvey, London, as the Act directs, June 4th, 1804." My copy is in the original binding, and there is no doubt that the frontispiece was issued with the book. Unless, therefore, there was a previous edition published without a frontispiece, we must conclude that the volume appeared not at the end of 1803, but in the summer of 1804.

The poem of 'My Mother' is at p. 76. The authors of the different pieces are indicated at the foot of each; but owing to "errata" it is difficult to attribute them all with certainty. The following is a list of the signatures: A. T., Adelaide, Ann, Little B., Written at Barming, I. T.; and in two cases the word "Ibid." has been erased in my copy, and the initials I. T. and J. T. substituted.

W. F. PRIDEAUX.

Calcutta.

LOSSES OF BOOKS BY FIRES. (See 5th S. vi. 276.)—As a fitting addendum to my note at the above reference, I submit a copy of the late Mr. Adamson's touching sonnet on the inestimable loss of his library, and the sympathetic reply of his learned friend Dr. Bigsby. I am indebted to a correspondent and the editor of the *Newcastle Weekly Chronicle* for the lines in question, and think that many readers of 'N. & Q.' will be gratified by a perusal of them:—

#### ON THE DESTRUCTION OF MY BOOKS BY FIRE.

Farewell, companions of each passing year  
Which o'er my head has roll'd, ye cannot feel  
The pangs which on my broken spirit steal.  
Ashes are ye, while I indulge a tear—  
To you I look'd in sad affliction's hour—  
When illness press'd, in you I sought relief;  
Oft have I felt the influence of your power,  
Assuaging sickness, or consoling grief.  
'Tis solace to me, that in earlier time,  
When my eye feasted on your various lore,  
The dire calamity was kept in store,  
And the blow struck when I was past my prime.  
'Twas will'd by Him, who judges what is fit—  
'Twere impious to repine—'tis duty to submit,

JOHN ADAMSON.

Newcastle-on-Tyne, 27th April, 1849.

The following lines were written in reply, May 1st, 1849, by Robert Bigsby, LL.D., of Repton, Derbyshire, honorary member of the Antiquarian Society and of the Literary and Philosophical Society of Newcastle-on-Tyne:—

To JOHN ADAMSON, Esq.,

#### ON READING THE SONNET UPON THE LOSS OF HIS BOOKS.

As when, by sorrowing friends, are solemn paid  
The warrior's rites, and all that death can kill  
Is yielded to his power, the matchless blade,  
Which signall'd its proud scorn of adverse ill,  
In freedom's holy cause triumphant still,  
Is broken at the pyre, consigned to flame;  
Lest other hand, less clothed with warlike skill,  
Should grasp its trophied strength with nerveless aim,  
Its matchless glories quench, its far-famed laurels  
shame!

So thou, dear Adamson, a victor-chief,  
In fields more glorious far than war's rude boast,  
Might sternly claim, may'st find a proud relief  
From the sad seeming wreck of thy loved host  
Of precious tomes, thy hoards of varied cost,  
Given to remorseless flames—a matchless store;  
'Twas Phœbus' self proclaim'd thy treasure lost,  
That none less vers'd in thy so favourite lore  
Should, with unliens'd zeal, their charmed wealth  
explore.

ROBERT BIGSBY, LL.D.

J. MANUEL.

Newcastle-upon-Tyne.

"THE SKIN OF MY TEETH."—It may be interesting to note that this expression, which by many is regarded as vulgar slang, has really the high classical authority of the Bible. It is Job (ix. 20) XIX who exclaims, in his anguish, "I am escaped with the skin of my teeth!" Some common sayings, such as "God tempers the wind to the shorn lamb," "Pouring oil on the troubled waters," "The war horse scents the battle from afar," &c., are supposed to be in the Bible, though not so. But there are not many who, in using the expression of hanging on or being saved by the "skin of their teeth," know the high authority for its use.

J. STANDISH HALY.

SHAKESPEARE'S 'CENTURIE OF PRAYSE.'—Adding yet another mite to the collection of my lamented friend C. M. Ingleby, LL.D., I give the following from Sir Charles Isham's unique booklet, containing 'The Whipping of the Satyre,' by



W. I., a Cambridge man, I believe William Ingram, A.M. and M.D., who was about that time an Esquire Bedell of the university. The little poem was entered in the Stationers' Registers, Aug. 14, 1601, and its (71) stanza, sig. D 3, where the writer addresses the satirist, runs thus:—

I dare here speake it, and my speach mayntayne,  
That Sir John Falstaffe was not any way  
More grosse in body, then you are in brayne.  
But whether should I (helpe me nowe I pray),  
For your grosse brayne, you like J. Falstaffe graunt,  
Or for small wit, suppose you John of Gaunt?

From the lines also in stanza (125), sig. E 8,—

Nature hath parkt within an luory pale,  
The tounge of man, for feare lest it should stray,

it would appeare that he had read 'Venus and Adonis,' ll. 230-4. BR. NICHOLSON.

BRANGLING.—I hear this word used in South Lincolnshire. It means disputing when differing in opinion. Perhaps it is a variation of "wrangling." CUTHBERT BEDE.

TRUE BLUE AS A NAME.—There is a substantially built brick tomb, with table top of stone, in the well-preserved churchyard of Little Brickhill, in Buckinghamshire. On the side facing the chief entrance to the church are the following two inscriptions, which are separated from each other as indicated:—

Here lieth y<sup>e</sup> body  
of True Blue  
Who departed this life  
January y<sup>e</sup> 17<sup>th</sup> 1724  
Aged 57.

Also y<sup>e</sup> body  
of Eleanor y<sup>e</sup> wife  
of True Blue  
who departed this life  
January y<sup>e</sup> 27 1724  
Aged 50.

In the register, which is carefully kept in the vestry, it is recorded that the wife of True Blue died in 1722 and True Blue in 1724. The register begins in the year 1559, and, like many others of its kind, has such entries as, "a poor traveller who dyed at the Red Lion," "a poor Taylor," "a vagrant," "a poor man," "an infant y<sup>e</sup> son of a vagrant," "a poor widow," and many more of similar character.

Before the introduction of railways the village was a very busy place, a large number of coaches and private carriages passing through it *en route* to the north, and horses being changed at the then big inn. Now it is a very quiet "Queen's highway," with very small traffic. It would be well to know the reason for such an unwonted appellation as that of True Blue. Local knowledge is altogether silent. W. BRAILSFORD.

Kensington.

BONNYCASTLE FAMILY.—The new 'Dictionary of Biography' devotes short articles to two individuals named Bonnycastle, viz., Prof. John Bonnycastle and his son Sir Richard Henry Bonnycastle, a colonel in the army, see vol. v. p. 362. I am surprised to find no mention of Mrs.

Bonnycastle, a lady of poetical genius. According to our family traditions, she was a Miss Rolt, and wife of the professor above named. Perhaps by the time this very elaborate publication reaches the letter R, sufficient facts may come to light to justify a separate article in rectification of this omission. A. HALL.

INTERESTING ANTIQUARIAN DISCOVERY.—The *Hampshire Independent* of February 5 says:—

"The clearing away of the *débris* from the foundation, which recently took place in the ancient town wall of Southampton along the western shore road, has disclosed a most interesting relic of the past, viz., the remains of what in the opinion of competent authorities in local antiquarian lore was formerly the water-gate to the Castle of Southampton. The gate is but a little above the level of the roadway, and from its size and position with regard to the castle it is conjectured it was the principal entrance from that side leading up by steps into the castle. The arch at the top is completely gone, but the two sides, containing each a recess for the portcullis, are in a capital state of preservation, the lines of masonry being sharply defined, and the style of the architecture is Early English—probably fourteenth century work. We are glad to find that in the restoration of the wall it is intended by the town authorities to leave the gateway exposed to view, as an addition to the many points of antiquarian interest possessed by the town. There is a vault beyond the gateway which also possesses much interest. These relics should be guarded with the most jealous care. Southampton has many of the kind, of which the majority of her sons know nothing." H. T.

GERMAN RECHENPFENNIGE.—I have just come across sundry statements made by a correspondent in an old number of 'N. & Q.' (see 'A Curious Coin,' 6th S. viii. 94), which read like a hoax. It is gravely asserted there that *Rechenpfennige* were a kind of receipt or token given by carriers and porters for parcels entrusted to them; that Wolff Lauffer, whose name appears on the "curious coin" in question was such a carrier, yclept Wolff; and that the device of Milo (the athlete) and the bull on the reverse and the vessel on the obverse "plainly inform the public that goods are removed by land or by water to any distance." All this is rank heresy, which I am sorry to see has so far remained unchallenged. I will only refer the reader to plate iii. of Snelling's well-known work on 'Jettons or Counters,' upon which plate piece No. 18 has the following inscription, "Rechenpfennig z[um] Rechen," i. e., "Reckoning penny to reckon with." Nos. 13 and 14 teach us how the reckoning is done. They represent a *Rechenmeister* with a table before him, upon which the reckoning board or abacus is plainly shown. Further, I have before me several jettons of Louis XIV. with the following inscription on the reverse, "WOLF. LAVFER. RECHFF. MACH. IN. N. B.," i. e., "Rechenpfennig-macher in Nürnberg," which clearly proves the fact that Wolf Laufer are the Christian and family names of the individual



in question, and that he was a reckoning-penny maker in Nuremberg. See also No. 29 on plate iii. It is difficult to see what Milo has to do with the carrying trade. The device, design, &c., are purely whimsical. Cf. also J. de Fontenay's 'Manuel de l'Amateur de Jetons' (Paris, 1854), a copy of which is in the British Museum. L. L. K.

**THE INVENTOR OF MACKINTOSHES.**—The following extract from a letter addressed to my great-grandfather in March, 1823, may be of some little interest to the readers of 'N. & Q.' :—

I am not sure but I may be in London by and bye (altho' very certainly not if I can help it); for after much plague and torment I have got a certain process for making every sort of fabric completely waterproof perfected. I am taking out a patent for it, which I would never have thought of doing if Lord Ellenburgh had been alive; for he most cruelly broke a patent of mine at the very moment the discovery was saving the County Palatinate of Lancaster 15,000*l.* a year, for which the Lord have mercy upon him. I wish these discoveries of mine may not end me at last in the hospital, altho' I believe I would have an easier life there than the way I am.

I hope God will take you into His Holy keeping, and that you will believe me,

Your very faithful,

CHARLES MACINTOSH, Danchattan.

Ardoch, Balloch Castle, Loch Lomond.

The above is the exact copy of the latter half of his letter. The MacKintoshes or MacIntoshes of Danchattan are an old Lanarkshire family. Their burying place is in the High Churchyard, Glasgow.

J. PARKES BUCHANAN.

Ardoch.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THACKERAY: DR. DODD.**—In the *Temple Bar Magazine* for February, at p. 279, in an article entitled 'Law and Lawyers,' from the pen of the late Mr. Serjeant Ballantine, the following (to me) inexplicable passage occurs:—

"Do my readers recollect a most affecting description written by Thackeray in his sketch of Dr. Dodd's execution, of a child carried to Tyburn in the same vehicle with the doctor, the mother clinging to it, weeping over her offspring, the victim of the same barbarous law and merciless statesmen?"

To this interrogatory is appended the following foot-note:—

"Thackeray wrote three papers upon the career and history of this unfortunate clergyman, in three successive numbers of one of the magazines. I presume that they are published in the collected edition of his works, but I fancy they have escaped the attention of many even of his most enthusiastic admirers. They made a great impression upon me when I read them, and I think that I shall confer a pleasure upon those who have not done so by calling attention to them."

Now, speaking from memory, for I am writing without any book to refer to, I am under the impression that the doctor's fellow sufferer was a young man named Harris, condemned for either highway robbery or burglary; that he went to Tyburn in the ordinary cart; and that the divine followed him in a mourning coach (a not infrequent concession in those times by polite sheriffs to persons of formerly reputed position) accompanied by another divine, eulogized by Dr. Johnson and Boswell, the ordinary of Newgate, the Rev. John Villetto; and that "under the tree" at Tyburn, the reverend convict ascending into the cart where he and his condemned companion were to suffer, he (Dr. Dodd) assisted the gaol chaplain in administering religious consolation to Harris—not a child by any means, as I remember, but a grown man. However, my memory in this matter is of no importance. What I—as a student of the grim Dodd history—desire information on is this, Where can I find these three papers attributed by the late learned serjeant to Thackeray?—in which collected edition, if in any, of that great author's works? I possess the small octavo edition in twenty-four volumes, and have searched for the contributions referred to in vain in that compilation. Is it known to what magazine were the articles contributed? Nemo.

Temple.

**GOLDSMITH AND VOLTAIRE.**—We all know Goldsmith's lines, written about 1766:—

The man recovered of the bite,  
It was the dog that died.

Now Voltaire, in an epigram directed against one Fréron, has:—

L'autre jour, au fond d'un vallon,  
Un serpent piqua Jean Fréron,  
Savez vous ce qu'il arriva  
Ce fut le serpent qui creva.

When were these words written? The parallel between them and Goldsmith's, if accidental, is very curious.

H. DELEVINGNE.

Ealing.

**TITLE WANTED.**—I have a duodecimo herbal with cuts on every page, that will be known to many readers of 'N. & Q.' It is without title, an exact copy of which I shall be thankful for. The preface begins, "Considerant, amys Lecteurs, l'utilité & nécessité d'un livre intitulé l'Histoire des Plantes, composé par Leonhart Fuchs." On last page, "Imprimé à Paris, par Benoist Preuost, &c., 1549.

SHIRLEY HIBBERD.

**STISTED FAMILY.**—I wish to find out some missing links in my family pedigree. The first of my name in England (Laurence Stisted) came to England from Italy in the year 1539, and is supposed to have had a property granted him by Henry VIII., at Stisted, in Essex, but of this I have no proof.



Later on the family appears to have settled in Suffolk from 1600 to about 1840, and to have lived at Ipswich and its neighbourhood. My grandfather, Col. Charles Stisted, of the 3rd Light Dragoons, was the last to live there, and sold his house at Ipswich about the last-named date. My great-grandfather, who was colonel of the East Suffolk Militia 1790, also lived there, but I am unable to trace his father, although I have portions of a pedigree of an earlier date, between 1600 and 1700, connecting the family with the county of Suffolk.

I should be greatly obliged if your readers could help me to information on the subject. There is no other family of our name.

CHARLES HARCOURT STISTED,  
Capt. the Royal Scots.

Edinburgh Castle,

RICHARD CARLISLE.—Will any of your readers kindly furnish me with information about Richard Carlisle, author of a 'Manual of Freemasonry'?

GEORGE E. HAYLES.

"EX LUCE LUCELLUM." (See 'Lucifer Match,' 5th S. viii. 478.)—What is the full quotation?

W. M. M.

NECK-VERSES.—One meaning to an "ordinary" given in Bailey is this: "A Deputy of the Bishop of the Diocese, appointed formerly to give male-factors their Neck-Verses, and to judge whether they read or not." Are there any examples of these "neck-verses" anywhere?

JENNETT HUMPHREYS.

"IT WILL NOT HOLD WATER."—I have never been able clearly to understand this well-known saying as descriptive of a weak or inconclusive argument. I turn, therefore, for enlightenment to 'N. & Q.' In addition to an explanation of its meaning, I desire also information on its source or origin.

EDMUND TEW, M.A.

KARL BODMER.—There is a series of eighteen engravings, finely coloured, consisting mainly of portraits of Assiniboins, Sacs, Foxes, and other Indians of North America. These paintings were published in London by Ackermann & Co., and also in Paris and Cologne. They bear the inscription "Karl Bodmer, painted from life." Who is this artist, and when was he in America?

JAMES D. BUTLER.

Madison, Wis., U.S.

MONTAIGNE.—The famous F. A. Didot commenced eighteen months before death a subject index to Montaigne's 'Essays.' Was it ever completed; if not, is there any such index made subsequently?

C. A. WARD.

Haverstock Hill.

HARUM-SCARUM.—Has the word *harum-scarum* anything to do with the Old German *haramscara*

and the Old Saxon *harmscara*? An imperial order of the year 829 says of a certain punishment, "Aut illum bannum persolvant, aut aliam *haranskaram* sustineant." The "*harmscara*" clearly was a severe punishment, possibly for cowardice, certainly for insubordination. One might guess that *harum-scarum* meant to "harm and scare." Prof. Skeat, who is always near the truth, has explained these words. Dufresne defines "*harmiscara sive armiscara*" simply as "gravior mulcta," without going into particulars. In any case, a thousand years ago *haramscara* seems to have had reference to unruly vassals and other persons in need of discipline. It may be assumed, therefore, that the English word *harum-scarum* was introduced by the Saxons, and that its origin is hidden, perhaps, in early customs. But what was the *harmiscara*, or *haramscara*, which the early kings of the Franks inflicted on disobedient or unruly persons?

C. W. ERNST.

Boston, Mass., U.S.

EVANS.—There is an account in Nichols's 'Lit. Anec.' of Thomas Evans, the bookseller, who became publisher of the *Morning Chronicle*, and his amusing pugilistic encounter with Goldsmith forms a part of it. Is there any fuller account of him to be found elsewhere? I know of *Gentleman's Magazine*, 1784.

C. A. WARD.

Haverstock Hill.

THE CLEVELANDS.—Moses Cleveland, of the county of Suffolk, went to New England about 1635, and to him the President of the United States and a large number of people in America trace their origin. I am compiling a history of the family, and should feel greatly obliged to any Suffolk genealogists who will give me information as to the ancestry and collaterals of the above Moses Cleveland.

EDMUND CLEVELAND.

191, Sigourney Street, Hartford, Connecticut, U.S.

STILLE, THE NAME OF A TENANT PRIOR TO DOMESDAY.—This name, side by side with that of my ancestors, appears in the registers of Dorking from the middle of the sixteenth century. Tradition says that Stille was the origin of the name of Stilwell. A reference to the entry of Stille in Domesday Book will oblige.

JOHN PAKENHAM STILWELL.

Hilfield, Yateley, Hants.

CLOCKMAKER.—Could any reader of 'N. & Q.' kindly oblige me with date and any other particulars of "James Jefferis"?

MAJOLINE.

CAROLINE CRISHOLM.—I shall be glad to know the day of her birth in 1810 and that of her death in 1877.

E. C.

'NEW ENGLISH DICTIONARY.'—Will any one who has a copy of Thomas Barker's 'Art of Angling,' 1651, either in the original edition or a



good reprint, take out from it the names of fish, worms, and other technical words, for the 'Dictionary'! Or if any one will lend me the book for a few days I will find a reader.

J. A. H. MURRAY.

Oxford.

**AUTHOR OF LATIN QUOTATION WANTED.—**

*Quis legem det amantibus  
Major est amor lex ipse sibi.*

Quoted in Scougal's 'Sermona.' Also in his 'Life of God in the Soul of Man,' 1677.

J. P. EDMOND.

62, Bon Accord Street, Aberdeen.

**Lines read at a Meeting of the Home Circuit Mess, April 2, 1850, by the Poet Laureate.—**Who was the writer of these lines, commencing,

*Forgive your Laureate if he flings away  
His motley mask, and dares be grave to-day!*

Wordsworth, the Poet Laureate, died April 30, 1850, after a few weeks' illness. The subject was the retirement of Lord Chief Justice Denman. Can you help me to the authorship?

G. J. GRAY.

Cambridge.

[May not the reference be to some self-constituted laureate of the circuit mess?]

**COCKERMOUTH: LOWTHER.**—Burke and other authorities state that Sir Hugh Lowther (17 Edw. II., ob. 44 Edw. III.) married a daughter of Lord Cocker-mouth, and had issue (1) Sir Robert Lowther (d. 9 Hen. VI.); (2) John (Knight of Shire of Westmoreland 2 Rich. II.); (3) Wm. Lowther, Sheriff of Cumberland 2 Hen. IV. Other pedigrees make Sir Hugh's first wife Margaret, dau. of Wm. de Quale, and his second wife a dau. of Lucy, Lord of Cocker-mouth. The pedigrees of Lucy and Multon do not show any alliance with the Lowthers at this period. Will some learned correspondent of 'N. & Q.' settle this question authoritatively, and oblige?

A. M. MORTON.

Philadelphia, U.S.

**CORRECTION OF SERVANTS.**—In Chamberlayne's 'Anglice Notitia; or, the Present State of England' (published 1684), chap. xxii., I find the following passage: "All servants are subject to be corrected by their masters and mistresses, and resistance in a servant is punished with severe penalty." Is this a correct statement of the law at that time; and, if so, was the right to correct, which I take it means to inflict corporal punishment, given by common law or statute? Are there any records of such correction being inflicted?

G. A. R.

**THE REV. MR. HIRST.**—In Fox's 'History of Pontefract' mention is made of a Mr. Hirst, one of the chaplains to Sir John Ramsden's division. In

a foot-note it is stated that Mr. Hirst married the Dowager Lady Ramsden. I find no mention of the latter fact in Burke, and I should be glad of any particulars whatever about the birth and parentage of Mr. Hirst. G. W. TOMLINSON.  
Huddersfield.

**SAGE ON GRAVES.**—"In our way [to Southampton from Gosport] we observed a little churchyard where the graves are accustomed to be all sowed with sage" (Pepys's 'Diary,' April 26, 1662). What was the reason of this custom? J. J. S.

**NIXON'S COFFEE-HOUSE.**—Can any one tell me where this coffee-house was situate? It was in existence in A.D. 1700. And is it named by any author of that or of a later date?

WM. COOKE, F.S.A.

**THE QUEEN'S COLLEGE, OR QUEEN'S COLLEGE OXFORD.**—Which appellation is correct? In my time at Oxford it was always styled "Queen's College," and so appeared in the Oxford 'Calendars' up to the year 1857. In 1858 it is for the first time styled "The Queen's College." The present Archbishop of York (William Thomson) was elected provost in 1855. Was the alteration made by him? The older appellation seems to me the correct one, and is supported by the authority of the sister university, which boasts both of King's and Queens' Colleges, without the article.

W. E. BUCKLEY

**Replies.**

**"ONE MOONSHINY NIGHT,**

(7th S. iii, 149.)

In Derbyshire—at any rate in the vicinity of Derby—the following version used to be in every child's mouth forty years ago. The lines were known as

*Riddle me, riddle me right.*

Oh, read me this riddle, and read it aright.  
Where was I last Saturday night?

The wind blew,  
The cock crew,  
I waited for one,  
And there came two.  
The woods did tremble,  
The boughs did shake,  
To see the hole  
The fox did make.  
Too little for a horse,  
Too big for a bee;  
I saw it was a hole  
Just a fit for me.

There was no riddle intended, but the lines served as the introduction to a tale which varied considerably according to the powers of the teller. I have heard the story from old mouths and young ones, and, as far as memory serves me now—for there were many versions—the story ran:—There was once a young man courted a lass, and she was



in the family way. She wanted him to marry her, and he would not; and she said she would tell everybody about him. This made him mad, and he swore at her and he hit her, and told her to go and hang herself. She cried very much, and he ran away and left her. Next day he sent her word by his friend, and told her that she must meet him in a wood at eleven o'clock that night. She told the young man that she would, and he went away. The poor young woman cried all day, and when night came she went to bed in good time. But instead of going to bed, she opened the window and let herself drop down; and then she ran to the wood, and got there a long time before eleven o'clock. She was very scared (frightened), and she climbed up into a tree that was in the wood. When she had been in the tree for a good bit, she heard somebody coming along; and they came close to the tree, and then pulled out a dark lantern. She then saw that it was her young man and his friend. They had a pick and a spade, and they began to hack a hole, which they made a good depth, and they shut up the lantern and waited. They began to talk about her, and said that they would cut her throat and put her in the hole. When she heard that, she skreeted three or four times and had a fit. The men thought it was a spirit, and ran away frightened, and left the deep hole and the spade and the pick. The young woman went home, and she never saw her young man and his friend any more.

This is the tale as nearly as I can remember. A wood in the neighbourhood was pointed out as that in which the events of the night occurred.

THOMAS RATCLIFFE.

#### Workshop.

There is a variant in Miss Peacock's 'Tales and Rhymes in Lindsey Folk-Speech,' and here is yet another that made my young blood curdle in Kesteven a long time ago:—

Where was I last Saturday night?  
The wind blew, the tree shook and I quake  
To see what a hole the Fox did make.  
Too little for horse, too big for Bee, [a dog]  
Just fitted the man, and was made for me.

ST. SWITHIN.

The version which MR. TERRY heard from a Yorkshire woman is nearly what I have heard in North Derbyshire. The lines which have been told to me are:—

One moonlight night  
As I sat high,  
I watched for one,  
But two came by.  
The leaves did shake,  
My heart did ache  
To see the hole the fox did make.

I have not heard the last four lines quoted by MR. TERRY. A short prose tale accompanies these seven lines. It is said that a lover appointed

to meet his mistress in a wood on a summer's evening. The girl, fearing some treachery, climbed up into a tree, and hid herself among the leaves. As she sat there her lover came by in company with a man. She heard them say that they intended to murder her, and she saw the grave which they had made close by.

Such is the story which I have heard. It has been suggested to me that the lover's name was Fox. May not "fox" here have the meaning of broadsword?

S. O. ADDY.

BANDALORE (7th S. iii. 66).\*—PROF. SKEAT often, and justly, inveighs against uncalled-for guessing; but when, in extreme cases, he does betake himself thereto, nobody enjoys the sport more or goes in for it with greater recklessness or less regard for probability. We have a very fine example of this in his note on "Bandalore," which is a tissue of the most venturesome assumptions. First, *bandalore* is assumed to be French. Secondly, "quiz" = *bandalore* is assumed to be = whizz (why two s's?).† And, thirdly, it is assumed that a whiz, which is merely the noise caused by the rapid passage of something through the air, and not the stream of displaced air itself, as PROF. SKEAT seems to think, would be given in French such a preposterous name as "*bande de l'aure*," "string of the breeze," in which the *aure* is an old word raked out of Cotgrave, old in his time, and long since obsolete.

Moore says that the toy first made its appearance about 1789 or 1790, and in this he is probably correct, for a correspondent of 'N. & Q.' writing in 1856 (2nd S. ii. 416), fixes, from his own memory, its first appearance at "1790, or a year or two later." He, too, is of opinion that *bandalore* is the French name, but he differs from Moore in that he never heard it called *bandalore* until long afterwards. I myself feel almost certain that the word *bandalore* is not French, though it may possibly (without, however, finding its way into any French dictionary) at one time have been heard in France. The termination *ore* is not French; it is rather East Indian, as suggested in 2nd S. ii. 350; but more and better than this, I can produce the real French word or words by which, apparently ever since its introduction, the toy has been commonly known in France. If the word *émigrette* be looked for in Littré, the description of the toy or

\* And see 1st S. vii. 153; 2nd S. ii. 350, 416; 5th S. i. 452 (on the equivalent word "quiz").

† I remember the toy very well, and have often had one in my hand, but I remember no "whiz." The string uncoils and coils itself up again too smoothly for any whiz to be produced. The name "quiz" seems rather to have been applied to the toy because it was a riddle or a puzzle; and, indeed, even now the principle of it seems to be obscure to some people, to judge by the article in the 'New English Dictionary' referred to by PROF. SKEAT.



game there given will be found to coincide with what we know a *bandalore* to be, and Littré also gives two other names, *émigrant* and *émigré*.<sup>\*</sup> He says that the game was so called because it was "en vogue à l'époque de l'émigration," that is, of the forced emigration of the nobles and royalists at the beginning of the French Revolution, and this date accords perfectly with those given above. But surely he might have added that these names had reference also to a fancied resemblance between the movements of the toy and those of the forced emigrants. They were propelled against their will into space, like the disc, and probably looked upon their movement as a decidedly downward one. And though their return was prolonged infinitely beyond that of the disc, there is no doubt that in the first instance a very speedy return was anticipated with the aid of foreign troops. And when at length their return did take place, it must have been looked upon by them as a movement in the upward direction. Decidedly the names were happily chosen.

F. CHANCE.

Sydenham Hill.

The nearest approximate forms I meet with are Ital. *bandoliera*, French *bandoulière*; but I am disposed to think that *bandalore*, as we have it, is mimetic. I would class it with *battledoor*, *battledore*, which at one time was supposed to be the "golden racket," and, taking the prefix *banda* = string as clear, assume the suffix to be a transposition.

A. H.

PATRIARCHAL LONGEVITY (7th S. ii. 369, 515).—The article referred to was probably the paper published in *Macmillan's Magazine* in 1872.

MICHAEL FERRAR, B.O.S.

HOMER (7th S. iii. 189).—

The Iliad in English Hexameters. By J. Cochrane. 1869.

The Iliad in English Hexameters. By E. W. Simcox. 1865.

The Iliad in English Hexameters. By J. H. Dart. 1865.

M. H. P.

MEMBERS OF PARLIAMENT CIRCA 1620-24 (7th S. iii. 105, 151).—It probably may assist Mr. PINK to identify Mr. Sherwyn if you can afford space to insert the following extract from my paper on 'The Curwens of Workington Hall, &c.,' published four or five years ago in the *Transactions of the Cumberland and Westmoreland Antiquarian and Archaeological Society*:—

\* *Bescherelle* has *émigrette* only, and this seems to have been the most common name, for I have found it alone in two other dictionaries. In *Beleze's 'Jeu des Adolescents'* (Hachette, 1858), however, *émigrant* alone is given (there is an engraving of a boy with the toy), and I must say that I prefer it, for as a present participle there is much more activity about it than about the past participle *émigré*, or the concrete substantive *émigrette*.

"An incised monumental slab, to the memory of a Sir John Cherwin, exists in Brading Church, Isle of Wight. The comparatively slight resemblance to the name of Curwen would, if alone, be a very poor basis on which to identify the subject as a member of the Curwen family, but the arms on the shield are undoubtedly, 1 and 4 Arg., fretty gules, a chief azure, for Curwen; 2 and 3 De Valence; on an escutcheon of pretence those of Cornwallia. Mr. Horsey quotes certain Letters Patent of 24 Henry VI., from which it appears that John Sherwyn, Esq., therein named, undoubtedly the subject of the monument, was appointed joint-Governor of Porchester Castle, 10 June, 18 Henry VI. (1440). Now, *ch*, pronounced as in 'chev,' is certainly an intermediate sound between the soft sound of *sh* and the hard one of *k*, and the districts in Cumberland where the name of Curwen is found are precisely those where the Sherwens are most numerous, though, on the other hand, it is only fair to state that the name of Scherewind occurs in the Pipe Rolls for Cumberland, &c., 33 Henry II., p. 48."

Writing here, I cannot refer to see whether a Curwen was in Parliament in 1620-4.

W. JACKSON, F.S.A.

Naples.

CARPET (7th S. iii. 105, 152).—In the 'Narrative of Louis of Bruges, Lord Granthuse' (Governor of Holland, created Earl of Winchester by King Edward IV.), we have an account of the luxury of the English court in 1472, and he describes the "three chambers of plesance" put at his disposal, and in one of which he slept, during his stay at Windsor, "all hanged with white silk and linen cloth, and all the floors covered with carpets."

CONSTANCE RUSSELL.

Swallowfield, Reading.

"WE LEFT OUR COUNTRY FOR OUR COUNTRY'S GOOD" (7th S. iii. 88, 180).—Has not this quotation been borrowed from Fitzgeffray's 'Life of Sir Francis Drake,' published A.D. 1600? where we read:—

And bold and hard adventures I undertake,  
Leaving his country for his country's sake.

EVERARD HOME COLEMAN.

71, Brecknock Road.

WRITING ON SAND (7th S. ii. 369, 474; iii. 36).—I copy the following from 'The Spirit of Laws,' bk. xviii. chap. xv.:—

"Aristippus, being cast away, swam and got safe to the next shore, where, beholding geometrical figures traced in the sand, he was seized with a transport of joy, judging that he was amongst Greeks, and not in a nation of barbarians."

Along the shores of the Persian Gulf I have seen children amuse themselves by fashioning sand in various ways, as hovels, streams, fields, and non-descript figures or hieroglyphics. J. J. FAHIE.  
Teheran, Persia.

THE '45 (7th S. iii. 123).—Barnaby Matthews, who pleaded guilty when brought to trial and was executed at Carlisle on Nov. 15, 1746, is described as an Irishman in 'The History of the Rebellion



in 1745 and 1746, extracted from the *Scots Magazine* (Aberdeen, 1755), p. 353. But see also p. 347. G. F. R. B.

WAS RICHARD III. A HUNCHBACK? (7th S. ii. 204, 314, 412.)—The following extract is from the 'Journal of the Rev. John Wesley, A.M.' (1827), vol. iii. p. 357, and certainly bears additional testimony to the fact that Richard III. was not deformed:—

"Sat. 17, 1789. I finished 'Historic Doubts on the Life and Reign of Richard the Third.' What an amazing monster, both in body and mind, have our Historians and Poets painted him! And yet I think Mr. Walpole makes it more clear than one could expect at this distance of time: 1. That he was not remarkably deformed, but on the contrary remarkably handsome.....What a surprising thing it is then that all our Historians should have so readily swallowed the account of that wretch who killed, and also took possession of the throne; and blundered on one after another! Only it is to be observed, for fifty years, no one could contradict that account, but at the peril of his head."

P. F. ROWSELL.

187, High Street, Exeter.

O. CROMWELL (7th S. iii. 107, 137).—Thomas, fourth Baron Cromwell, 1607–53, and became Earl of Ardglass in 1645, a descendant of the Earl of Essex, had a son named Oliver. Of course he was related to and contemporaneous with his great namesake. So far as I can make out, he was a fourth cousin once removed of the Protector's.

A. H.

THE NAME BONAPARTE (7th S. iii. 87, 215).—MR. JONATHAN BOUCHIER asks by what name the Duke of Wellington spoke of Napoleon. "F.M. the Duke of Wellington does not care one two-penny damn what becomes of the ashes of Napoleon Bonaparte." D.

FOLIFOOT FAMILY (7th S. i. 44, 115; iii. 71).—Radding Park, Wetherby, was formerly called Folifoot. Was there any connexion with the Folifoot family? F.S.A.Scot.

CARDMAKER (7th S. ii. 388, 475; iii. 115).—The duplication of "cardmakers" had not occurred to me; indeed, I do not know that a "card" in southern speech is recognized as a carder, i. e., an implement for carding wool. The process is now so generally performed by machinery, that "card" in this sense is obsolete. I do not, however, deny its application, but submit that it should more properly be called a "comb," a "carding comb." That, however, may well be a question of local usage.

As to Sly's occupation, the *equivogue* is ignored by Shaksperian editors, I have searched Staunton, Charles Knight, and the "Globe" glossary in vain; but it may now be necessary to explain that "cardmaker," as thus used by Shakspeare in the "Taming of the Shrew," means a "comb-maker."

Still we find Hamlet refers to "speaking by the card," which, like "sailing by the chart," means that infallibility found only in Yorkshire.

A. H.

PRIOR'S TWO RIDDLES (7th S. iii. 149, 194).—The answer to the four, two, and three legs riddle I have always understood to be infancy, manhood, and old age. The remaining riddle may be akin to what I am now about to relate. It was first given to me by my father (b. 1797, d. 1880), and used to be quite common in this part of the country. "In came four legs and snatched away one leg. Up jumped two legs and threw three legs at four legs, and brought back one leg." Answer, In came a dog and ran off with a leg of mutton being roasted, up jumped the maid in attendance and threw a three-legged stool at the delinquent, and brought back the leg of mutton.

JAMES NICHOLSON.

Thornton, Berwick-upon-Tweed.

BENJAMIN DISRAELI (7th S. iii. 89, 152).—There appears to be no doubt that this Benjamin Disraeli was uncle of the late Earl of Beaconsfield, as there was no other family of the name, and the earl's grandfather—Benjamin, who became an English denizen in 1748—was intimately connected with Dublin, and is described by his noble descendant as an energetic man of business. Benjamin (as did also the earl) served his apprenticeship in an attorney's office. He was apprenticed to Mr. Richard Bayly, my grand-uncle, a wealthy Dublin attorney and public notary, who died a bachelor on Nov. 6, 1788, son of the Rev. Richard Ershaw Bayly, A.M. T.C.D., of Golden Lane. On Feb. 12, 1788, Benjamin, being then aged twenty-two, was admitted and sworn a public notary, and his name appears amongst the members of that profession in the Dublin directories for some seventeen years after. In 1802 he appears as a licensed Government lottery agent, Leinster Office, 105, Grafton Street, opposite the Provost's, and a City grand juror. In 1810, having retired from business, he appears as high sheriff of co. Carlow, where at Castledermot he built a residence which he named Beachy Park. He died in Fitzwilliam Street, Dublin, on Aug. 9, 1814. By his will, dated Aug. 4, 1814, proved October 3, he left about 7,000*l.* to charitable purposes. He was buried in St. Peter's Churchyard. He amassed great wealth as a lottery contractor and general money agent. It is said he left no male issue, and bequeathed his property to a Cavan family named Ouming. The Dublin *Hibernian Journal*; or, *Chronicle of Liberty*, of Aug. 7, 1799, contains advertisements from Benjamin Disraeli as an authorized lottery agent, of whom there were fourteen. Immense fortunes were made by this business. The same paper has an advertisement from Henry Walker, 10, Dame Street, lottery agent, who died in 1810, intestate,



it is believed, and worth a quarter of a million of money, and thereupon sprang up a crop of lawsuits, which continued to the year 1876. Walker's money produced nothing but misery to all concerned. He was a client of Peter Bayly, attorney (my grandfather), who reaped a rich harvest by him, and whose daughter married a grandson of Walker with a fortune of 80,000*l*. I have many of the old law papers in my possession.

The foregoing particulars regarding Benjamin Disraeli are compiled from old directories and Dublin newspapers. See also a number of interesting letters which appeared in the *Dublin Irish Times* of September, 1876.

WILLIAM J. BAYLY.

"IN PURIS NATURALIBUS" (7th S. ii. 325, 451; iii. 118).—See two papers by Rev. Prof. J. E. B. Mayor, of Cambridge, in *Journal of Philology*, vi. 174; xiii. 222.

P. J. F. GANTILLON.

MISS OR MISTRESS (6th S. xii. 89, 311, 377, 438).—As the inquiry for a more precise date of the use of these titles has been repeated since Mr. PICKFORD gave us his entertaining notes on the subject, I will venture to contribute a rather precise item towards their chronology, which I met with by accident lately. In that amusing but short-lived periodical the "*Connoisseur*," by Mr. Town, Critic and Censor-General," for Nov. 28, 1764, p. 261, it is said, "Every unmarried woman is now called Miss." This corroborates, though preceding it by a few years, Mr. PICKFORD's statement that the custom was "coming into fashion" about 1766. The *Connoisseur* was doubtless a little ahead of the actuality.

R. H. BUSK.

SOURCE OF QUOTATION WANTED (6th S. xii. 66; 7th S. iii. 118).—Instances of this motto are collected at 4th S. ii. 515-6; and see the *Reliquary*, x. 52.

W. C. B.

ERSKINE OF BALGONIE, 1560-1620 (7th S. iii. 108).—According to Groom's '*Ordnance Gazetteer of Scotland*,' p. 111, Balgonie consists of two villages and an estate in Markinch parish, Fife.

G. F. R. B.

HUNDRED OF HOO (7th S. iii. 47).—The map of the ordinary monthly time table of the London, Chatham, and Dover Railway will give HARVARD the best idea of the hundred of Hoo. Let him look for an irregularly outlined acute-angled triangle, the base of which must be the high road over Gad's Hill, running from the north-west to the south-east from Gravesend to Rochester; the peninsula thus formed is bounded on the north by the river Thames, on the south by the Medway. Its apex, cut off by a tiny stream communicating with both rivers, constitutes the Isle of Grain, and just where it becomes disconnected—save by the railway—from the main land is situate the Victoria ter-

minus of the London, Chatham, and Dover Railway, at the ferry for Queenborough, near Sheerness, on the opposite (the eastern) bank of the Medway on that company's continental route *via* Flushing. Thus a railway now runs entirely through the hundred of Hoo. When I knew it nearly forty years ago it was one of the most desolate and primitive places imaginable. A landed proprietor resided in its centre, and lived somewhat the life of an old-fashioned Galway squire as depicted by Irish novelists—by the way he was an Irishman—in a kind of feudal state, maintained by even more than feudal despotism. The Queen's writ scarcely "ran" within the hundred in 1850. Numerous bits of folk-lore are extant (I regret that I cannot recall any) indicative of the—not to speak it profanely—"God-forgotten" state in which the hundred of Hoo was reputed to be in pre-London, Chatham, and Dover times; one distich in particular, which I am sorry I cannot recollect, but which perhaps some one of your numerous Kentish readers may be able to supply. The district is described with wonderful fidelity in the opening chapters of the late Mr. Charles Dickens's novel '*Great Expectations*.' It stretched out, a dull monotonous flat, for miles towards the salt reaches of the Thames, in front of that illustrious author's residence Gad's Hill Place, and his indefatigable pedestrian powers enabled him to form an intimate acquaintance with the dreary locality. Nemo Temple.

This hundred is named from a cluster of villages in Aylesford lathe, North Kent. Of these the principal is Hoo St. Werburgh, near Chatham, which gives the title of baron to the Earl of Jersey, who holds large property about Rochester. There are also, in the immediate neighbourhood, Hoo Allhallows, Hoo St. Mary, which are very inconsiderable. Canon Taylor tells us that a "hoo" is a spit of land, and this particular hundred occupies such a position between the Thames and Medway, its nose being the Isle of Grain, opposite to Sheppey.

A. H.

DOLLAR (7th S. ii. 509; iii. 118).—The '*Encyclopædia Londinensis*' (1810) has the following quotation from Shakespeare, which shows an earlier use of this word than the date given by Mr. ROBERT F. GARDINER:—

He disbursed

Ten thousand dollars for our general use.

Shakespeare.

A. C. LEE.

Waltham Abbey.

*Dollar* is used by Shakespeare in '*Macbeth*,' I. ii. 62; and by way of a pun on "dour" in '*Lear*,' II. iv. 54; '*Measure for Measure*,' I. ii. 50; and '*Tempest*,' II. i. 17. What did Shakespeare mean; the German *thaler*, that was likely to be current at the famous Steel Yard, the Hanseatic



headquarters in London, or the Spanish *piastre*? A quotation of the word *dollar* between 1623 and 1745 is wanted, and especially a quotation from the sixteenth century. The German word *thaler* originated just about four hundred years ago.

C. W. ERNST.

Boston, U.S.

I have found a much older reference to this word, viz., in Shakespeare's 'Macbeth,' I. ii. :—

Sweno, the Norways' King, craves compensation:  
Nor would we deign him burial of his men,  
Till he disbursed at Saint Colmes' inch  
Ten thousand *dollars* to our general use.

ROBERT F. GARDINER.

EGLE=ICICLE (7th S. iii. 165).—The remarkable article on this word is of great interest, as showing the determined way in which Englishmen prefer guess-work to investigation when they have to do with a word belonging to their own language. They never treat Latin and Greek after this fashion. But when it comes to English, then speculation becomes a pleasure and delight to the writer. I can only say that some readers at least feel a most humiliating sense of shame and indignation at seeing such speculations in all the "glory" of print.

On the writer's own confession, he first guessed the word to be the French *aiguille*, which it is not. Then he guessed it to be a diminutive of *ice* (which still ends in *s* to the ear, as it did in our old spelling), because "*pickle* [*pikle*]" is a diminutive of *pike*"; whereas logic requires that *pickle* should be a diminutive of *pick*. Then he guessed it to be a diminutive Latin suffix; but rejected this third guess. Then at last he found that *aigle* is a Leicestershire word; and that *ickle* is in the dictionaries (it is in Webster!). Why are we to be treated to all these guesses, which are admittedly wrong? Obviously, because it amuses the writer. But it does not amuse the philologist; it saddens him.

By way of finish, the worthless suggestion is quoted that the Icel. *jökull*, carefully misprinted *jokul*, is "even the proper name Heckla!" Is it, indeed? Then Dr. Vigfusson has made a very great mistake about Heckla in his 'Icelandic Dictionary'!

And all this half-page of speculation is about a perfectly well-known word, merely the A.-S. *gicel*, and the familiar latter half of the well-known *ic-icle*, explained in full in Ogilvie's 'Dictionary' (new edition), and in my 'Etymological Dictionary'. Of course it is in Halliwell, s. v. "Icicles." The spelling *aigles* occurs in Marshall's 'Rural Economy of the Midland Counties,' 1796.

We are told, too, that *pain* is pronounced *pæn* in Wolvey; but how is *pæn* pronounced? Mr. Sweet's symbol  $\alpha$  means the  $\alpha$  in *cat*. But we are not told whether this is meant. Surely symbols

are of no use for indicating pronunciation unless they are accurately defined. Mr. Ellis's "palaeo-type" and "glossic" spellings are intelligible, because every sound is defined; and the same is true of Mr. Sweet's "romic" and of Pitman's reformed spellings. But before we know what  $\alpha$  means, we must be told whether it is the A.-S. short  $\alpha$ , which was sounded as  $\alpha$  in the Southern-English (London) *cat*; or the Latin  $\alpha$ , which was not far from the German  $\alpha$ ; or the Danish  $\alpha$ , which is the "mid-front-wide"; or the Icelandic  $\alpha$ , which it just the modern English long  $i$  in *ice*. The English Dialect Society's rule, of leaving etymologies alone, is the only sound rule for practical purposes.

WALTER W. SKEAT.

THE LILY OF SCRIPTURE (7th S. iii. 25, 134).

—Mr. John Smith, A.L.S., ex-curator, Royal Botanic Gardens, Kew, in his 'Bible Plants, their History, with a Review of the Opinions of various Writers regarding their Identification,' wrote :—

"In this country the term lily is a very general name given to many bulbous-rooted, pretty-flowering plants, especially of the Lily family (*Liliaceæ*), many of which are common in Palestine. *Lilium chalcedonicum* is, however, the only true lily, native of that country, for although the white lily, *Lilium candidum*, is abundantly cultivated for its beauty, it is a doubtful native. Some suppose the first to be the 'lily of the valley,' while Sprengel considers it to be the jonquil, *Narcissus Jonquilla*; others think it was *Amaryllis* (*Sternbergia*) *lutea*, an autumn-flowering bulb, with bright yellow flowers, a native of South Europe and Palestine, where it is abundant in the vales. It is, however, generally admitted that the lilies of the Bible cannot be identified with any special plant or plants,\* but that the term 'lily' is a general one for all plants having open lily-like flowers, of showy colours, thus including *Anemone*, *Ranunculus*, *Adonis*, Cornflag, and even *Iris*, which are abundant in Palestine. *Anemone coronaria*, with its various brilliant colours, is the most conspicuous, and grows almost everywhere, without regard to soil or situation."

Phillips ('Flora Historica') thought the *Lilium candidum* "undisputedly a native of the Holy Land." The "lily of the valley (*Convallaria majalis*) is not a native of Palestine, and" (says Smith) "therefore cannot be the 'lily of the valley' of the Bible." Any one who had been in Morocco, where, in certain localities, the soil and climate are much the same as in Palestine, must have noticed the anemone "growing among thorny and wild growth."

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

The lily of Scripture, to which Solomon in all his glory was not to be compared, is the *Oporanthus luteus*. Travellers say the beauty of the plains in Palestine, where this dwarf *amaryllis* grows in wild profusion, is almost indescribable. I am far away from my books, or I would give my authority for this.

F. M. H.

\* See Dean Stanley's interesting remarks on the lily in his 'Sinai and Palestine,' pp. 138-9, &c.



JOHN DRAKARD (7th S. iii. 89, 176, 196).—My father, who knew more about Mr. Gilchrist and his literary attainments than most men (having been apprenticed and served his time to him), frequently told me that Mr. Gilchrist wrote 'The History of Stamford' attributed to Drakard. Also that he (my father) had on many occasions seen the (peasant) poet Clare at the house in the High Street, and well remembers Clare being taken to London for the first time in his life, and heard Mr. Gilchrist relate the incidents of that visit. From what I have heard those say who personally knew Drakard, I do not think that he had the capacity to write a book, especially of the character of the one in question; and I have not in my own collection of local works and pamphlets, nor is there in that of Mr. Phillips, a single pamphlet of his, although we both have many reprints of political trials and speeches. Another point that induces me to believe my father's statement as to Mr. Gilchrist being the author of 'The History of Stamford' is the fact of the plates therein being drawn by the late Mr. Alderman Fras. Simpson, whose mother was own sister to Mrs. Gilchrist; and it is within the bounds of reason to presume that Mr. Simpson (the author of a series of 'Baptismal Fonts,' 4to. 1828) would assist with his pencil a relative rather than one diametrically opposed to him in politics. I may conclude by stating one of the earliest (if not the first) editors of Mr. Drakard's paper was Mr. John Scott, a native of Aberdeen, subsequently editor of the *London Magazine*, who was mortally wounded in a duel with Mr. Christie, editor of *Blackwood's*, at Chalk Farm, near London, Feb. 16, 1821, and died at the tavern four days after.

JUSTIN SIMPSON.

Stamford.

'SOBER ADVICE FROM HORACE' (6th S. xii. 467).—More than a year ago I asked who was the person indicated as "E—s" in the passage of this satire referring to the Duchess of Cleveland. The query has remained unanswered; and as this is opposed to the general principle of 'N. & Q.,' I will reply by saying that the person to whom the unsavoury allusion was made was John Ellis, Under-Secretary of State from 1695 to 1705. Particulars regarding him may be found in the preface to the 'Letters of Humphrey Prideaux, sometime Dean of Norwich, to John Ellis, sometime Under-Secretary of State, 1674–1722,' issued, under the editorship of Mr. E. M. Thompson, by the Camden Society in 1875. Further reference may also be made to 'N. & Q.,' 1st S. i. 245.

W. F. P.

PHENOMENON VERSUS PHENOMENON (7th S. iii. 186).—This note opens up the whole question of so-called "etymological" spelling. Those who know the whole history of our spelling from the

eight century till the present time best understand the harm done by the pernicious system of trying to transplant Latin and Greek symbols into the English language. The symbols *æ* and *œ* are not English, and are best avoided. Indeed, this is done in practice when once a word becomes common. *Ether* and *ætherial* have been sensibly replaced by *ether* and *ætherial*. No one now writes *æternal*. *Solecism* is now *solecism*; and I trust that *primeval* and *medieval* will soon prevail over *primeaval* and *mediæval*. Pedantic spellings are most objectionable, because they are useless and unphonetic. It is singular that so much zeal is displayed with regard to words of Greek origin, whilst none at all is displayed with regard to the far more important words of native origin. Such spellings as *sithe* for *scythe*, *siv* for *sieve*, *coud* for *could*, *rime* for *rhyme*, and the like (all of them being at once phonetic, historical, and etymological) find no supporters. This is a bitter satire on our ignorance of our own language. The French spelling is bad enough, but is, at any rate, sufficiently independent to prefer *phénomène* to *phenomenon*. Portuguese, Spanish, and Italian all have *fenomeno*. The reason why we write *Egypt* is because the word is thoroughly naturalized, and was already so spelt in the fourteenth century; i.e., we do not spell it in the Greek, but in the English fashion. We write *Æschylus* because we wish to show that it is a Greek name, and not English at all; curiously enough, even this is wrong, as it ought rather to be *Aischulos*, if spelt pedantically. Our interest in *Egypt* is of a very different character; at any rate, I am thankful that the spellings *Egypt* and *Egyptian* cannot now be displaced by any number of "scholars." Perhaps "scholarship" may one day include a knowledge of the native source of English; it will make a great difference. As I am now writing a book dealing with the whole question, I beg leave to say no more now. A subject of such magnitude requires at least fifty pages to deal with it.

WALTER W. SKEAT.

'MARMION': THE DYMOKE FAMILY (7th S. ii. 489; iii. 37, 150).—The north wall of the altar space in St. Peter's Church, Lenton, Lincolnshire, is occupied by the large and handsome monument to Bartholomew Armyne, of Osgodby, in that parish. The arms of Dymoke appear on the monument, and a portion of the inscription is as follows:—

"Anna fidei uxor tertia sorore et hærede Ro Dymoke ar superstitie obiit anno ætatis 53 Dni 1598 Septembris xi<sup>o</sup>.....Fide conjugali. Secundum Christi redemptoris adventum in crypta sub proximo marmore reposita expectat inelyta Heroïna Martha una filiar Gulielm Baronis Eyre et Margarita filia Edw. Dymok milit," &c.

The writer of the notice of Lenton in White's 'Lincolnshire' (1882), p. 470, speaks erroneously of this monument: "In the chancel is an ancient tomb of the Dymokes bearing the dates 1598 and



1605." The Lenton parish registers commence in 1756, and contain numerous items concerning the Dymokes.

CUTHBERT BEDD.

It may not be uninteresting to note that in 1820, at George IV.'s coronation, the last time at which the champion of England did his devoir, the hereditary holder of the office was an aged clergyman. He deputed it, therefore, to his nephew, or great-nephew, a young naval officer, I think a midshipman. A sailor on horseback is proverbial; and the difficult feat of reining his horse backwards the whole length of Westminster Hall it was, of course, impossible to do without training. The lad therefore was sent to the Astley's of the day in order to be taught to perform his part gracefully, and he succeeded admirably. A gentleman who at that time was keeping his terms as a lawyer in town undertook to look after the young champion while in London. He was present in Westminster Hall during the banquet, and not many years ago gave me an account of the whole splendid scene.

C. G. BOGER.

St. Saviour's, Southwark.

My good friend MR. PICKFORD must excuse me if I correct his statement that the Dymokes are extinct in the male line. If he will turn to my 'County Families,' p. 336, he will see the name of Mr. George Henry Dymoke, born in 1873, entered as the son of the late champion, Mr. Henry Lionel Dymoke, by his wife, Miss Annie Louisa Gilmour. He succeeded to the representation of the ancient and noble house when barely two years old. In event of his not growing up to manhood, I believe that the honour is claimed for a distant kinsman, whose male descent from the Dymokes can be traced, though he is in comparatively humble circumstances. Such, at least, is the information which reached me not long ago from a clergyman in the neighbourhood of Scrivelsby.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

BOAST, BOSSE (7th S. ii. 386, 452; iii. 151).—The answer by MR. JULIAN MARSHALL to my query does not appear to have been so satisfactory and conclusive to all your readers as it was to me. I find in Richardson's 'Dictionary' that *boast*, in its ordinary sense of "brag," is supposed to come from the French *bosse*; and Britton's 'Architectural Dictionary' (1838) seems to supply a link between *bosse* and a stonemason's *boast*: "*Boasting*, in sculpture or carving, is the rough cutting of a stone to form the outline of a statue or an ornament."

I conclude that the three English words *boast*, with meanings perfectly distinct and in no way allied, are all corruptions of one and the same French word.

In answer to MR. CHRISTIE, the word *boast* was known in tennis courts possibly before the Dutch

went to America, probably before the word *basse* was adopted and corrupted there, and certainly before we imported thence the slang word *boss*. Moreover, a *boast* at tennis is not a "master-stroke." It is not even a difficult stroke, but can be made by anybody who can strike a ball with a racket.

I am indebted to a lady for a third and equally fatal objection. To *boss* is schoolboy slang for "to miss." It has no doubt been suggested by *boss-eye*, which does not mean a master-eye, but no eye, or bad eye.

J. J. F.

Halliford-on-Thames.

In the technical phraseology of the professional wood-carver, when the craftsman says he has *boasted* out his work, he implies that he has chopped the wood roughly into general shape. "I will *boast* all these finials before I finish any of them," means that the operative proposes to rough out the whole ere putting any finishing or fine touches upon his carving.

HARRY HEMS.

Fair Park, Exeter.

P.S.—It is passingly curious that the very first letter I opened after writing the above contains an illustration of the use of the word in question. It is from a young wood-carver at Deddington, Oxon, who asks me for employment. In describing his qualifications he says:—"I have been working as finisher mostly since out of my time, but used to *boast* out a good deal during my apprenticeship."

In this district *boss*, in the signification of head, chief, best, leader, superior, employer, or head workman, is in common usage, and the use of the term has very greatly increased these half-dozen years past. One often hears such expressions as "I'm the *boss* of this shanty"—place, "Who's the *boss* of the transaction?" "How's the *boss*?" In fact, the word is applied to pretty nearly everything which is best, and to every man taking the lead or having power.

THOS. RATCLIFFE.

Workop.

[*Boss*, in the sense last mentioned, is now common in many parts of England.]

PULPING PUBLIC RECORDS (7th S. iii. 68, 153).—At the latter reference ANTIQUARY writes: "The valuable records of the late East India Company from 1630 to 1860 were sold shortly after the transfer of the Government of India from the East India Company to the Crown."

I trust ANTIQUARY is more accurate in his antiquarian research than in this happy-go-lucky statement as to modern history.

There is about as much foundation for this statement as for the typical three black crows of Mrs. Thrane. It happens that I recently examined into the facts, which I wished to know, and to state accurately in a forthcoming publication. I send you an extract from my proof below.



It is possible, and even probable, that so large a destruction (*some* large destruction was quite inevitable) was not carried out in a limited time without mistake. But the description of the records condemned indicates that the plan at least was well considered.

A great number of important records, especially letters and "consultations" from the Indian settlements, had disappeared before Bruce's 'Annals' were compiled at the beginning of this century. I doubt if there has been any *material* loss of records since, except of those destroyed by order in 1860. I speak from recent examination of a great bulk of records in the India Office.

Two journals, which must originally have belonged to the Office, have come to be printed by the Hakluyt Society—Cocks's 'Diary in Japan,' admirably edited by Mr. E. M. Thompson, of the British Museum, in 1883, and Hedges's 'Diary,' not yet issued. I once thought these must both have been cast out in 1860. But since learning how much had already disappeared in last century, and how much care was taken to see papers actually mutilated in 1860, I greatly doubt either of these diaries having been ejected on the latter occasion.

I conclude with the extract promised above:—

"In February, 1860, it was directed by the Secretary of State in Council that all useless records at Cannon Row (Board of Control) and Leadenhall Street should be destroyed. It was determined that this destruction should embrace: (1) Duplicate records in the Registrar's Department; (2) Factory journals and ledgers from the three Presidencies, with the import and export warehouse books; (3) The Proceedings of the Board of Trade (I do not know what these were); (4) Proceedings of the Medical Board; (5) The Durbar accounts; (6) 'Cutcherry and Admiralty Proceedings'; (7) Interest accounts, and contingent bills, with a number of miscellaneous books of account that were never consulted; (8) The Madras military disbursements which had never been journalized (about thirty-five immense volumes each year). Also an immense number of papers in 'Mr. Hornidge's Department.' It was estimated that the whole would amount to some 500 tons! But it did not eventually prove to be so much."

H. YULE, Col.

A great quantity of Exchequer documents were ordered to be "pulped" about thirty years ago; instead of that, however, they were mutilated by tearing off their covers, and sold to the buttermen. Many of them, rescued from this ignoble fate, survive in my autograph collections.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

TOPOGRAPHY (7th S. iii. 26, 95).—MR. HACKWOOD seems to have overlooked the fact that in a great many county towns the local newspaper has a column for local archæology, in which his items

\* Mr. Hornidge's Department, I am informed, embraced raw material of statistical reports and of obsolete papers connected with personal estates of Company's servants.

would find a suitable resting-place, and probably draw forth some further information by exciting inquiry. In the town in which I live there are two newspapers, each of which devotes the part or whole of a column to information concerning the past. Let him refer to the article on p. 31, 'Descendants of "N. & Q."'

BOILEAU.

A simple solution of this matter is for each parish to have a scrap-book or album, which, like the registorum of an abbey, would be the receptacle for stray scraps of information. An inhabitant who is public-spirited enough may give a scrap-book to his parish. Even sales of estates, cut out of the county newspaper, would become a useful record in time, together with other scraps from the same source.

HYDE CLARKE.

A SUICIDE'S BURIAL (7th S. iii. 106).—I think MR. WALFORD must have had in his mind the circumstance of the exhumation of the remains of John Williams, the suicide, in the latter part of last July, when he wrote the paragraph quoted by R. This suspected murderer was buried at the junction of the "four wont way" formed by Cannon Street, Cannon Street Road, the New Road, and the Back Road (both the latter now called Cable Street), St. George's-in-the-East, on Monday, Dec. 30, 1811, in pursuance of the directions of the coroner, after a verdict of *felo-de-se* returned by his jury on the preceding Saturday. Late on the night of Thursday, the 26th, or early in the morning of Saturday, the 27th, Williams had hanged himself in his cell at Coldbath Fields Prison, where he was then confined, under remand, on suspicion of being the murderer of the Marrs family, in Ratcliff Highway, on Saturday, the 7th, and of Mr. and Mrs. Williamson and their servant, in the same neighbourhood, on Thursday, the 19th of the same month. The first crime supplied the text for De Quincey's famous essay 'On Murder considered as one of the Fine Arts.' The scene of the suicide's funeral is graphically and, I believe—for I have had the account frequently narrated to me by actual eye-witnesses—accurately given by Mr. James Payn in one of the opening chapters of his early, but powerful romance, 'Lost Sir Massingberd.' The double tragedy and its sensational sequel form one of the late Mr. Walter Thornbury's 'Old Stories Retold.'\* When I was a boy at school in the neighbourhood, in 1842, the cross-road junction was opened for some repairs to the gas or water mains, and the skeleton, I believe, was discovered and partially exposed, but covered up again. The excavators, however, appropriated a portion of the stake that had been driven through the corpse at the time of the inter-

\* See *All the Year Round* (1866), vol. xvi. p. 350; and see also 'Chronicles of Newgate,' by Major Arthur Griffiths, vol. ii. pp. 267-8.



ment, and sold fragments to the bystanders, and I for a few pence became possessed of one of these ghastly relics. I have been informed by those who saw the horrid ceremony performed that the body was twisted round a water main—there were, of course, no gas pipes *in situ* on that spot at that period—but I never heard that a chain was employed to attach it to the aqueduct, and I think I must have been so told had such been the case. When the corpse was thus secured a stake was driven through it. I fancy the ceremony must have suggested to Hood the semi-punning couplet

And they buried Ben in four cross roads  
With a stake in his inside.\*

That a stake was thus barbarously used I am positive, because one grim feature of the process I remember very distinctly as being communicated to me by those who saw the whole of the ghastly function enacted from beginning to end, as a sort of illustration of retributive justice. The stolen shipwright's mallet, left behind by the murderer at Mr. Marrs's, the weapon with which that victim had been brained, was used for the purpose of driving home the impaling implement. As to the chain, it must be remembered that Williams was buried "in his habit as he" died, and that the leg-iron rivetted on him in gaol, as was the custom in those times, was not removed from the corpse. Most probably a small portion of chain would have been attached to this fetter. On the recent discovery of the body the story was retold in the news pages of the *Daily Telegraph* of Saturday, July 31, 1886, and supplied the subject for a leading article, obviously from the pen of a well-known journalist and occasional contributor to your columns, which appeared in the same journal on the following Monday, Aug. 2, a contribution as to the authorship of which we are left in no doubt, inasmuch as it was referred to and inferentially acknowledged by the well-known author of 'Echoes of the Week' in his next contribution under that title to the *Illustrated London News*. The "leader," however, contained errors of nomenclature and other inaccuracies, obviously attributable to ignorance of the locality, from which the preceding account, on which the comment was founded, was tolerably free.

Temple.

NEMO.

**DOLMEN** (7th S. iii. 146).—It would appear that the word *dol* in *dolmen* is assumed to signify a "table." Is that to be considered a settled point, or is it still open to discussion? *Dol* has various meanings, amongst them "ring" and "loop." Now, there are ancient monoliths scattered over the country having natural holes through them, and there are occasionally places called Ringstone to be found in the Ordnance maps; and I have

read somewhere (shade of Captain Cuttle forgive me!) that in ancient times there was a superstition that passing a baby through one of these holes secured good fortune. Perhaps some of your correspondents more learned than I can favour us with their opinions on the matter.

M. H. R.

Your correspondent's statement is confirmed in a work which I remember reading some ten years ago, 'Excavations in Carnac and the Bossenno,' by James Miln, where the same derivation is given for *dolmen*. For *menhir* the author similarly gives "long stone"—*men*=stone, and *hir*=long. Not "stone long," as it would be if "table stone" were to prevail.

R. H. BOSK.

16, Montagu Street, Portman Square.

**SUN-UP** (7th S. ii. 366; iii. 37).—In the south and west of the United States "sun-up" is still a very common expression among the agricultural and labouring classes, and I have heard it often during the past fifteen years.

T. H. SMITH.

Chicago.

**MURIEL** (7th S. ii. 508; iii. 57).—Another surname probably allied to Muriel is the Spanish Murillo. H. A. Long, in his 'Personal and Family Names,' gives Murillo=Littleton, evidently connecting it with the Latin *murāla*, from *murus*, a wall. Considering the deference paid in all Catholic countries to the name of Mary, and its extensive use, I am inclined to think that Murillo is from Mary, and=our Muriel. If, as Miss Fox suggests, this latter name came in with the Normans, there is all the greater probability that this is the correct etymology.

ROBERT F. GARDINER.

If Muriel were a Jewish name it would not be used by the Christians. The Jews, like other people (as the Christians in Syria use names like those of Mussulmans, but not strictly Mussulman), adapt local names for their own. Gaelic names would not be then used in England, and Muriel being used in Scotland indicates, as Miss Fox remarks, a Norman origin.

HYDE CLARKE.

**BRIDESMAID** (7th S. iii. 127, 177).—Ogilvie's 'Imperial Dictionary,' 1850, has, "Bridemaid..... often pronounced *bride's-maid*." In Hone's 'Table Book,' 1827, p. 147, there is an account of marriage customs in which the words *bridesman* and *bridesmaid* occur:—

"The bride is supported on one side by a *bridesman*, and on the other by a *bridesmaid*.....The privilege of supporting the bride is indispensably confined to the *bridesman* and *bridesmaid*."

F. C. BIRKBECK TERRY.

**SCARLET, THE TRANSLATOR** (7th S. iii. 47, 136).

—I must apologize for having unconsciously re-

\* 'Faithless Nelly Gray,' last stanza.



peated an old query. I find this subject has been already discussed in 'N. & Q.' (6th S. ix. 329, 473; x. 51). Mr. Dibdin, in his 'Ædes Althorpianæ,' mentions a copy of Scarlett's 'New Testament' as forming one of the literary treasures of the famous library at Althorp. ROBERT F. GARDINER.

PONTE OR PONT FAMILY (7th S. iii. 148).—As there is a street in Belgravia called Pont Street, inquiry into the origin of that name may lead to further discoveries in the direction of MRS. SCARLETT'S query. W. E. BUCKLEY.

MISTLETOE OAK (7th S. iii. 146).—I quite fail to see how the fact of a mistletoe growing very high up on a high tree supports a theory that it "does not necessarily grow from seed carried by birds." As "Mr. Jack Sparrer" says, in 'Uncle Remus,' "You see how little I is, en likewise how high I kin fly." J. T. F.

Bishop Hatfield's Hall, Durham.

AUTHORS OF BOOKS WANTED (7th S. ii. 429, 439).—

'Aboriginal Britons: Poems, Original and Translated,' Rivington, 1809. The first poem was published by Richards, together with others, in two volumes. This is the work the date, &c., of which is wanted. As, unfortunately, some replies have failed to reach me, I shall be greatly obliged to any one who will kindly repeat any information concerning either of the volumes above named. Address directly to (Rev.) G. L. FENTON. Villa Carl, San Remo, Italy.

(7th S. iii. 16.)

The volume entitled 'Pygmalion in Cyprus, and other Poems,' including 'A Ballad of Kisses,' concerning which C. A. N. inquires, was written by Eric Mackay, one of the 'Canterbury Poets,' and author of 'Love Letters of a Violinist.' MARIE CORRELLI.

AUTHORS OF QUOTATIONS WANTED (7th S. iii. 189).—

Let's carve him like a dish fit for the gods, &c.

Shaks., 'Julius Cæsar,' II. i. 173.

FREDK. RULE.

[Very many correspondents supply this reference.]

"We may learn the little value of fortune by the persons on whom Heaven is pleased to bestow it," seems to be derived from Luther, who says, in his 'Colloquies,' 1682, p. 90, "Our Lord commonly giveth Riches to such grosse asses, to whom he affordeth nothing els that is good." R. R.

Memorable nullum, &c.

See Verg., 'Æn.,' ii. 583.

"Ter leto sternendus erat."

Ib., viii. 586.

P. J. F. GANTILLON.

(7th S. iii. 209.)

The "gifted but unhappy man" was Byron, and the lines will be found in 'Don Juan,' canto viii. stanza 3, with a slight difference of "up" for "of".—

The drying up a single tear has more  
Of honest fame than shedding seas of gore.

ESTR.

By whom to be dispraised [not "despised"] is no small praise. Milton, 'Paradise Regained,' iii. 56.

FREDK. RULE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A History of the Papacy during the Period of the Reformation.* By M. Creighton, Dixie Professor of Ecclesiastical History in the University of Cambridge. Vols. III. and IV.—*The Italian Princes, 1464-1518.* (Longmans.)

PROF. CREIGHTON is progressing slowly but surely with the heavy task he has imposed upon himself. In his previous volumes he told us of the councils of Constance and Basel, and how their attempts to reform the Papacy had been finally crushed and the Papacy had taken a new lease of life. Now Mr. Creighton tells us how the Pope became an Italian prince, and how, as he remarks of Alexander VI. in particular, "he was an incalculable force in politics; he was engaged in the same game as the rest of the players, but none of them knew the exact nature of his resources." George Podiebrad of Bohemia, the Medici, Prince Djem, all the Borgias, Charles VIII. of France, Savonarola, Julius II., Francis I., Leo X., and Wolsey—such are some of the chief characters who are passed in review by Mr. Creighton. He is always fair and impartial, examining for himself the original authorities and carefully separating facts from rumours. In this respect his book is a most instructive instance of sound historical criticism. He gives us short but vivid sketches of the artistic life of the time, so far as it was associated with or influenced by the Papacy, and his account of the literary and theological tendencies of the neo-pagan Pomponius Letus and of the mystic Platonism of Gemistos Plethon strikes us as particularly good. "The Renaissance did not attack Christianity, but it turned men's eyes away from Christianity. It did not contradict ecclesiastical dogma, but it passed it by with a shrug as unworthy of the attention of a cultivated mind." The account of the Papal toleration shown towards Pomponazzi is very curious, for this philosopher held that the doctrine of the immortality of the soul "was a neutral problem, like that of the eternity of the world." The position of Florence, as the one power in Italy which for many years was steadily attached to the French alliance, is set before us with singular vividness, and explains some rather incomprehensible parts of the career of Savonarola.

Mr. Creighton's book is built on the foundation of a brilliant set of lectures he gave in Oxford as a tutor fourteen years ago. May we hope that similar results may in other cases attend similar causes? Certainly Mr. Creighton's example is a most excellent one, and his book makes one regret that he has abandoned Oxford for Cambridge. It is the outcome of vast labour, of minute research, and of patient work; all sources of information, contemporary or modern, are known to Mr. Creighton, who has sifted them and compared them till he had the materials wherewith to draw the singularly striking picture he has given us of the Popes intriguing as Italian princes, with scarce a thought that they were soon to be called on to act in their half-forgotten character as the spiritual sovereigns of the world.

*Essays Introductory to the Study of English Constitutional History.* By Resident Members of the University of Oxford. Edited by Henry Olfrey Wakeman and Arthur Hassall. (Rivington.)

In a modest preface we are told that the writers do not claim for their work that it is the result of original research. It is based on the Bishop of Chester's great work on our constitutional history, and the writers have had the advantage of having their proof-sheets examined by that great historian. Having this fact before us, we entered on the perusal of these essays with high an



tiipations of pleasure and instruction. We have not been disappointed. Very few modern books treating of the difficult subjects here discussed are so free from error.

When, a quarter of a century ago, men began to talk of treating history from a scientific point of view, peals of laughter arose on all sides. The contempt and scorn with which the new idea was received was in some degree deserved. Those who are the most capable of dealing with historic problems in a scientific spirit commonly put in but small claims to be received in the same manner as their fellow workers who deal with astronomy or physiology. Words have different shades of meaning. When a man of sense speaks of history as a science he means something not quite the same as when he applies that epithet to geology. The chorus of jeers which welcomed the English and continental writers who insisted on their scientific claims for history arose from their not seeing that while men continue to hold that the human will is free it must ever be impossible to convince that the great drama of life is not influenced by the individual will of each separate actor.

It would have been impossible for a book like the present to have been written before we had become conscious that the evolution of history was a growth in which, though each individual acts freely, the course of events is modified—perhaps we might even say directed—by events which have taken place many ages ago, and of which it is probable that the actors at any particular period had no knowledge.

Where everything stands at so high a level of excellence it is not easy to select one single essay for comment. We think, however, that Mr. Wakeman's paper on 'The Influence of the Church upon the Development of the State' is the most instructive article in the volume. The subject has hitherto been handled by theological partisans who had some preconceived theory to defend. Here we get only what history tells us, without having facts distorted by the refracting media of present controversies. We would suggest that when a new edition is called for some fitter term should be used (p. 275) than "common law" to express the traditional customs of the early period. We do not call in question its strict accuracy, but it is better not to use the term until we arrive at the period when it is really required to distinguish a body of oral precepts from the civil law and the statutes. We wish also that Mr. Wakeman had been somewhat clearer in his remarks on the origin of "the parish" (pp. 271, 272). It is a most obscure matter, on which we may never arrive at certainty; but in the present state of knowledge it seems probable that parishes were in existence when our ancestors were still heathen.

*St. Bartholomew's Hospital Reports.* Edited by W. S. Church and J. Langton. Vol. XXII. (Smith & Elder.)

This volume opens with a memoir of Frederick John Farre, M.D., late consulting physician to St. Bartholomew's Hospital, and is followed by a reprint of the 'Records of Harvey, in Extracts from the Journals of the Royal Hospital of St. Bartholomew,' which were published with notes by James Paget (now Sir James) in 1846. These are of value not only to old Bartholomew men, but to all who are interested in the life and times of the great discoverer of the circulation of the blood. Dr. W. S. Church continues his article from Vol. XX. on 'Our Hospital Pharmacopœia and Apothecary's Shop.' Many interesting data are scattered through the paper. Thus we find that in the year 1837 no fewer than 96,300 leeches were used, while the annual average from 1865

has been 1,770—a vast falling off in the use of these valuable little bloodsuckers nowadays. One may form some idea of the magnitude of the work done by the hospital on learning that the average yearly consumption of linseed meal is 15½ tons, and that in 1885 4,679 pounds of lint were required. Turning to the medical and surgical papers, much that is of interest and value is to be found; but without special criticism it would be invidious to make distinction. Nevertheless it is surprising to find that in a volume pertaining to be 'St. Bartholomew's Hospital Reports' so many of the cases described were treated at other institutions. Surely the clinical wealth of the hospital is ample enough to afford lessons for treatment, scope for original work, and cases worthy of record in its reports, without going further afield!

A VOLUME entitled 'A Misunderstood Miracle,' by the Rev. A. Smythe Palmer, will be published by Messrs. Sonnenschein & Co. shortly after Easter. The misunderstood miracle is Joshua's arresting the course of the sun, a crucial difficulty at a new solution of which Mr. Palmer claims to have arrived by an independent examination of the passage on philological principles.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. W.—Sonnet by Blanco White is to be found in Mr. William Sharp's 'Sonnets of the Century,' of which a cheap edition is just issued by Mr. Walter Scott.

M.—Shovel-board, also known as shove-groat, shove-board, shuffle-board, &c., is a trivial game, which consists in pushing pieces of money to certain marks on a board. For full particulars consult Nares's 'Glossary,' Brand's 'Popular Antiquities,' &c.

H. W. S. ("Dr. Johnson's 'Palfrey for dinner'").—This is supposed to be a misprint, probably for "pastry." See 3rd S. xi. 177.

ROSS O'CONNELL ("Konnboum Tree").—All information obtainable seems to be given 6th S. ix. 169, 274.

G. S. B.—'Philosophy in Sport made Science in Earnest,' 1827, 3 vols., is by John A. Paris.

T. B. ASTLEY ("Notes and Queries Club").—We have not previously heard of such.

F. M. H. ("They were so one that none could rightly say").—See 5th S. iii. 260, 420; v. 146, 295; 6th S. x. 109.

W. JENNINGS ("Cruikshank").—See 6th S. x. 321, 362, 418, 522; xi. 71, 110.

CORRIGENDUM.—P. 190, col. 2, l. 41, for "coward" read *cowardice*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MARCH 26, 1887.

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## Notes.

## PARIS GARDEN AND CHRIST CHURCH, BLACKFRIARS.

This historically interesting and important part of London would, I think, bear a little opening up, and this I propose to do in a sort of review of the only work known to me specially devoted to the subject.

The title in full is as follows:—

"The Manor of Old Paris Garden. An historical account of the Parish of Christ Church, Surrey, shewing how it was formerly a copyhold manor, and then became a parish, separated from the united parishes of St. Margaret's and St. Mary (Magdalen) Overy's, Southwark: explaining how portions of the manor of Paris Garden became separated and enfranchised, and the property of different owners, and (by the map of the parish annexed to this account) showing in colours what portions of the manor and parish are still copyhold. With mention of some places of interest in the parish, which existed in the days of Queen Elizabeth, but have long since disappeared. By Joseph Meymott, Steward of the Manor. Printed for private circulation. 1881. Pp. 64. With illustrations."

This book, printed by the copyholders, came into my hands in 1881 in exchange for a copy of 'Old Southwark and its People.' As my custom has been for many years to read carefully and make notes upon all matters relating to Southwark history, so I did here.

I found at once that the historical part was, so

to speak, full of errors, and that certainly this part of the book could not be relied upon. Assuming that the copyholders, many of them notable and well to do, would not permit so imperfect a work concerning their district to go forth upon their authority, I promptly put in order some of the characteristic errors, and in a friendly way offered to arrange them for printing as corrections, to be placed at the end of each copy in hand, and for any other person known to have a copy. The late steward, an able man, was much too ill for this work, even had it been brought to his notice.

I have not a word to say as to the parts of the book relating to the business of the manor; not being a copyholder, I have no knowledge of it.

It is now 1887, and as the book is still issued precisely as at first, this review appears to be called for.

Preliminary remarks:—

Paris Garden, fairly represented in the present Christ Church parish, consisted of about a hundred acres. It was the hide of Widesfleet; not that a hide always represented a hundred acres. The parish is ninety-five, and was, or is, defined by a continuous stream, later on a sewer, the whole space remotely resembling a horseshoe, its open base line at the Thames, with, now, Blackfriars Bridge a little east of the centre of this base.

After the Conquest this land fell to one of the Conqueror's soldiers, Robert Marmion, and was by his son, of the same name, given to the prior and monks of the newly founded priory of Bermondsey. The legend goes that he was visited by St. Bridget, a stalwart saint, who so beat him with her crozier that he was "persuaded" to give it to the church.

The prior and monks to whom it was given in 1113 granted it to the Knights Templars in 1166. It appears that the Templars constituted part of Paris Garden as a chapelry, the people crossing the Thames in a barge to worship at the Temple Church until "the barge was drowned."

The Knights Templars cruelly abolished, the place came to the Knights Hospitallers of St. John of Jerusalem.

It was granted in 1420 to the Duke of Bedford as "firmarius," or farmer of the district. It now became a sort of sanctuary or privileged place for any, even debtors, felons, and misdemeanants, so long as they kept the ordinances made by the Duke of Bedford. The Hospitallers in their turn deprived, the prior taking Kilburn and yielding this to the king, it is granted by him as dowry to Queen Jane. Passing to Queen Elizabeth, she grants it to her relative Lord Hunsdon and others.

By them the demesne lands and manor house were conveyed to Thomas Cure, the subject of the well-known clever epitaph yet at St. Saviour's.

The copyhold part of the manor passed to certain other persons, trustees for copyholders for a term of two thousand years, from whose successors the



copyholders, using certain ceremonies, take to this day. In the particulars of a sale of one of these copyholds now, notice is given that it confers, among other privileges, a vote for the eastern division of Surrey. I had the pleasure of dining with the copyholders at one of their manorial gatherings, and I could not desire to meet a pleasanter, more genial, or more business-like set of men. But to their book. A map or plan of the manor dated 1627 is prefixed. The map, copy of the original presented by my friend Mr. Marsland, now in the Guildhall Library, came out of some nefarious project of James I. for raising money, under the guise of inquiring into titles. (See Manning and Bray, 'Surrey,' vol. iii. p. 531, as to this point.)

In the centre of the map copy the editor decipheres some words implying encroachment as "Meroched in hortus." The words are "incroched ut dicitur." Again, we are told that "the Domesday Book account of Bermondsey is much too long for more than a glimpse." It is but eleven short lines, twice the extent of the apology for its absence, and might well have been printed. "Barmondsey" should be *Bermondseye*.

Dates are all awry. For instance:—

P. 2. For "1371" read 1373; for "1390, 14 Rich. II.," read 1380/1, 4 Rich. II.; for "surrender of Bermondsey Abbey, 1536," read January, 29 Hen. VIII., 1537/8; and in the same paper, John Attilburgh was not sixty-fourth, but sixty-seventh prior.

P. 3 it is stated: "Of the internal history of the Abbey but little is now known, the annals being nearly all lost"; but in the preface to these very Bermondsey annals, published by order of the Master of the Rolls in 1866, Mr. Luard says, p. xxxvi: "As a history of the Monastery the annals are in some respects very complete, giving a list of priors and abbots from its foundation, full details of land, houses," &c. The book, now before me, is, indeed, full of remarkably interesting details, and as interesting mistakes.

P. 9. "St. Olave's, Tooley Street, built by King Olaf." Not so; it was built some time after, and dedicated to him. For further knowledge of the history of Godwin, Harold, and others, we are referred to Bulwer's novel, "Harold, the Last of the English," and other works.

P. 10. "The City of London obtains by Acts 5th and 6th Edward VI., 1553, confirmation of its ancient title to the Borough of Southwark, upon payment of 1,147*l.* 2*s.* 1*d.* annually to the Crown." The facts are: 4 Edward VI., 1551, the king grants a charter of Southwark, with certain exceptions, to the City upon one payment of 647*l.* 2*s.* 1*d.*, saving also an old charge of 10*l.*

P. 11. "The Borough of Southwark did, and still does (1881), consist of eight parishes," naming them. This is altogether incorrect; the size of the

borough and the number of its parishes have varied as time has gone on. "The old borough comprised the parishes of St. George the Martyr, St. John, St. Olave, St. Thomas, and St. Saviour's." The new borough, the same, with the addition of Rotherhithe, Bermondsey, Christ Church, and the Clint liberty of the parish of St. Saviour's (Boundary Commission, 1868).

P. 13. The "priory of St. Mary Overy surrendered 1536, 28 Hen. VIII." The Act did not refer to the surrender, but to the enlargement of the churchyard of St. Margaret's, which was in the highway of Southwark. The surrender was 1537-8; quite completed, 1539-40 (1), 31 Hen. VIII.

P. 14. "William Horn, Bishop of Winchester, died 1580," should be Robert Horne, died 1579.

P. 16. "Beaun's" map should be *Braun's*, and the dates are mixed.

P. 24. "Older books, 1546," referring to the manor records and documents, "are almost unintelligible." It is perhaps not too much to ask the copyholders to submit these, as well as the contents of the strong box at Hopton's Almshouses, containing a lease of the leaguer *temp.* Queen Elizabeth and other interesting documents, to an expert, or to the Historical Manuscripts Commission.

P. 43. "The Globe playhouse must have been built previous to the year 1563." The correct date is thirty-six years after, 1599.

P. 45. "The terrible slaughter" in 1582, when about "1,000" persons were at the Bear Garden at its fall, was eight persons killed.

P. 53. "Mr. Thorpe," in the map of 1627 "was a mere tenant of a copyholder." In a return made soon after he is "head landlord."

It will be seen that the errors are of many kinds.

P. 53. The editor states: "I have not been able to ascertain the origin of the name of Old Barge House Stairs." This is curious, as coming from the steward of the manor; the particulars are in books commonly to be got at. It was of old the place where the king's barges were kept. "In a survey made 1652, the late king's barge-house, on the Bankside bordering on the Thames," is mentioned as "a building of timber covered with tile, 65 ft. by 26, out of repair, and valued at 8*l.* per ann." Barge-masters and the king's watermen commonly enough resided close at hand on the Bankside.

I hope to say something more upon the "Leaguer," the "Swan," Marshall's bequest, and the founding the parish of Christ Church, the old sporting houses, Bunyan's preaching, and how the old name came to be Paris Garden.

As to the modern parts, it is but just to say that the book contains much useful information.

I have not commented upon the omission of much interesting matter which might reasonably have been expected to form part of such a book,



coming from such a body; but perhaps, as it is not too late, a work corrected, enlarged, and worthy of the copyholders may be undertaken.

I would say that I am not looking for that which would doubtless be a most interesting occupation to me; my seventy-six years forbid that. All the same, I would help if the copyholders adopt the motto, "It were well done if it were done quickly," provided always that I am asked.

WILLIAM RENDLE.

#### THE BALGUY FAMILY OF STAMFORD, CO. LINCOLN

(Continued from p. 145.)

In 1633, doubtless for "examplesake," we find Mr. John Balguy laying an information against Richard Butcher, the town clerk (afterwards the writer of the first history or survey of the borough, 1644, the rarest of all), for using language questioning the king's prerogative, offensive to himself (the Recorder), and generally reflecting upon the body corporate, a breach in the manners of one who should know better and have set a better example. The particulars of the case (as follows) is taken from vol. ccli. of State Papers, Dom. Ser., Car. I., thus endorsed, "1633, Novemb. 27, M<sup>r</sup> Balgei's information against M<sup>r</sup> Butcher of Stamford." It is headed:—

*Concerning Rich. Butcher y<sup>e</sup> Towne Clarke of Stamford, & an Innkeeper there.*

1. See y<sup>e</sup> Indictm<sup>t</sup>. H. Deth's confessio<sup>n</sup>, Rich. Butcher's c<sup>o</sup>ffice?—for p<sup>r</sup>fering an Indictm<sup>t</sup> of Periury against John Tompson, a constable, because (by practice with Henry Deth, a Com<sup>o</sup>n brewer) Tompson, contrary to his oath as freeman, had without y<sup>e</sup> Alderman's leave informed y<sup>e</sup> Earle of Stamford & other Com<sup>o</sup>ission<sup>rs</sup> of superintendency for Stamford that y<sup>e</sup> said Henry Deth, a Justice of peace, had revyled y<sup>e</sup> said Constable w<sup>th</sup> ill words because he stayed 2 droves of cattell y<sup>t</sup> on a Sunday passed through y<sup>t</sup> (!) p<sup>r</sup>ish contrary to y<sup>e</sup> Statute. This practice was on purpose to prevent any complaints to y<sup>e</sup> said Com<sup>o</sup>ission<sup>rs</sup> of y<sup>e</sup> disorders within y<sup>e</sup> Towne, for if these y<sup>t</sup> informe y<sup>e</sup> Com<sup>o</sup>ission<sup>rs</sup> shalbe indicted of periury none dare complaine.

2. Tho. Woodfeyle & Joh. Smith.—After y<sup>e</sup> first Indictm<sup>t</sup> was quashed y<sup>e</sup> said Butcher did threaten to p<sup>r</sup>ferre another Indictm<sup>t</sup> against y<sup>e</sup> said Constable for y<sup>e</sup> same offence and to have it proceed.

3. Joh. Smith.—for using scornfull & revyling speeches against all sorts of p<sup>r</sup>sons from y<sup>e</sup> highest to y<sup>e</sup> lowest, sparing none, neither Earls, Bishops, or others, against the King's p<sup>r</sup>ogative.

4. Geo. Nicolson.—for saying y<sup>e</sup> King by Magn<sup>a</sup> Charta ought not to fetch up any man by a messeng<sup>r</sup>, and y<sup>t</sup> he had p<sup>r</sup>ised y<sup>e</sup> contrary.

*Against the govtment of y<sup>e</sup> Kingdome.*

5. Joh. Silur.—for saying that Stamford, &c., was as well governd as y<sup>e</sup> p<sup>r</sup>laim<sup>t</sup> (of wise men y<sup>t</sup> should be) ere governd y<sup>e</sup> Kingdome.

*Against y<sup>e</sup> Recorder.*

6. Joh. Smith.—for abusing y<sup>e</sup> Recorder in his cuppes, calling for a cup of Balguy, & then (as it were checking himself) saying, Nay, we may not call it a cup of Balguy, for then we p<sup>r</sup>iculize men's p<sup>r</sup>sons, & y<sup>e</sup> law will lay hold

on us. But we will call it a cup of y<sup>e</sup> first Edition of Rott Belly, & then lett them make it what they can.

7. Joh. Smith.—for practising w<sup>th</sup> Jo. Smyth falsely to accuse y<sup>e</sup> Recorder as if he had by threats p<sup>r</sup>ured Jo. Smyth to subscribe his hand falsely to accuse Butcher, w<sup>th</sup> upon examinac<sup>o</sup>n by y<sup>e</sup> Earle of Exeter did appeare otherwise, & y<sup>e</sup> Butcher had laboured Smyth falsely to accuse y<sup>e</sup> Recorder.

8. See ye Indictm<sup>t</sup>.—His insufficiency to be a Towne Clarke will appeare by reading of ye Indictm<sup>t</sup> of p<sup>r</sup>iury, which is very false lattin & ridiculous, & also for y<sup>e</sup> himselfe beinge a victual<sup>r</sup> he doth greatly vpon all occasions countenance y<sup>e</sup> like offenders."

This ebullition of feeling led to the town clerk's imprisonment by order of the Council, and to effect his liberation therefrom we have in vol. cclx., State Papers, Domestic Series, his submission:—

"Whereas I, Richard Butcher, of Stamford, in the County of Lincoln, have been lately convicted before the Lords of his Maties most hono<sup>r</sup>ble privy Councell for divers misdemeanors by mee committed, as by an order thereof made by their Lo<sup>ds</sup> the seaventh day of february last past may appeare. And whereas I have carryed myselfe very offensively in words toward the Right hono<sup>r</sup>ble Willm. Earle of Exeter, & his Deputy Recorder of Stamford aforesaid, for that they have endeavoured the suppression of some disorders within the said Towne. I doe hereby declare that I am heartily sorry for all my said offences, and in all humble manner I doe submitt myselfe to the said Earle of Exeter most humbly beseeching him to accept of my submission and to be my mediator to the Lords of the Councell for my enlargement out of prison wherein I doe worthily suffer. And I doe hereby faithfully p<sup>r</sup>mise that for the future time I will not onely be orderly in my tongue & actions, butt also vpon all occasions I wilbe really forward to advance his Maties service. And I will also demean myselfe respectively vnto the Magistrates & officers of the said Towne of Stamford according to my duty without just offence to any. In testimony whereof I have to this my submission subscribed my hand the Nineteenth day of february, Anno D<sup>ni</sup> 1633(4). p. mo Richard Butcher. Subscribed in the presence of Robert Lord. Johis Hawes."

This document is thus endorsed, "Mr. Butcher's submission." On November 9, 16 Car. I., it was ordered and agreed at a common hall that there shall be taken up at interest the sum of 100*l*. for the discharge of some debts, which are now called in, as named by Mr. Cholmley.\*

In a list of those resident in the respective parishes of Stamford, c. 1641, liable to have soldiers quartered upon them I find, under St. George's, the name of "M<sup>r</sup> Balguy"; and in that of 1647/8, "M<sup>rs</sup> Sence Ballguy, of the same parish."

On the resignation of John (Cecil, fifth Baron Burghley, and fourth), Earl of Exeter, recorder of the borough, John Balgey, Esq., "as a man learned in the lawe," was, at a common hall Aug. 30, 1649, appointed his successor (having been previously elected deputy-recorder Feb. 27, 1647/8, on the resignation of William Montague, Esq.) at a salary of 4*l*. per annum, to be paid half-yearly by the

\* A Ricus Cholmeley, Gen., was admitted to freedom May 19, 12 Jac. I., and ordered to pay for his "fine ante festum So<sup>ci</sup> Michaelis Archangeli, vs." Corp. Rec.



chamberlains for the time being. In 1651 he purchased of Robert and James Harrington an estate at Aunby, in this county, which was sold by John Balguy, jun., June 14, 1672, to John Hatcher, of Careby, Linc., esquire, and on the marriage of one of the coheirresses of the latter family with — Reynardson of Hollywell, Esq., it passed into the hands of the Reynardsons, and is still retained by them.

On August 25, 1653, Mr. Balguy was elected "a capitall burgesse or one of the com'on counsell" of this borough, in the place of Thos. Norris, a capital burgesse, lately (Jan. 27, 1652/3) elected a comburgess in the place of Edw. Camock, gent., a comburgess, lately deceased. Mr. Balguy did not long retain his seat in the council chamber, as I find this minute entered in the books of the hall:—

"At this hall [Oct. 6, 1653], John Balgey, Esq., lately chosen to be a capitall burgesse, or one of the com'on counsell of this towne, at his owne speciall request is dismissed from the place of a capitall burgesse, & John Butcher is elected to be a capitall burgesse, or one of the com'on counsell of this towne, in his place."

On February 17, 1653/4 the hall appointed Mr. Balgey, Mr. Cammocke, and Mr. Alderman (Robt. Wilson, gent.) as a deputation to wait upon my Lord of Exeter "to sollicite for a lease of the house called the Guild Hall." Mr. Balguy's name is again brought into prominence, which cannot better be explained, as the matter was deemed of such importance as to be reported to the Committee of Privileges, than to give the following entry from the books of the hall:—

"1654, Oct. 26. Robert Wilson, gent., Alderman. It was reported to the hall that on the previous 8th July, Mr. John Weaver [of North Luffenham, Rutland, a benefactor to the poor of this town] was elected member of Parliament of [for] Stamford, at which hall all the first and second company p'sent with other freemen voted for Mr. Weaver, but one of the comburgesses voted for Mr. Balguy, Recorder, and one of the second [company] voted for Mr. Jeremy Cole. Mr. Alderman returned Mr. Weaver as member. Mr. Alderman was summoned to appear before the committee of privileges concerning the returns, and as competent witnesses who were present at the last court were to appear, it was thought just and reasonable that the rydinge charges as well of the said Mr. Wilson as of such witnesses who shall be thought fitt to goe to London to testifye herein be borne and payed out of the publique revenues of this corporation."

The municipal records are silent as to the result of the inquiry; but as Mr. Weaver was in high favour with the ruling powers, it is reasonable to presume that it "blew over," or at all events nothing of an unpleasant character ensued. We now come to the closing scene of the learned and worthy recorder's connexion with our ancient borough in his official capacity; let us hope not socially or friendly towards its inhabitants. At a meeting of the hall, March 7, 1660/1, is an entry placing on permanent record that

"Whereas John Balgey, esq., recorder of this borough, hath discharged that employment for many years past with fidelity, and as the Earl of Exeter's ancestor having been recorders of the same successively, Mr. Balgey, by letter sent to Mr. Langton (Town Clerk), hath desired to resign the same, to the intent that the Earl may be elected."

The letter I append:—

MR. LANGTON.—I heard lately that Mr. Alderman (Daniel Thorogood) and some of the comburgesses have been wth the Right Honourable the Earle of Exeter and desired his Lo<sup>pp</sup> to be their recorder. Had I known thereof I should have bene so far from opposing such their desires that I should willingly have joyned wth them. However, I do request you to let them know that I shall readily resign my interest in the place that his Lo<sup>pp</sup> may be elected upon a shure tytle, wch otherwise cannot be so well effected; I beinge admitted their p'sent recorder by the free election and at the request of the then alderman (wch was Mr. Robt Camacke) and the then comburgesses. That this may be related unto Mr. Alderman and the rest of the comburgesses at the hall when it shall be seasonable and so entered as an order upon my resignacon is the request of

Your assured friend,

JO. BALGUY.

March 6<sup>th</sup>, 1660(1).

John Baulguy (of what place is not stated) by will desires:—

"Body to be buried in or near the sepulture of my late dear wife if with convenience it may be so. I bequeath to the poor of the parish of St. Georges in Stamford the yearly sum of 40s., issuing out of launde in Awneby, to have continuance for 20 years after my decease, to be distributed every lords day, except the first lords day in every month, at which time the poor have better relief by the provision of the Right Hon<sup>ble</sup> David, late Earl of Exeter, and the lady Elizabeth, Countess Dowager of Exeter, his late wife, among 12 poor people of that parish where most need shall be, which are of good behaviour and not vicious, to each a penny loaf of good bread and good assize, the allowance included, the persons to be nominated by my heir if living in Stamford, and in his absence by the inhabitants in the house where I now dwell and the overseers of the poor at the close of the morning service. Whereas my good mother, Mrs. Alice Balguy, by will gave 4*l.* to the poor of the parish of St. George, to be disposed of as I shall think fit, I declare I have fully satisfied that by giving 20*l.* a year since her death. To the poor of the parish of Castle Bytham, where I was born [his father, Thos. Balguy, was also born here, September 16, 1562], 6*l.*, whereof a full third part to be given to the poor of Aunby and another third part to the poor of Hollywell, where my said mother was born. To the poor of the other four parishes of Stamford and that of St. Martins, 5*l.*, and I desire that Mr. Alderman would be pleased to direct the distribution. To my daughter Susan, 400*l.*, and 10*l.* per. ann. for maintenance. To my daughter Bassano, 20*l.*, she having had her portion on marriage. To every grandchild, 10*l.* To my daughter Johanna King, 20*l.* Allowed sister Sence, 6*l.* per ann. from Swine meadow in Deeping, I declare she is to receive the full benefit, also the little house in the parish of St. George in which cozen Fras. Wingfield lately dwelt, also the Tenter close to keep a cow, 5 r. of meadow in Plash meadow, and the little barn and backside by the water gate in Stamford [as she died in her brother's lifetime, testator declared this bequest to be void]. To my nephew, Thomas Balguy, 10*l.* per. ann. for 8 years after my decease; and to his [Thomas's] brother Adolphus, 50*l.* p. a. for 17



years after my dec. To my two nieces Elizabeth and Mary, 10*l.* p. a. for their education. The greater part of my estates I have given by indenture, on trust for the carrying out of my will to the Rt. Honble, Edward, Lord Montague, of Boughton, and others. My son John is bound to serve Mr. Widnell, and I allow him for his maintenance, 20*l.* p. a. Desires him to be diligent, and make all the advance he can, and when out of his term to settle in Graye's Inn, where I have admitted him, to occupy his father's chamber there, and to have the use of his law books. Should my said son give way to evil course of living, and does not reform before the age of 30 (but hopes better), I desire that my trustees, Lord Edw. Montague, John Harrington, of Boothby, esq., and my good brother in law, to give all my lands in Aunby, Carby, and Essendine, to my daughters, and said son only to have my lands in Stamford and Uffington. To my son Mr. Thos. King, 5*l.*, and appoints daughter Susan sole extx. Sealed with my seal of arms, 16 Sept., 1657. Witnesses thereto, Willm. Panke, Anty. Sharpe, Hannah Metcalfe, and Anne Arnold."

In a codicil testator bequeathed rings of the respective value attached to the following relatives and friends, viz. :—

"To Lord Edw. Montague, 3*l.*; John Harrington, of Boothby, esq., 2*l.*; Jno. Onely, esq., my old friend, 2*l.*; brother Andr. Bassano, 2*l.* (dead); son King, 2*l.*; brother Jno. Hall, Mr. Browne, Mr. Richardson, nieces Mary, Katherine, and Elizabeth Downes, each one of a mark value; good sister Anne Bassano, 2*l.*; and to each grandchild one of a mark value; and to Mr. Henry Lanchby and his wife, 20*s.* p. a. for 21 years after my dec. if they live so long."

Proved November 3, 1662, in P.C.C., by daughter Susan (Reg. Laud. 136).

Son John named in father's will was admitted to the freedom of the borough March 23, 1660/1, being the last time that I find the name in the municipal records, and was no doubt the John Balguy who subsequently sold the Aunby estate to John Hatcher, Esq.

JUSTIN SIMPSON.

Stamford.

(To be continued.)

#### WILLIAM PENOYER AND HARVARD COLLEGE.

Among the early benefactors of Harvard College was William Penoyer, an English gentleman, who by will dated May 20, 1670, left a rent charge upon a "message in Norfolk" for the maintenance of "two fellowes and two schollars," who were to be educated at "the Colledge called Cambridge Colledge in New England." On the first day of August, 1671, a copy of the will was laid before the President and Fellows of Harvard College, and the clause relating to the scholarships which the testator wished to found was copied into the College Book, which contains the records of the corporation meetings. As this clause alone was copied from the will, the residence of Penoyer is not given. It appears from the transcript which is extended in the records of the college that one of the scholarships thus founded was to be given, if possible, to some descendant of Robert Penoyer,

and the other to some student from "the Colony of Nox, or of late called New Haven Colony."

From the records of the Corporation of Harvard College it appears that in the subsequent assignment of the Penoyer annuities, students from "the Colony of Nox" were occasionally numbered among the beneficiaries. For instance, the following is from the record of a meeting of the Corporation held September 3, 1694:—

"Whereas y<sup>e</sup> Treasurer has lately rec'd of Mr. Penoyer's money about y<sup>e</sup> summe of seventy pounds in N.E. Money; seven pounds of y<sup>e</sup> said money being formerly ordered to be paid to Mr. Noadiah Russell, formerly a Newhaven Scholar; It is now ordered that y<sup>e</sup> Remainder of y<sup>e</sup> said monies, ten pounds, be paid to Mr. Wakeman [belonging to y<sup>e</sup> Colony of Nox], &c.

The apparent difficulty in the arithmetic of the record is probably due to a conversion into sterling. Another reference to a student from Nox is to be found in the records under date of January 4, 1720/1, when a "part of Mr. Penoyer's legacy" was awarded to "Sr. Gold, of the Colony of Nox."

The Colony of Nox is not mentioned, so far as I know, in any historical publication which treats of the early history of Connecticut. Being desirous of finding out the meaning of the phrase, I wrote to several gentlemen who are especially familiar with that topic. None of my correspondents could help me. Returning to the records of the college, I examined them still further, and found another transcript of the Penoyer will, in which the phrase "the Colony of Nox, or of late called New Haven Colony, was repeated word for word. In the margin of the record, opposite this second entry of the will, in a different handwriting from that of the person who made the main record, are the words, "Now or of late called New Haven Colony." The date when this entry was made does not appear, but from the appearance of the ink it must have been many years ago. The writer was evidently of opinion that the language used in the original will was "of the Colony, now or of late, called New Haven Colony." New Haven had in 1662 been included in the charter granted to Connecticut. It would have been perfectly natural in 1670 to say "now or of late called New Haven." The same carelessness which converted "Now" into "Nox" might have inserted the superfluous "of" before "now." If we accept this theory—and it certainly seems plausible—it will account for the fact that the "Colony of Nox" has nowhere been heard of except in the records of Harvard College. It will also explain why no mention is made of the colony in those records except in the Penoyer will and in connexion with the distribution of the income received from the "message in Norfolk." It involves, however, the hypothesis that the President and Fellows of Harvard College, even so late as fifty years after the date of the will, deliberately kept alive the fiction that New Haven Colony was called "the



Colony of Nox," in order to keep on their records evidence that they were following the prescribed wishes of the testator.

The original will, if in existence, would probably settle the question as to whether this hypothesis must stand. There may be other methods of determining this point which will suggest themselves to your readers. Will you kindly give this communication a place in your columns, and invoke assistance from those who can aid in settling the origin of the "Colony of Nox"?

ANDREW MCFARLAND DAVIS.

Cambridge, Mass., U.S.

CURIOUS WORDS AND PHRASES IN QUARLES'S 'VIRGIN WIDOW.'

*Snout-faire* (adj.).—In Francis Quarles's 'The Virgin Widow' (1656): "She's *snout faire*," i. e., handsome, good-looking (I. i. p. 4). The only other instance of this word I can find is in Nares, from 'The Masque of the Twelve Months,' where it is used as a substantive: "How? What? Lady Pigwiggins, th' only *snoutfaire* of the fairies."

*Curtaine lectures*.—"I have pawn'd already her tuffaffaty Peticote.....for which I have had already two *curtaine Lectures*, and a black and blue eye" (II. i. p. 18). The earliest use of this phrase given in Nares is from Dryden.

*Bivious*.—

Beneath the burthen of a *bivious* brest

(III. i. p. 36),

where *bivious* seems to mean "hesitating between two courses."

*Qualcoms*.—"A man of rare *Qualcoms*, and singular imperfections" (IV. i. p. 38). *Qualcoms* here seems to mean "qualities."

*Greaze my fist*=to bribe.—"Greaze my fist with a Tester or two, and ye shall find it in your penny-worths" (IV. i. p. 40). The more common form of this expression was "to grease in the fist." Nares quotes (*sub voce*) from 'Greene's Quip,' &c., Hart. Misc., v. 411, "Did you not grease the sealers of Leadenhall throughly in the *fiste*?"

*Jemper* (a coined word?).—"He would so simper, and so *jemper*" (IV. i. p. 44).

*Gloit*=gloat.—"Would so *gloit*, and cast sheeps eyes at her" (IV. i. p. 44).

*Puppy-nos'd*.—"But I, like a *puppy-nos'd* fool, follow'd my Mother's directions, and cry'd Nofor-sooth" (IV. i. p. 45). Compare 'Tempest' (II. ii. 158, 159), "I shall laugh myself to death at this puppy-headed monster."

*Huds* or *Hudds*.—Here are three instances of this curious form of oath, which I have not found elsewhere: "*Huds* lifelykins" (=God's life?) (IV. i. p. 47); "*Hudds* wookers" (=God's books?) (V. i. p. 58); "*Huds* diggers" (=God's fingers?) (V. i. p. 59). This curious form may have been used by the author in order to avoid the act of

James I. against the use of God's name and profane oaths in plays.

*Hottitotty* (=hoitytoity?), i. e., disturbance.—"I think the Moon's i' th' *Hottitotty*, and all the loving Planicles are in conjunction" (V. i. p. 58).

*Mullitted*.—"Her ladiaships browes must be *mullitted*" (V. i. p. 57). This word does not seem to be given in any dictionary. It is evidently formed from *mullets*, small pincers for curling the hair.

*Empty-pannell'd*=empty-stomached.—"My hawk has been *empty-pannell'd* these three houres" (V. i. p. 57). The 'Imperial Dictionary' (*sub voce*) gives "*Pannell*, the stomach of a hawk." Neither Nares nor Halliwell gives this word.

F. A. MARSHALL.

8, Bloomsbury Square, W.C.

CART-WHEEL AT TIVOLI. (See 7th S. ii. 120).—In reference to your editorial note ('Notices to Correspondents') at this reference, respecting the famous cart-wheel in the rock at Tivoli and Mrs. Piozzi's remark that inferences had been drawn from it in her time concerning the antiquity of the earth from the time that it would probably require to petrify a wooden object of the kind, perhaps it may interest some of your readers to be informed of the subsequent fate of the said cart-wheel. There was a great inundation of the Arno at Tivoli in November, 1826, and it would seem that this must have washed the wheel (or what was then left of it) away, for Sir Charles Lyell, describing what he saw when there in 1828 ('Principles of Geology,' twelfth edition, vol. i. p. 402), says:—

"I was shown, in the upper part of the travertin, the hollow left by a cart-wheel, in which the outer circle and the spokes had been decomposed, and the spaces which they filled left void. It seemed to me at the time impossible to explain the position of this mould, without supposing that the wheel was imbedded before the lake was drained; but Sir R. Murchison suggests that it may have been washed down by a flood into the gorge in modern times, and then incrustated with calcareous tufa in the same manner as the wooden beam of the church of St. Lucia was swept down in 1826 and stuck fast in the Grotto of the Syren, where it still remains, and will eventually be quite imbedded in travertin."

W. T. LYNX.

Blackheath.

I have been able to verify the quotation which, in 'Answers to Correspondents,' February 7, you state referred to the duration, and not rotation, of the world. It would be curious to ascertain how such an idea could have arisen:—

"And should I be charged with obtruding trifles on the public, I might reply that the meanest animals preserved in amber become of value to those who form collections of natural history; that the fish found in Monte Bocca serve as proofs of sacred writ; and that the cart-wheel stuck in the rock of Tivoli is now found useful in computing the rotation of the earth" (vol. i. p. 163).

D. C. CARMICHAEL.



### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MR. J. A. FROUDE AND IRELAND.—In a letter on the Irish question to an American friend, published in the newspapers in the early part of June last, the above distinguished historian writes: "To lose Ireland would have been fatal to us. A Catholic proverb in the sixteenth century said,—

If that would England win,  
With Ireland must begin."

Whence did Mr. Froude derive this proverb? It is not, so far as I can ascertain, quoted in his 'The English in Ireland in the Eighteenth Century,' where—in the introduction, at all events—one might expect to have met with it. It will strike most students that it bears a very suspicious resemblance to a proverb undoubtedly current in the sixteenth century, for it is quoted by the greatest writer of that era,—

But there's a saying very old and true,  
If that you will France win,  
Then with Scotland first begin.

Shakespeare, 'K. Henry V.,' I. ii. 186, *et seq.*

Was there an analogous proposition then common applicable to our sister island? In the *seventeenth* (the following) century there can be no doubt there was such an equivalent, for I find in James Howell's 'Lexicon Tetraglotton' (London, 1658), at the end, in an appendix entitled "Divers Centuries of New Sayings which may serve for Proverbs to Posterity," in "The First Century," at p. 2, the saying "Get Ireland to-day and England may be thine to-morrow." This proverb was quoted by Mr. G. A. Sala in a late "Echoes of the Week," but with no reference to Mr. Froude. It is true it might have been current in the preceding century; but was it? Any way there can be no harm in asking the three following questions: (1.) Was this the proverb Mr. Froude had in his mind when he quoted the distich? (2.) Was such a proverb, Catholic or otherwise, known in the sixteenth century? (3.) If the last question be answered in the affirmative, can a reference to it be given from the literature or folk-lore compilations of that period? NEMO.

Temple.

PORTRAIT BY KNELLER OF MOLL DAVIS.—This, which is said to show the mistress of Charles "with a black," to be in Kneller's best manner, and to have been the property of Baptist May, who was privy purse to Charles II., was at one time at Billingsbere, in Berkshire, the seat of Richard Neville Neville (Granger's 'Biographical History'). Where is it at present? URBAN.

SUTTON COLDFIELD.—Would any local antiquary or other kindly inform me whether this

Warwickshire town was ever called otherwise? The old Shakespeare folios call it Sutton Cophill; A. Wilson, in his life of King James, 1633, spells it Sutton Cofeld; and Coles, in his 'English Dictionary,' 1677, Sutton Cofield.

BR. NICHOLSON.

ST. JOHN.—Isidore of Seville assigns the emblem of a serpent issuing from a cup to this saint. What early painters used it, and in which of their works?

THEODORE P. BROCKLEHURST.

WATCHET PLATES.—In 'Lorna Doone' mention is made of "Watchet plates with the Watchet blue on them." When in the neighbourhood last autumn I could hear nothing of the existence—past or present—of any pottery thereabouts, and subsequent inquiries among Somersetshire people have failed to elucidate the allusion. To turn this note into a query, I ask, What does Mr. Blackmore mean? Another query. Is there any connexion between the name of the town and the name of the colour? J. D. C.

'PARKER'S MISCELLANY.'—I find amongst some MS. notes on a particular subject a reference to vol. vi. of *Parker's Miscellany*, but I cannot find this periodical in any library or catalogue within my reach. I believe it was a serial which enjoyed but a brief existence some thirty years ago. Can any reader help me? J. MASKELL.

Emanuel Hospital, Westminster.

BRADBURY.—From two letters dated respectively Nov. 27, 1781, and Sept. 6, 1782, Robert, the son of Joseph Bradbury, of Abney, co. Derby, appears to have then been a sergeant in Capt. Andrew Despard's company of the 79th Regiment, stationed at Kingstown, Jamaica. I should be much obliged for information as to the best means of obtaining particulars of the marriage, issue (if any), date of death, &c., of the above Robert. E. HOBSON.

Tapton Elms, Sheffield.

BREWERY.—Is there any possibility of getting early instances of this word? Our first as yet is only of 1714 for the action, 1772 for the place. The 'Paston Letters' have (I. 250), "The drawte chamer, the malthouse, and the browere" of date 1453; but it is difficult to identify this verbally with *brewery*. If, however, the latter could be carried back a century or so, it would help to bridge over the gap. Will our friends look in likely places? J. A. H. MURRAY.

Sunnyside, Banbury Road, Oxford.

MILTON'S BED.—Did Akenaide die on Milton's bed? What is the authority—Dyce?

C. A. WARD.

Haverstock Hill.

"PER AMPLIORA AD ALTIORA."—In the speech delivered by the public orator in presenting



Oliver Wendell Holmes for a degree at Cambridge the phrase "*Per ampliora ad altiora*" was used, and afterwards printed as a quotation. It has since been adopted by Dr. Holmes as his motto on book-plates, &c. What is the *locus classicus* of the phrase?

JAMES D. BUTLER.

Madison, Wis., U.S.

**GUNN FAMILY.**—In an old letter (1798) I find the following passage, viz., "Thomas Basket, printer to the University, Oxford, was related to and intimate with grandfather Gunn, and he told grandfather that the Gunns have their family arms at Oxford." Any information as to the Gunn family will be thankfully received by

W. M. GARDNER.

Byfield R.S.O.

**LEAKE.**—Is anything more to be found about Stephen Martin Leake, Garter King, than is given by Noble in '*Coll. Arms*'? C. A. WARD.  
Haverstock Hill.

**WHEN WAS "APPOINTED TO BE READ IN CHURCHES" FIRST USED?**—The following extracts from the "Churchwardens' Account" of the parish of Chester-le-Street, co. Durham, show that at some time between 1611 and 1612 the churchwardens had received orders to produce the Bibles then in use at the Chester-le-Street Church at the Archidiaconal Court at Durham. In 1613 they appear to have been ordered to obtain for the use of the "whole parish of Chester" one of the newly revised Bible books, allowed and commanded by his Majesty to be read in all churches through the realm. Can any one supply a copy of the king's order to this effect, or of the decree authorizing the statement "appointed to be read in churches" being attached to the Bible of 1611?

1612. The Churchwardens two days for going to Durham, and for carrying in of the Bible to the Archidiacon's Court, and for recarying of the same Home agayne, 2s. 6d.

1613. The Minister, Churchwardens, for themselves, Horses, and Charges ryding to Gaitshead for the p'viding, buying, and bringing Home of a Bible of the rarest Vellum, newly revised, and allowed, and commanded by his Ma'tie in all Churches to be read throughout his Ma'tie's Domynions, 2d.

The same Daye p'mised by the Minister and Roger Haswell to the Bookbynder for the same Bible Booke for the whole P'she of Chester, 116s. 8d.

Payed for a Button, Silke and Strings wrought together for the Bible Booke, 2s. 6d.

1617. Paid for Mr. Willis, the Curate, his charges, two tymes going to Durham about the Bookes of God and the King, 16d.

H. WALTON BROWN.

2, Summerhill Terrace, Newcastle-upon-Tyne.

**DATE OF BOOK-PLATE.**—I should feel very much obliged if any of your readers could give me a date for the following book-plate: Or, a lion ramp., sa, shield surmounted by a coronet with nine

balls, "Alexandre Marie Francoise de Paule de Dompierre, Seigneur d'Hornoy Fontaine et autres lieux, Conseiller du Roy en sa Cour de Parlement de Paris."

J. G. BRADFORD.

**'JACOB FAITHFUL.'**—I have Marryat's '*Jacob Faithful*,' in three volumes, with twelve coloured plates by R. W. Buss, 1837. Can some one inform me if any of his other works were illustrated by Buss? According to an advertisement in the first volume it was contemplated issuing the whole series, but I have been unable to find any others.

J. B. MORRIS.

Eastbourne.

**ASDER CASTLE,** a possession of the O'Connors-Kerry, is mentioned by O'Donovan in his '*Four Masters*,' but I cannot find it in any gazetteer or map of Ireland. Where did the castle stand; and what is the modern name of its site? S. S.

**BARLOW.**—It appears that a certain Mr. Jay has recorded an amusing story of one of the frequenters of Peele's Coffee-house, Sir William Owen Barlow, who wanted a civil waiter discharged because he spoke bad grammar. What Jay is this? I have looked in William Jay's '*Autobiography*,' and do not find it.

O. A. WARD.

Haverstock Hill.

**REGIMENTAL HISTORIES.**—Can any one inform me as to whether a history has ever been written of either the 2nd, 7th, or 65th Regiment? I wish especially to know all I can about the former two regiments between 1780 and 1798, the latter between 1796 and 1822. Whence can such information be obtained?

R. E.

**'LIBER ELIENSIS.'**—I have a copy of '*Liber Eliensis*,' vol. i., published by the Anglia Christiana Society, 1848. I should be glad to know whether any subsequent volume was ever issued. I have been told that only three volumes were published by this society, viz., '*Giraldus Cambrensis*,' '*Chronicon Monasterii de Bello*,' and the above mentioned. Is this correct?

CHARLES L. BELL.

Chesterton Road, Cambridge.

**JACOB, THE APOSTLE.**—How has it come to pass that both in 1611 and 1881 our New Testament translators and revisers have surnamed the apostle Jacob by the non-Scriptural name of James, whilst the latter have so carefully restored (e.g.) Isaiah and Hosea to their nominal rights and inheritances?

T. P. K.

**THE DUKE OF KENT.**—(1) When did H. R. H. the Duke of Kent have a narrow escape of being taken prisoner by the French? (2) Where did this event occur?—Date of its occurrence?



(4) By whom was he rescued? (5) In what ship did he come to England? (6) Where did he land? (7) The date of H.R.H.'s marriage with the mother of Her Majesty the Queen? MRS. DEANE.

MACHELL MSS.—These are, I believe, in the hands of the representatives of that family, but references are to be found in the Library at Carlisle. Over one thousand deeds had been translated by "G. P., of Barrow-upon-Humber, Lincolnshire," in 1851. Can any correspondent of 'N. & Q.' kindly tell me where this G. P. is now to be found?

A. M. C.

Philadelphia, U.S.

GOLDWYER OR GOLDWIRE FAMILY.—Can any one give me information respecting the family of Goldwyer or Goldwire, of Sommerford Grange, Hants, some of whom are buried in the south chancel aisle of Christchurch, Hants, of which church one was, I believe, prior, and another subsequently vicar?

ARTHUR BAYLEY.

"CIVILIZED OFF THE FACE OF THE EARTH."—Can you or any of your readers inform me where the phrase "Civilized off the face of the earth" occurs? A similar phrase, "Improved off the face of the earth," is in more common use, but I am under the impression that I heard the first expression from the lips of the late Charles Kingsley at Eversley.

WM. EMERSON WALLIS.

TOM PAINE.—His remains were brought from the United States to England by Cobbett in 1809. Where were they interred?

M. A. Oxon.

LENDERS AND BORROWERS.—A correspondent writes to the *Westmorland Gazette* of Feb. 12:—

"Formerly, on Candlemas Day, the following curious custom of lending and borrowing money was in vogue at Orton [Westmoreland]. The writer can remember sheds or pent-houses in front of some dwellings, and under these those who had money to lend made their appearance with cloths round their heads, and borrowers were seen visiting the public-houses, drinking, singing, and making merry. This custom, however, like many others, is amongst the things that were."

Can any of your readers tell me (a) the *rationale*, (b) the extent of this custom? Q. V.

WINCHCOMBE.—At the end of the list of estates belonging to the Church of Evesham in the Domesday survey for Gloucestershire is this entry, "In ferdingo de Wincelcombe habuit S. Maria de Evesham LVI Hidas. T.R.E." A similar entry with regard to the Abbey of Winchcombe running thus, "T.R.E. defendebat se hæc ecclesia in Gloucestreshire pro lx Hidis." The estates of the two churches were all in the north of the shire, at no great distance from Winchcombe. It is questioned whether the word "ferdingo" should have a territorial or a financial signification. In

favour of the latter interpretation is the fact that "Ferdingmannus" is found in the sense of a treasurer, and the entry records the number of hides at which the church was assessed. On the other hand, it is stated by Camden (Gough, i. 263) and William Thomas ('Worcester Cathedral'), on the authority of Heming's 'Chartulary,' p. 280, that the district surrounding Winchcombe was a shire or sheriffdom of itself till it was joined to Gloucestershire by Edric Streon shortly before his death in the reign of Canute; and as ridings are found in Yorkshire and Lincolnshire, it would seem far from unlikely that there should be a "fourthing" of Winchcombe.

Any information either with regard to the signification of the word or with regard to the shire of Winchcombe would be very helpful to me.

C. S. TAYLOR.

Bristol.

HONEYMOON, WHEN FIRST USED.—Can any of your correspondents inform me when this expression first came into vogue? The earliest quotation for its use which I have been able to find is in John Heywood's 'Proverbs,' 1548, ed. by J. Sharman, 1874, p. 28:—

Yea, there was God (quoth he), when all is doone,  
Abyde (quoth I), it was yet but *hony moone*.

F. C. BIRKBECK TERRY.

Cardiff.

AUTHORS OF QUOTATIONS WANTED.—

Sympathy without relief  
Is like to mustard without beef.

(Qy. 'Hudibras'?)

Marriage is the grave of love.

JONATHAN BOUSHIER.

Oh! chide not my heart for its sighing,  
I cannot be always gay;  
There's a blight in the rosebud lying,  
A cloud in the sunniest day.

J. MAXWELL HERON.

### Replies.

ANIMATED HORSEHAIRS.

(7th S. ii. 24, 110, 230, 293.)

Your correspondent at the last reference appears to be one of those excellent persons whose antipathy to superstition makes them too eager to have a fling at anything they deem to be an exhibition of it. In the present instance this generous haste seems to have induced him to rush to the assault without acquainting himself with what it was he undertakes to demolish. Had he taken the trouble to read the correspondence patiently, I think your columns might have been spared his attack, and consequently this reply. 1. He says we do not find many horsehairs in streams. But I had said nothing of *finding* them; I spoke of persons who carefully place and fix them in a stream



for the purpose of experiment. This statement, therefore, was recalled for. 2. About the nature of hair he seems to differ from Prof. Huxley. He may be proved right and Huxley wrong, but in the mean time Huxley is quite good enough for me. 3. He informs us that he believes the "superficial resemblance" between a fine worm or a young eel and a horsehair is "amply sufficient to have led our superstitious forefathers to think it had its origin in a hair becoming by some mysterious process endowed with vitality."

But, on the other hand, I find a good many others do not think it at all sufficient. It is not the case of a town-bred tourist, who knows nothing of the wonders of the stream-banks—he might possibly make such a blunder; but it is the case of intelligent gillies—men who pass their lives beside their own streams and are keen observers of what goes on in their recesses—men whose heads are clear, because not muddled with ill-adapted schooling; and when these men, after watching for days particular horsehairs placed by themselves, and in the end, in certain rare cases, observe such a change in some one of them as to make it seem to them animated, I think all must feel inclined to acknowledge that something must have happened to that horsehair to make it different from the others. One of the persons cited by Mr. HALLIWELL-PHILLIPS (*sup.*, p. 24-5) suggested that it might be that some small insects settled themselves on the hair and swayed it about, and it may be that this is the right solution; but they would be much more liable to detection than a worm secreted inside, and it would have come, therefore, probably to have been discovered before now.

Further, I should recommend your correspondent to use a little of the caution and reserve he very properly recommends in judging of the habits of worms, in respect of the men who have been quoted, before "hazarding the conjecture" that their testimony is not worthy of a moment's thought or discussion, and branding them as "superstitious." I do not myself see that "superstition" (in the ordinary acceptation, at all events) enters into the matter at all.

About the caddis-worm I beg to thank him for his information, as the matter is quite outside my own line of study. I received the (as it appears wrong) instruction along with some specimens which were obtained for me out of a mountain stream near where I was living at one time in Piedmont, where the diversified colouring of the grit and pebbles made them particularly beautiful. The creatures inside them had the appearance of large pale yellow caterpillars (some already having their wings, and some not). How the caterpillar-like creature could construct the cylinder round itself, elastic spring-hinged door and all complete, while yet remaining quite loose and free inside it I confess entirely passes my com-

prehension; but if it is so, the earlier illustration I named (p. 25) supplied a better analogy.

R. H. BUSK.

The belief in the transformation of hair into living creatures is a very ancient superstition, as I find it mentioned in the works of Albertus Magnus, who, in the fourth chapter of his work, "*De Secretis Naturæ*," published in Germany, 1498, quotes the opinion of Avicenna (A.D. 1150) that living organisms may be generated from the mere putrefaction of animal matter, "*et declarat possibilitatem hujus ad sensum, dicens. Capiuntur capilli mollioris menstruum et ponantur sub terra pingui ubi jecit simis tempore hyemali, tunc in vasa aëre ustata volucente calore solis generatur serpens longus et fortis.*" He assumes, further, that even mice may be generated in like manner—"quia tempore suo quidam mus erat factus ex putrefactione." He finishes the paragraph by saying, "*Plures rationes possunt adduci, sed sufficit quod dictum est, quia longum esset omnia incidentia ad illam materiam enarrare.*"

G. L. PRINCE.

In the *Journal of the Royal Historical and Archaeological Association of Ireland*, 1870, at p. 146, in a note to a memoir of Gabriel Beranger, by Sir W. R. Wilde, M.D., V.P. R.I.A., is the following: "I remember catching some small lampreys, when a boy, in the River Suck, at Castlerea, but they were there considered great rarities, and not vivified horsehair, as was generally believed of the common freshwater eel."

A. DAIR.

The following quotation from a letter of Cowper to Hurd, dated "Weston, February 23, 1793," has some bearing on this popular superstition:—

"After a very rainy day, I saw on one of the flower-borders what seemed a long hair, but it had a waving, twining motion. Considering more nearly, I found it alive, and endued with spontaneity, but could not discover at the ends of it either head or tail, or any distinction of parts. I carried it into the house, when the air of a warm room dried and killed it presently."—*Cowper's Letters*, "Golden Treasury Series," p. 291.

I presume Cowper's "find" was a species of *Gordius*.

W. F. PRIDEAUX.

ENGLISH OFFICERS DRAWING LOTS FOR THEIR LIVES (7th S. iii. 82, 118).—At the first reference is a note signed J. S., giving an account of the drawing lots by the officers of the English army during the American War to decide who should be surrendered to General Washington, to suffer death in retaliation for the execution of a rebel captain by a Royalist officer.

The writer gives a list of the British officers who drew lots on that occasion, and among the names is given that of "Sir Charles Morgan." This Sir Charles Morgan was my father. His name, however, at that time was not Morgan, as



he did not assume the name of Morgan till 1792. He was then Capt. Charles Gould, of the Coldstream Guards, and I have often heard him narrate the circumstances of the case, which are just what are here reported, and, having recorded them, I will give a copy of my notes, which I made at the time.

Capt. Charles Gould, afterwards Sir Charles Morgan, second baronet, was gazetted ensign in the Coldstream Guards, November 21, 1777; lieutenant and captain, March 22, 1781; captain and lieutenant-colonel, May 14, 1790; and retired, December 4, 1792, when he assumed the name of Morgan. He left England for America December 31, 1780, and on October 19, 1781, he was, with five thousand of the British army, taken prisoner at York town, and after eight months his family were able to procure an exchange for him, and he returned to England. He mentioned the circumstances of the drawing lots, but, so far as I can recollect, only mentioned the names of the three officers of the Guards, Asgill, Ludlow, and Perin, who drew lots which should be shot by the French Americans. The lot fell on Asgill, and Capt. Gould was, on his return to England, the bearer of the sad intelligence to his mother, Lady Asgill, who was very intimate with his family.

On arriving at the house of Lady Asgill he was shown into a room where Lady Asgill and another lady were seated, and when he made the sad communication both ladies swooned away and fell, as it were, lifeless on the floor. The surprise and horror of the servant, who was immediately summoned by Capt. Gould, may well be imagined when, on entering the apartment, he found the two ladies apparently lifeless on the floor, thinking that Capt. Gould had murdered them. Assistance, however, and restoratives were quickly at hand, but the shock was necessarily very great. It fortunately happened that Lady Asgill had great influence with the Queen of France, who succeeded in preventing the sentence being carried into execution.

Sir Charles Morgan was born in the reign of George II., and died in 1847; there is, therefore, no clear generation between the reign of George II. and myself.

OCTAVIUS MORGAN.

J. S. will probably find further details of this incident if he consults the references given under "Asgill, Sir Charles," in the 'Dict. of Nat. Biog.,' vol. ii. p. 159.

G. F. R. B.

THE PREDECESSORS OF THE KELTS IN BRITAIN (7th S. ii. 445; iii. 111).—A correspondent assumes certain "Keltic borrowings from Greek and Latin"; but where is the evidence that Greek or Latin were formulated as national forms of speech before the so-called borrowings took place? Neither Greek nor Latin is an indigenous tongue originated in or confined to any one peninsula. All research shows that Latin is a polished form of speech, introduced by the colonists of Magna Græcia into Southern

Italy, and thence spreading up the peninsula to the extrusion of Umbrian, Sabine, Etruscan, but incorporating some surviving forms. Pursuing our research, as we return southward we find some early Italic quite indistinguishable from some Hellenic. So of the Hellenes. The Greek alphabet came from the Asiatic continent; and Homeric Greek, which is traditionally the very earliest known to us, originated in Asia Minor. But this is not the whole of the question. Before these two polished forms of speech came into existence both peninsulas had been overrun by Keltic-speaking peoples. We have their place-names everywhere.

Why, then, is the Welsh *dior* to be traced to a Greek *ῥωπ*, when both have their analogues in the Sanskrit *uda*, *udan*, water, and *und*, *unadmi*, to wet? Supposing, further, that we knew no better than to ascribe *dior* to *ῥωπ*, how shall we explain the Lithuanic, the Slavonic, the Zendic, the Scandinavian, and the Teutonic varieties? LYSART.

DATE OF ENGRAVING WANTED (7th S. ii. 447; iii. 15, 114).—MR. HANKEY's request for assistance from the readers of 'N. & Q.' may perhaps meet with success in eliciting the origin of the Rev. Mordecai Andrews if I point out that the two sources in one of which his parentage is most likely to be found, are: (1) either the neighbourhood of Gosport, which was the place of his earliest ministration, having constantly preached there (1741–1746) from the age of twenty-five, and where was the property inherited by his first wife, Sarah Maydman, of Deptford, from her great uncle, Henry Maydman, of Portsmouth, whose portrait and writings were lately successfully inquired about in 'N. & Q.' (7th S. ii. 447; iii. 15); or (2) the neighbourhood of Braintree, where no fewer than six Mordecai Andrewses have existed since his time, apart from his son Mordecai II. (also a minister in the same district), and not of his family.

The Rev. Mordecai Andrews's parentage should then be sought by the discovery of his birth or baptism in the registers of one of those districts in the year 1716. It might be elicited by the record of his marriage with Sarah Maydman in or about 1743; or with his second wife, Sarah Fair, of Coleman Street and Sevenoaks in 1748; or again, if the first volume of the minutes of the King's Head Society could be found, it would no doubt disclose the community from which Mordecai Andrews was admitted as a student of that society, May 14, 1734.

The fact that the five generations of his descendants, by both his wives, have all contained striking specimens of the handsomer Jewish type—notwithstanding their exclusively Christian marriages—makes it extremely probable that Mordecai I.'s ancestry should be sought from the Hebrew race rather than from the Puritan connexion with



which they are since so identified for over one hundred and fifty years. ALFRED T. EVERITT.  
High Street, Portsmouth.

THE LASCARIS (7th S. iii. 88, 151).—Traces of the Lascaris are to be met with at a place somewhat nearer to Nice than Vintimiglia, and it is to this circumstance, in all probability, that the authority quoted by MR. M. H. WHITE refers. The lords of Vintimiglia had a residence in the mountain village or town of Castellar, situated beneath the Berceau mountain to the north of Mentone, and at an elevation of 396 feet above the sea level. Castellar is a favourite expedition, as well as one of the easiest, from Mentone, from which it is about two English miles distant. Its picturesque narrow street contains a mansion which formerly belonged to the Lascaris, but when I visited it, in 1867, differing little, with the exception of one large apartment, from the other squalid dwellings in its vicinity. The author of 'Monaco et ses Environs,' published in 1863, says:—

"Là fut l'antique château des Lascaris, seigneurs de Vintimille. La cuisine voûtée et les salles des divers étages sont ornées de bahuts gothiques, de salences anciennes et de fresques tirées indifféremment de la mythologie et de l'Ancien Testament."

There is no allusion here to armorial bearings, but I think I remember such upon the entrance portico.

FRED. CHAS. CASS, M.A.

Monken Hadley Rectory.

P.S.—Since writing the above, intelligence has reached this country of the devastation which visited the beautiful Riviera on the morning of Ash Wednesday. In the list of suffering towns the name of Castellaro (Castellar) is included, where it is reported that forty persons have been killed or injured.

Some information will, I think, be obtained respecting noble Greek families in Italy from Madame Junot's 'Memoirs.' I have not the work by me, but I know that she goes into the question, for the Bonapartes were partly descended from Greek nobles in Italy.

E. LEATON BLENKINSOPP.

GRACE BEFORE MEAT (7th S. i. 228, 357, 416; ii. 56, 133).—Aunt this subject, I was struck when reading 'Oceana' with the author's surprise when, during his visit to Kawa, he found this custom reverently observed not only at his host's table, but also in the New Zealand farmhouse. So it is refreshing to find that this good old-fashioned habit has extended to that colony at least, and I cannot think it will ever "die out" in the Mother Country.

S. M. P.

THE ABBOT OF HULME (7th S. ii. 400, 437).—Like MR. ATTWOOD, I have been anxious to trace out this reference, and was not much helped by

A. H.'s reply. Quite accidentally I came upon what we want in 7th S. i. 356, under the heading 'Peers.' If your contributors, in selecting the catch-words of their notes, would consider the needs of those who consult your indexes it would save an immense amount of trouble. Can any one say whether the present Bishop of Durham is Earl of Sadberge; or is this title now a matter of history, like the tenure of Conyers of Sockburn? Are there any other bishops who are invested with temporal peerages when they receive "restitution of temporalities"? Q. V.

ROBIN HOOD (7th S. ii. 421; iii. 201, 222).—If COL. PRIDEAUX will refer to the Rev. J. Hunter's researches as published in No. 4 of "Critical and Historical Tracts" he can scarcely fail to arrive at the conclusion that Robin Hood was a real person in the reign of Edward II. An interesting review of Mr. Hunter's paper appeared in *Chambers's Edinburgh Journal*, Aug. 28, 1852, entitled 'A Search for Robin Hood.' See also *Household Words* of 1872, vol. vii. p. 88.

WILLIAM J. BAYLY.

*Place the year round.*

"BIBLIOTHECA NICOTIANA" (7th S. iii. 89, 155).—The collection of books about tobacco and of objects relating to the use of tobacco in all its forms made by my brother, the late William Bragge, F.S.A., was dispersed through Mr. Wareham, of Castle Street, Leicester Square, in January, 1882. Mr. Wareham could probably tell J. J. S. where Bain's 'Tobacco' (17 vols., 1836) may now be seen. The most interesting of the objects, viz., the pre-historic pipes from the mounds of North America, the ancient Mexican pipes, the pipes of the North American Indians made before their art was influenced by European civilization, and all others from uncivilized countries were purchased by the British Museum. JOSEPH BRAGGE.  
Birmingham.

"A BANBURY SAINT" (7th S. iii. 128, 158).—Your correspondent may consult also Chambers's 'Book of Days,' vol. ii. pp. 316-7, and 'Barnabas Itinerarium,' revised edition by W. Carew Hazlitt, 1876, sub "Banbury."

F. C. BIRKBECK TERRY.

STANLEY: SAVAGE (7th S. ii. 508; iii. 57).—In the Visitation of Wilts, 1623, under Hitchcock of Preshute, is a pedigree of Savage, which states that Sir John Savage married Katharine, daughter of Lord Stanley.

J. H. PARRY.

Queenborough, Leicester.

MURDRIERES: LOUVERS (7th S. iii. 126, 215).—I think MR. MOULE will find that the interpretation of *murdrieres* which he offers is quite as incorrect as that given by me in the first edition of my 'Dictionary'; so we may shake hands over that. The right interpretation is neither of these, but is that given in the *second edition* of my 'Dic-



tionary,' published in 1884, as well as in the half-crown supplement to my first edition, published in the same year, p. 841, col. 2.

It is the technical term which Cotgrave thus explains: "*Meurtrières*, holes (in that part of a rampier that hangs over the gate) whereat the assailed let fall stones on the heads of their too neer approaching adversaries." It was also used to denote various openings in a wall to shoot out of. The full term, *murdrières a louvert*, as used in my quotation (s.v. "Louver") meant those pierced loopholes which may sometimes be seen in old gateways, presenting the appearance of narrow cruciform elits. There is a long article upon them (I am told) in Viollet-le-Duc's '*Dictionnaire Raisonné de l'Architecture*.' The word had, in fact, three senses: (1) murdering, adj. fem.; (2) big gun; (3) loop-hole. The sense meant here is the third. See "*Meurtrières*" in Littré.

WALTER W. SKEAT.

One of the towers at Berwick was called the "Murderer," as appears from the survey taken in the time of Henry VIII., recently printed in *Archeologia Eliana*, i. 87. J. H. WYLIE.  
Rochdale.

MR. JULIAN MARSHALL'S explanation of the former word is most probably correct. Cotgrave has: "*Meurtrières*, Holes (in that part of a rampier that hangs over the gate) whereat the assailed let fall stones on the heads of their too neere approaching adversaries." He has also: "*Visiere meurtriére*, A Port-hole for a murdering Piece in the forecastle of a ship." For allusions to a "murdering piece" vide Nares's '*Dictionary*.'

F. C. BIRKBECK TERRY.

DAUGHTER AND DAFTAR (7th S. iii. 189).—My little work on the Dartmoor parish of Widecombe contains the following piece of evidence on this subject, in a copy of the inscription on a mural tablet in the church to the memory of Mary, the young wife of John Elford, who died in 1642. The memorial rhymes state that

—she twyns brought forth  
And like A fruitfull tree with bearing dy'd.  
Yet Phoenix like for one there two suruiv'd  
Which shortly posted their deare mother after  
Least sin's contagion their poore soules might slaughter.  
This rhyming of "slaughter" with "after" is, of course, only indirect evidence of the similar pronunciation of the word *daughter*; but seeing how very commonly this word was spelt *dafter* by those whose orthography followed no rule or guide but sound, there would seem to be little room for question that both *daughter* and "slaughter" were formerly pronounced as we still pronounce the similar word "laughter." R. DYMOND, F.S.A.  
Exeter.

MR. COWPER asks whether *daughter* was ever pronounced so as to rhyme with "laughter." This

question was discussed in '*N. & Q.*' 1st S. viii. 292, 504. One correspondent, J. R. P., says: "This pronunciation is universal in North Cornwall and North-West Devonshire." In '*Pilgrim's Progress*' Mr. Great-heart says:—

Dispondency, good man, is coming after,  
And so also is Much-afraid, his Daughter.

J. DIXON.

[Other communications to the same effect are acknowledged with thanks.]

THE ROLL OF BATTLE ABBEY (7th S. iii. 189).—At the dissolution of the monastery of Battle the lands belonging to it were granted to an ancestor of the Montagues, which family sold the property, and in all probability took the famous roll to Cowdray House (their residence), near Midhurst. This mansion was destroyed by fire in 1793, and the document is generally believed to have perished in the flames.

Several copies of this most important and historic of lists have at different times been made. For further particulars I beg to refer your correspondent to '*An Essay on English Surnames*,' by Mark Antony Lower, who has devoted a very interesting chapter to the subject.

The so-called copy by John Foxe was made in Normandy, and may be considered as altogether derived from independent sources, and not a mere repetition of the original roll.

Sir William Dugdale throws a doubt upon the authenticity of even the first document, and does not hesitate to say that the monks who compiled it inserted names of persons that took no part in the Conquest, and did this knowingly to flatter their descendants.

J. BAGNALL.

Water Orton.

See J. B. Burke, '*The Roll of Battle Abbey Annotated*,' 12mo., Lond., 1848; Rev. J. Hunter, F.S.A., "*On the (so-called) Roll of Battle Abbey*," in '*Sussex Archaeological Collections*,' vol. vi. p. 1, 1853.

ED. MARSHALL.

The Rev. Mackenzie E. C. Walcott, in his '*History of Battle Abbey*,' states that of this famous roll ten anonymous lists are extant, differing materially in names and numbers, but yet bearing a common resemblance. But these do not constitute the bed-roll of the Abbey, nor even an authentic record of the knights and men who formed King William's army. Their authority depends on the concurrence between the entire work of their various writers and the genuine tradition preserved in Domesday and by the chroniclers. Holinshed (who copied from Grafton, who borrowed from Mr. Cook, Clarendieux), in 1577, was the first author who claimed for such a list the proud title of the Roll of Battle Abbey, and published 629 names. Stowe, a few years after, enumerated 407, and claims, like his pre-



decessor, the authority of a list which had belonged to Battle Abbey. Duchesne reprinted Stowe and John Brompton; Leland makes no mention of any list or table; Fuller reproduced Brompton, Holinshed, and Stowe; five MS. lists also exist.

EVERARD HOME COLEMAN.

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[COL. HAROLD MALET refers to copies, differing from each other, supplied by Ho/inshed, Dugdale, and Leland, and says the last saw the roll, and professes to give a literal transcript. MR. PEACOCK refers to Lower's 'English Surnames,' and MR. E. H. MARSHALL to Horsfield's 'History of Sussex' and other works previously mentioned. The REV. EDMUND TEW, M.A., says Fuller's 'Church History of Britain,' book ii. doct. vii., supplies a long account of the roll, with catalogues of the knights who engaged under the Conqueror, &c. Other contributors repeat the information supplied above.]

DESAGULIERS FAMILY (7th S. ii. 428, 473; iii. 113).—The following account of this family is taken from Mr. Smiles's 'Huguenots in England and Ireland' (new edition, Murray, London, 1876), pp. 245-6:—

"Dr. Desaguliers was another refugee who achieved considerable distinction in England as a teacher of mechanical philosophy. His father, Jean des Aguliers, was pastor of a Protestant congregation at Aitré, near Rochelle, from which he fled about the period of the Revocation. His child, the future professor, is said to have been carried on board the ship by which he escaped concealed in a barrel.\* The pastor first took refuge in Guernsey, from whence he proceeded to England, took orders in the Established Church, and became minister of the French chapel in Swallow Street, London. This charge he subsequently resigned, and established a school at Islington, at which his son received his first education. From thence the young man proceeded to Oxford, matriculating at Christ Church, where he obtained the degree of B.A., and took deacon's orders. Being drawn to the study of natural philosophy, he shortly after delivered lectures at Oxford on hydrostatics and optics, to which he afterwards added mechanics.

"His fame as a lecturer having reached London, Desaguliers was pressing invited thither; and he accordingly removed to the metropolis in 1713. His lectures were much admired, and he had so happy a knack of illustrating them by experiments, that he was invited by the Royal Society to be their demonstrator. He was afterwards appointed curator of the Society; and in the course of his connexion with it, he communicated a vast number of curious and valuable papers, which were printed in the *Transactions*. The Duke of Chandos gave Desaguliers the church living of Edgeware; and the King (before whom he gave lectures at Hampton Court) presented him with a benefice in Essex, besides appointing him chaplain to the Prince of Wales.

"In 1734 Desaguliers published his 'Course of Experimental Philosophy' in two quarto volumes,—the best

\* In a foot-note Mr. Smiles says: "This statement is made in the 'House and Farm Accounts of the Shuttleworths of Gawthorpe Hall' ('Chetham Society Papers,' 1856-8). The Shuttleworths were related by marriage to the Desaguliers family; Robert Shuttleworth, one of the successors to Gawthorpe, having married Anne, the second daughter of General Desaguliers (son of the above Dr. Desaguliers), who was one of the equerries of George III."

book of the kind that had appeared in England. It would appear from this work that the Doctor also designed and superintended the erection of steam-engines. Referring to an improvement which he had made on Savary's engine, he says: 'According to this improvement, I have caused seven of these fire-engines to be erected since the year 1717 or 1718. The first was for the late Czar Peter the Great, for his garden at Petersburg, where it was set up.' Dr. Desaguliers died in 1749, leaving behind him three sons, one of whom, the eldest, published a translation of the 'Mathematical Elements of Natural Philosophy,' by Gravesande, who had been a pupil of his father's; the second was a beneficed clergyman in Norfolk; and the third was a colonel of artillery and lieutenant-general in the army, as well as equerry to George III."

ROBERT F. GARDINER.

Cawthorn's last two lines must not be read as literally true. Chalmers, who quotes them, says ('Biog. Dict.,' xi. 492) that Dr. Desaguliers "died Feb. 29, 1744, at the Bedford Coffee-house, Covent Garden, where he had lodgings, and was buried March 6th, in the Savoy." R. F. S.

'DE LAUDIBUS HORTORUM' (7th S. iii. 149, 213).—A book with this title is attributed to Gilbert Cousin by Joachim Camerarius II. in his 'Opuscula de Re Rustica' (Norimbergæ, 1596), which contains a list of authors of treatises "De Re Rustica," among which is "Gilberti Cognati Nozereni de Hortorum Laudibus, Basileæ, apud Oporinum 1546." Being interested in Cousin and his works, I formerly wasted much time in an unsuccessful search for this book, which is included neither in Nicéron nor in the much fuller list of Cousin's works contained in 'La France Protestante.' I have, however, come to the conclusion that no such book exists, but that a poem of Gilbert Cousin's, entitled 'Ecloga de Laudibus Horti,' first printed in his 'Poematorum libri iv.' (Basle, Oporin, 1546), and afterwards reprinted in the first volume of 'Gilberti Cognati Nozereni Opera' (Basle, 1562), p. 412, is intended. I think I formerly consulted a copy of the 'Opera' in the Library of the British Museum; but if one is not to be found there, I shall be happy to show my own (the Sunderland copy) to MR. FORBES SIEVEKING. If any of your readers should see quoted a 'De Laudibus Hortorum' by G. Cagnati, of Nocera, in Naples, whose life is given in the 'Biographie Universelle' and 'Biographie Générale,' he may like to be informed that Cagnati and his biography are alike imaginary, the inventions of M. L. M. A. Dupetit-Thouars. See *Quarterly Review*, January, 1884, p. 216.

I fear there is no bibliography of the literature of gardens which would be of much use to MR. SIEVEKING. He is probably acquainted with the well-known work of Charles Estienne, 'De Re Hortensi Libellus,' copies of several editions of which will be found in the British Museum, and Benoit Court's 'Hortorum libri xxx.' (Lyons, 1560). Though each of these is little more than a list, with explanations, of the names of plants and



trees, yet the first few pages of Charles Estienne's book contain an interesting account of the gardens of the ancients, with references to several passages in Latin authors where they are referred to.

R. C. CHRISTIE.

Glenwood, Virginia Water.

WAS ANY ONE EVER BURNT ALIVE? (7th S. iii. 208.)—As to the case of Savonarola, Miss BUSK, so far as I am acquainted with it, may be right or wrong. To doubt, however, that "anybody ever was" burnt alive is, to my mind, of all "historical doubts" the most extraordinary one that I ever heard or read of. The whole current of history is against it. To go no further back than the times of Nero, does not Tacitus say of him that he caused multitudes of Christians to be burnt alive? These are his words ('Ann.,' lib. xv. c. 44): "Ut ferarum tergis coniecti.....flammandi, atque ubi defecisset dies, in usum nocturni luminis urerentur." Did not the Druids\* much the same by prisoners of war, whom they offered in sacrifice to their gods? And, not to mention others nearer to our own times, are we to take the cases of Cranmer, Bradford, Ridley, and Latimer as nothing more than "ghastly myths," supported as they are by evidence as strong as evidence can be? What does Lingard—surely no friendly witness—say of Cranmer's burning? This: "When the fire was kindled, to the surprise of the spectators, he thrust his hand into the flame, exclaiming, 'This hath offended.' His sufferings were short, the flames rapidly ascended over his head, and he expired in a few moments." As well, indeed, question the beheading of Anne Boleyn, Sir Thomas More, or Bishop Fisher, as that any one was ever burnt alive. The fact may be "ghastly," but is certainly no "myth."

EDMUND TEW, M.A.

[This subject approaches so nearly polemics, further replies are not invited.]

THE O'CONOR DON (7th S. iii. 128).—I think J. J. S.'s surmise in regard to the meaning of *Don* or *Dun* added to surnames, is the right one—at least I have always held a similar opinion. Personal appearance speedily earned a name for itself in these early days, so it may have happened that this particular O'Conor, being darker skinned than his namesakes, won for himself the name of The O'Conor Don *par excellence*, i. e., the Dark O'Conor. Our forefathers do not seem to have

objected to be the bearers even of nicknames. In his privately printed work on 'Surnames' (Boston, 1855), Mr. B. H. Dixon says: "In Ireland, the head of the O'Conors is called 'The O'Conor Don.'"

ROBERT F. GARDINER.

TAVERN SIGN, "PLOUGH AND SAIL" (7th S. ii. 388, 475).—In support of this as the original, and not a corrupt form of tavern sign, I find in my collection an Ipswich halfpenny token, payable at Robert Manning's, no date, which has on the reverse the legend, "God preserve the Plough and Sail," surrounding a full-rigged ship and plough with team. The expression is intelligible enough as equivalent to agriculture and commerce.

WM. W. MARSHALL.

Guernsey.

A CLAIMANT TO THE AUTHORSHIP OF 'VOX STELLARUM' (7th S. iii. 164).—An old volume of almanacs for 1790 contains 'Vox Stellarum,' by Francis Moore, Physician, which, in the introduction, says:—

"The rapid Sale of this Annual Performance, while it bespeaks its public Utility, lays the Editor at the same Time under the highest Obligation of every Exertion in his Power, both to please and inform his kind Readers. Certain it is that both the original Plan, and the manner of conducting it, first brought it to the Fame it has long since acquired. And it appears evident to the present Author that, in order to continue its Reputation, the same Plan, and the same Manner must be strictly adhered to. He gives his Opinion in Mundane affairs according to the Rules laid down by the Ancients, and followed by the first ingenious Projector of this Ephemeris, and in his Footsteps he wishes as closely to tread, that he hopes it may be said of that learned Man now at Rest, *Etiā Mortuus loquitur*."

The measurement of rain is taken at Royston. The second part of the almanack gives "an account of the Eclipses of the Sun and Moon, &c., in the year 1790. By Henry Andrews, Astronomer." It contains a "hieroglyphick," prognostications, &c.

Bound up with 'Vox Stellarum' are 'Merlinus Liberatus,' by John Partridge; 'Old Poor Robin' (7th S. ii. 57); 'Speculum Anni; or, Season on the Seasons,' "by Henry Season, Licensed Physician and student in the Celestial Sciences near Devizes"; 'Ολίμπια Δώματα,' by Tycho Wing, Philomath "calculated according to Art, and referred to the Horizon of the ancient and renowned Borough Town of Stamford, formerly a famous University"; 'Ατλας Ουράνιος, The Celestial Atlas; or, a new Ephemeris for the year 1790,' by Robert White, Teacher of the Mathematicks; and the 'Gentleman's Diary' and 'Ladies' Diary' for the same year. These almanacs were all "printed for the Company of Stationers, and sold by Robert Horsfield at their Hall in Ludgate Street." Each one has the Government stamp on the title-page. According to Haydu's 'Dictionary of Dates' this company "claimed the exclusive right of publishing almanacs until 1790, in virtue of letters patent

\* The Druids, too, according to Pomponius Mela, like the Sutees in India, were accustomed to immolate themselves on the funeral pyre of their dead: "Erantque qui se in rogas suorum, velut unā victuri libenter immitterent" (lib. iii. c. 2). It cannot be doubted that such persons were burnt alive. That the Sutees were, I dare say might be attested by living witnesses. One of the Druidical maxims was that "prisoners taken in war are to be slain upon altars, or burnt alive in wicker, in honour of the gods."



from James I. granting the privilege to them and to the two universities." A. A.

WOMAN: LADY (7th S. ii. 461; iii. 10, 135, 170).—Among the definitions of *lady* given by Johnson is, "a word of complaisance used of women." Now if the butcher, the baker, or candlestick-maker likes to speak of any one of his or any other man's womenkind as a lady, pray let him. It pleases him. Better still, it pleases the woman, and it amuses "superior" people. Notwithstanding Rochefoucault's dictum to the contrary, speech was given us to express our ideas; and though the butcher's notions of what constitutes a lady may be erroneous, yet that is no reason why others should be offended; nay, rather they should have a better opinion of the man, for he has acquired something of that higher breeding which teaches courtesy. And if every shop-girl likes to be called a "young lady" what does it matter? Why destroy a fiction that is pleasing to many? "C'est l'imagination," said Napoleon, "qui domine le monde." "The snobbish tendency to call every person in petticoats a lady" is nothing to taking offence where none is intended, or to standing on dignity, ignoring and wounding the sensibilities of those who, with an ideal before them "of all that is perfect in" woman, are trying, according to their light, to rise from their dull commonplace surroundings to higher things. H. G. GRIFFINHOOF.

In this district among the common folk *lady* is the term used when speaking slightly of one of the fair sex, as "A nice m' lady she is!" Well-dressed women are *ladies*. "She looks the lady", "She speaks like a lady." The woman who is poverty-stricken, tattered, and torn is *woman*. The professional beggar-woman, or the gipsy women who sell clothes-pegs, or others who get their living by roving as petty traders and finding things that are not lost, have a peculiar and interesting mode of addressing ladies of whom they beg or whom they persuade to buy. "Do buy this, lady"; "Gi' me han'el this morn, lady"; "You'll want it sure-ly, lady"; "Thank you kindly, lady"; "Lord bless you, lady." Once, after I had given one of these a trifle, "God bless you, gentleman! May gress alwis grow graen for you!" This I thought a pretty sentiment. THOS. RATCLIFFE.

Workshop.

In my previous note I endeavoured to show that *woman* was probably an entirely respectful form of address in the judgment of the translators of our Authorized Version, and I hoped that some one would have sent you a note on the use of *yúvai* in Greek. No one has done so, perhaps because every one is assumed to know it. It is, however, safer to put on record the fact that St. John represented Christ's address to His mother by a word almost always employed in Greek with respect

and affection. By consulting the 'Indices in Tragicis Græcos,' I find that *yúvai* and *ó yúvai* (without epithet) are used seventy-two times in Euripides, six times in Sophocles, and four times in Æschylus ('Agamemnon' only). Out of these eighty-two uses I think none can be said to imply disrespect or want of affection, though one or two (in the 'Agamemnon,' and addressed to Clytemnestra) may have a slightly reproachful tone. The comparative frequency of the address in Euripides appears to me to be a proof that it was common in actual conversation. I cannot doubt, therefore, that St. John by using *yúvai* implies that Christ addressed his mother in the tenderest and most affectionate terms. M. H. P.

DR. TERROT (7th S. ii. 507; iii. 55).—Your correspondent will find some information as to the late Bishop Terrot, with a portrait, in Crombie's 'Modern Athenians' (Edinburgh, A. & C. Black, 1882). W. S. D.

Charles Hughes Terrot, D.D., Bishop of Edinburgh, was born at Cuddalore, in India, 1790; he died in 1872. He was the only child of Capt. Elias Terrot, H.M. 83rd Regiment, killed at the siege of Bangalore. His mother was of Huguenot extraction; her maiden name was Fonteneau. Capt. Elias Terrot was the second son of Capt. Charles Terrot, commandant of the garrison at Berwick-upon-Tweed and of the Royal Invalids, and "Fire Master of His Majesty's trains of Artillery in Ireland." His mother was Elizabeth Pratt, who owned large fisheries at Berwick-upon-Tweed, now totally destroyed by the building of a bridge across the river. The Terrot family are descended from Jean Charles de Terrot, seigneur, and Anne Gerard de Puycherim, who left France during the persecution of the Huguenots in 1685. Being of the "petite noblesse" of France, he was allowed at once to enter King William's army in the Regiment Holstein, from which he passed into the Regiment Camboin till 1689, in which year it was broken up. Not wishing to be recognized as a Frenchman in the English army, he dropped the title of "de," which has not since been resumed. The Terrot family was connected with those of Rochefoucault de Ponthieu, de Sailly, de Surgères, de Granger, &c. Capt. Elias Terrot's eldest brother was General Charles Terrot, of the Royal Artillery. He served his country sixty years.

The Bishop of Edinburgh had a son, Charles Terrot, colonel in H.M. 29th N.I. Regiment. He died in 1876, having served from 1836 and gone through the Indian Mutiny. He was attached to different regiments as interpreter. A. M. T.

[From a lady, wife of a cousin of Dr. Terrot; sent by the REV. E. MILNER BAREY, Scothorne Rectory, Lincoln.]

CHARLES ERSKINE, LORD JUSTICE CLERK (7th S. iii. 169).—As to query 1 of the series pro-



pounded by G. F. R. B., Lord Hailes's 'Senators of the College of Justice' (Edinb., 1849), p. 513, has a biographical notice of Lord Tinwald, from which G. F. R. B. will find that he was, at the early age of twenty, elected a Regent of the University of Edinburgh, Nov. 26, 1700. The list of epitaphs in Greyfriars Churchyard would probably be worth searching for a record of his burial, since he died in Edinburgh. No portrait of Lord Tinwald is given in Lord Hailes's book, nor do I find mention of any in the short account of the Alva family in Anderson's 'Scottish Nation.' G. F. R. B. might perhaps ascertain from the Earl of Rosslyn whether any portrait of the Lord Justice Clerk is known to exist.

C. H. E. CARMICHAEL.

New University Club, S.W.

ORIGIN OF SAYING (7th S. i. 70, 117, 176, 216; ii. 515).—The saying referred to is much older than the date of the quotation given at the last reference. It occurs in Thomas Middleton's 'Michaelmas Term,' Act III. sc. iv. :—

*"Easy. Since the worst comes to the worst, I have those friends o' th' city, I hope, that will not suffer me to lie for seven hundred pound."*

The date of the play is 1607.

F. C. BIRKBECK TERRY.

HUGUENOT FAMILIES (7th S. iii. 89, 176).—We shall never get anything like a complete list of the families of refugees until very much more time and labour have been bestowed upon the registers of the cities and towns in which they took up their abode. The registers of St. Dunstan's yield a larger number of names than I expected to find, considering that the parish is without the walls of Canterbury, but the registers of the parishes within the walls are far richer in foreign names. Although the "strangers" generally (I suppose) baptized their children in their own church, it was not uncommon to enter the baptism in the parish register, as in the following extract from St. Peter's books: "1588, June 30, was baptized in the French Congregation John, s. of John Laynell." Two other entries from these registers may be given here, both of which belong to the year 1590: "June 14, June, 3<sup>e</sup> sonne of [sic] Charles Demitroy, a stranger."—"June 21, Josias, s. of Nicholas Pote, a stranger." I will finish with a query. The name Vanhessenhoj, Van Hessenhoj, Hessenhoj, frequently occurs, but sometimes it terminates in g—Vanhessenhog. I know the difficulty there is at times in distinguishing y from g. Which termination is correct?

J. M. COWPER.

Canterbury.

'PICKWICK,' FIRST EDITION (7th S. ii. 508; iii. 75, 175).—In reply to MR. BLANDFORD, I am inclined, on further consideration and additional information, to think it impossible to decide as to a first edition from the frontispiece and title. The only safe

guide is the presence of the two Buss plates, which, I believe, were issued only in the earliest copies. I have two with the Buss plates and one with the Phiz. I know one of mine was taken in from the commencement, and has the green covers. I therefore spoke with confidence; but the title and frontispiece having been issued with the last number, there is no means of proving from them which is really the first.

J. B. MORRIS.

Eastbourne.

Let me thank my various informants. Perhaps the following remarks may interest them and other lovers of 'Pickwick.' Messrs. Chapman & Hall have kindly told me that they believe that "all the first issue of the parts and the first issue of the volume" show two donkeys in the pound with Mr. Pickwick. My "Phiz *facit*" volume has the two donkeys, and as the age of the binding and the general appearance of the book point strongly to its not being a "made up" copy, I incline to agree with those who hold it to be one of the earlier issue. I should add that the plate at p. 434 (Mr. Pickwick sits for his portrait) is clearly taken from a copy in the parts, it having glue-marks along the outer edge of the back. A peculiarity in the volume is the fact that on p. 541 the *erratum* "George Yard, Lombard Street," has been introduced into the text, though this is not the case with the other five *errata*.

F. W. D.

BINDING OF MAGAZINES (7th S. iii. 86, 155).—I think ALPHA's suggestion is a good one, and might even be carried a step further. Besides a separate pagination for advertisements, it would be a good idea to carry on the numbering throughout the entire volume, so that the advertisements could be bound, say at the end—as in books—and the paging would thus run on consecutively. This would prevent the advertisements interfering with the main body of the volume, and would allow of their being bound up where it was thought advisable. Of course, in the case of small advertisement sheets which are issued with some periodicals, such as *Good Words*, the *Quiver*, &c., I think they would be best left out, as they would make a space between the pages when bound, and so let in the dust.

ROBERT F. GARDINER.

CASTLE CARY (7th S. iii. 129).—This name is derived from the river Caer, or Carey, which rises close to where the said castle once stood, and formed the moat. This river Carey runs and gives names, from Carey, to Bab-Carey, Carey-Fitz-Paine, Lights-Carey, to Somerton, where the bridge crossing it is called Careys Bridge. It continues on to near Borough Bridge, where it joins other rivers, and goes to Bridgwater. Like many other rivers, it gives names to places—the Brue for Bruton, North and South Brewham, &c. The town of Castle Cary takes its name from the castle; the



latter was the property and residence of the noble family of Carey, or Cary, Earls of Monmouth and lords of the manor on which the town now stands. It is difficult to discover the precise period at which it was relinquished by its noble occupants, but thus much is certain, that it was a place of no small importance in the "Wars of the Roses," during the troubled reign of Charles I. The last holder of the castle and manor of Carey was Lord Willoughby de Brook. His mother was Alice du Chesney, of Guernsey, heiress of the Fief le Compte, so named after the Percival-Lovels, Earls or Counts of Chester, who held it from Robert, the Conqueror's father.

ANTIQUARY.

A great deal of correspondence concerning the Carey family and the origin of Castle Cary has been going on for the last two or three months in the "Local Notes and Queries" of the *Western Chronicle* (Yeovil).  
P. F. ROWSELL.  
Exeter.

Lewis, in his 'Topographical Dictionary of England,' states:—

"This place probably derived its name from an ancient castle originally belonging to a lord of the name of Carey, which was defended against King Stephen by its owner, Lord Lovell, one of whose descendants, having embraced the cause of the deposed monarch Richard II., was dispossessed of it by Henry VII.: the site is still called the Camp."

EVERARD HOME COLEMAN,

71, Brecknock Road.

The place-name of Castle Cary exists also as Kary, so the double form is no doubt a duplication of Keir=Caer, for castle, from some old earthworks. The small stream on which it is situated is called the Cary, and has named Bab-Cary, Lytes-Carey, Cary-Fitz-Paine, all, it may be assumed, subdivisions of the ancient manor. There is a Castle Cary in Stirlingshire, with a Roman fort. We also find Carey=Carew, with remains of a large castle, in Pembrokeshire.

A. H.

"OMNIUM GATHERUM" (6th S. x. 449; 7th S. iii. 98, 192).—I have just met with a variant of this expression which is much older than either of the passages above quoted. It occurs in 'The Petty Navy Royal,' by Dr. John Dee, 1577:—

"And who knoweth not, what danger it is, in time of great need, either to use all fresh water soldiers; or to be a fortnight in providing a little company of *omni-gatherums*, taken up on the sudden to serve at sea?"—Arber's 'English Garner,' vol. ii. pp. 62, 63.

F. C. BIRKBECK TERRY.

WEARING HATS IN CHURCH (7th S. i. 189, 251, 373, 458; ii. 272, 355; iii. 31, 134).—I am surprised that no one has come forward to deny MR. TEW's sweeping assertion "that wearing hats in places of worship has never been practised generally by any denomination of Christians, saving t of the Quakers." So many pictures and en-

gravings exist to prove the contrary, that I need only refer to one in my possession. It is contained in Richard Burton's 'Wars in England,' &c., printed in 1684 (fifth edition), facing p. 18, and is a small woodcut representing the scene in the church of St. Giles, Edinburgh, on July 23, 1637, when Jenny Geddes threw her stool at the Dean. All the men, except the Dean in the pulpit, wear large broad-brimmed hats.

The custom of removing the hat in churches is, I maintain, comparatively modern; and to judge by the instructions given in 'The Rules of Civility,' 1675, it was the rule to wear the hat at dinner, even in the houses of "persons of Quality," and on many occasions where we now uncover. In the House of Commons the old custom survives, and members wear their hats as a matter of privilege, and only remove them *formally* on certain stated occasions.

WALTER HAMILTON.

57, Gauden Road, Clapham.

MR. TEW says, with reference to the use of the mitre by the Bishop of Lincoln, "Nor is there any authority for it in the canons or other formularies of the Anglican Church." May I point out that the authority is to be found in the famous "Ornaments Rubric"?  
J. T. F.

Bp. Hatfield's Hall, Durham.

A SALT EEL (7th S. ii. 188, 217, 271).—This nautical expression is used in Ruggie's play 'Ignoramus,' 1630:—

*Ths.* Centum sit ad portum nautas hoc idem testaturos.  
*Pyr.* Video ex compacto agi.

*Cup.* Hang him, Swabber; doth he grumble? If you love me, let me give him a salt eel, while I am in heart.  
—Actus IV. scena v.

F. C. BIRKBECK TERRY.

KARL BODMER (7th S. iii. 228).—A Swiss. There is a large picture by him at Washington.

D.

'DELITTI E PENE' (7th S. iii. 188).—The book about which M. VAN EYS inquires is the well-known treatise by Cesare Beccaria 'Dei Delitti e delle Pene' ('On Crimes and their Punishments'). Beccaria was born in Milan in 1738, and died in 1794. The work was first published in 1764 in Genoa. In fifteen years it went through ten editions, and is as well known in Italy as Blackstone's 'Commentaries' are in our country. My copy is in small 12mo., published by Cazin in Paris in 1786, minute but clear type. The subject is not so much on criminal law actually existing as on what it ought to be; and the views of the author are enlightened beyond those of his age. That being the case, no surprise need be felt at the fact that its publication was prohibited in the republic of Venice. The language is clear, concise, and elegant, and, although criminal law is much improved since Beccaria's time, and many reforms advocated by him have since been adopted, the



work may still be perused with much pleasure and profit. I do not know whether it has been translated into English, but from its celebrity I should suppose it may have been. M. H. R.

This celebrated work by the Marquis Cesare Beccaria was first published in 1764, probably at Milan, in 12mo. Within eighteen months six editions were bought up, and it was computed in 1812 that it had gone through fifty editions and translations. It was translated into French and into English in 1766, this latter containing a commentary attributed to Voltaire. Brunet, 'Manuel,' i. 728, records several editions, the earliest of which was printed by Didot in 1780, and the latest at Milan in 1824. The last French translation which he gives is by Collin de Plancy, Paris, 1823. There are probably more recent Italian editions than the above.

W. E. BUCKLEY.

This is the title of a well-known work by the eminent jurist Beccaria. There are several editions in Italian, French, and English. One of the early French editions had some comments by Voltaire. This essay on 'Crimes and Punishments' was one of the earliest arguments against the severity of the criminal codes a hundred years ago. ESTE.

The author of 'Delitti e Pene' was the Marquis Cesare Bonesana Beccaria, who was born at Milan in 1738 (according to Maunders, 'Treasury of Biography,' in 1735) and died in 1793. That author says the 'Dei Delitti e delle Pene' was published in 1764, but who was the publisher he does not say. I have two editions, one by Molini, Paris, 1766 (the sixth); the other by Angelo Bonfanti, Milan, 1823. B. R.

AUTHORS OF QUOTATIONS WANTED (7th S. III. 189).—

Ex quovis ligno non fit Mercurius.

"Ne e quovis ligno Mercurius fiat" is one of the proverbs in the 'Adagia' of Erasmus. But its history, as originally from the Greek, is thus given in a note of Andr. Schottus, quoted by Gaisford in his 'Paræmiographi Græci,' p. 39, Ox., 1836:—"Illud adagium *δυσκ' ἐκ παντός ξύλου Ἐρμῆς ἀν γίνονται*, quod a Pythagora primum profectum auctor est Apuleius 'Apol.' [t. ii. p. 499] The form "non ex," &c., occurs in Apuleius. ED. MARSHALL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Historic Towns.—Exeter.* By Edward A. Freeman, D.C.L. LL.D.—*Bristol.* By the Rev. William Hunt, (Longmans & Co.)

A tribute of acknowledgment to the position attained by London having been paid by the appearance of Mr. Loftie's 'London' as the first of the series of historic towns, the editors now give to the world the volumes for which they are severally responsible. That Dr. Freeman should choose Exeter is comprehensible enough to those who know how frequent mention this city finds in his works, and how often he employs for purpose of illustra-

tion its character and history. His fondness for comparisons between our cities and those of continental countries, and it may be added his insight into the individualizing and differentiating qualities of the various places, are well shown in the passage in which he ranks Exeter as head of its own shire, but never head of England or of Wessex, "with Le Mans, Chartres, the Arvernian Clermont," and continues, "as it does not rank at home with Canterbury and York, with Winchester and London, so it does not rank with primatial Lyons and Rheims, with kingly Arles and Bourges, or with Rouen and Poitiers, heads of duchies that were kingdoms all but in name." The complement of these admirably defined distinctions must be sought in Dr. Freeman's other works. Dr. Freeman's treatment is interesting, as it shows the method in which it may fairly be assumed the series is to be conducted. The opening chapter is in part introductory to the series. It may at least be assumed that the interesting estimate of the relation or special characteristics of various English towns will not be repeated. Of the early history of Exeter little is to be said. Not until the Danish occupation of 878 is Exeter heard of in history. An interesting account is furnished of the fortunes of the city under Danish and Norman wars, the foundation of the monastery by Æthelstan, and that of the bishopric. From 1069 to 1225 the church, city, and castle are jointly considered. Its connexion with the kingdom of England from 1231 to the arrival of William of Orange is treated of in three chapters, and separate chapters are then assigned municipal Exeter and ecclesiastical for about the same period, a final chapter dealing with modern Exeter. The whole is admirably executed. In municipal Exeter Dr. Freeman's method of treatment and his fine sense of proportion are perhaps shown to highest advantage. One or two points in this, as in other portions of his work, are likely to arouse opposition, but as a whole this portion is luminous, accurate, and convincing.

In Bristol the Rev. Mr. Hunt has to deal with a town the chief importance of which is commercial, and which owes its greatness, before almost all other causes, to its situation. He opens, accordingly, with a long list of things which it is not. A trading town, however, may well illustrate the history of a trading country, and the civic character of Bristol has more, probably, than recalls the best days of Venice or Genoa than has that of any other English town. Mr. Hunt is careful in showing its connexion with the social revolution of the Middle Ages, and devotes a highly important chapter to the Black Death. By a special arrangement this chapter is representative. The migration from the country into Bristol in consequence of the loss by the Plague of half the population, the neglect of craft rules and consequent deterioration of production which ensued, are exemplified in other cities. As a representative English town of trade, however, Bristol is selected as the place under which these things may be fully exemplified. The trade of Bristol with the Ostmen of Ireland, with Aquitaine, and with North America is traced, and the relation of Bristol to the Irish towns is shown in some highly valuable pages. Both books are illustrated with maps and plans.

*A New English Dictionary on Historical Principles.* Edited by J. A. H. Murray. Part III, (Oxford, Clarendon Press.)

Among scholars, and especially among philologists, the importance of the work that is being accomplished by Dr. Murray and his assistants is recognized. In the columns of 'N. & Q.' abundant testimony to the interest inspired is borne, and if in some rare cases information which the editor would have been glad to have secured



LONDON, SATURDAY, APRIL 2, 1887.

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## Notes.

## UNPUBLISHED POEM ATTRIBUTED TO COWPER.

A few years since I was staying with my sister at Weston-super-Mare. In the same house was Mrs. Gabert, the widow of a clergyman. Being confined to the house by rain, I found a volume of Cowper, lent me by Mrs. Gabert, very useful. I read to the lady, and I suppose said so much to her in praise of my favourite poet, that a few days after I had left she handed to my sister a copy of "Bless my heart, how cold it is!" endorsed, in her late husband's handwriting, "From a manuscript by Cowper, hitherto unpublished," saying, "Send this to your brother; it may interest him." I read the piece over and over again, and came to the conclusion that it was what it professed to be, a genuine production of the poet. When I came to "Humanity, delightful tale," I could not doubt. Here was all the poet's tenderness. His humour and healthy tone, I thought, too, were both apparent. Being, however, a nobody myself, I sent a copy to the Rev. Wm. Benham, the editor of the Globe edition of Cowper. He replied to me thus:

"I am very much obliged to you for your kind letter and interesting enclosure. The latter is really a remarkable document. I very much incline to think it genuine. It is one of that sort of effusion which he was in the habit of throwing off, like 'The Journey to Clifton' and 'Which nobody can deny.'"

Finding that a kinsman of Cowper, the Rev. Wm. Cowper Johnson, was still living, I sent him

a copy. He wrote me from Northwold Rectory, Brandon, Norfolk, thus:—

"The delay in my acknowledging your kind note has arisen from my having changed my abode lately. Let me thank you for recognizing in so unworthy a man the son of my father, the kinsman of Cowper (the Norfolk Johnny of Cowper's letters). Your love for the poet cannot surpass mine. Whatever had been so much as even lying in his drawer I should in some sort value. But this very love for him will make us both cautious how we attribute to his muse lines which, in the sort of opinion that an uncritical judge may form, seem to fall short of his inspiration. The general spirit of these lines is in keeping with Cowper's exquisite sympathies, but the wording of them I think is scarcely up to his work."

The kinsman, you see, has not been so kind to my judgment as the stranger. My object in sending the lines to you is that, should you think proper to print them, they may reach the eye of the some one who has the manuscript, and thus solve the riddle. Mrs. Gabert found the copy among her husband's papers; but I have failed to discover the possessor of the manuscript of Cowper.

## BLESS MY HEART, HOW COLD IT IS,

Hark! the blustering Boreas blows.  
See! the waters round are froze.  
The trees that skirt the dreary plain  
All day a murmuring cry maintain;  
The trembling forest hears their groan,  
And sadly answers moan for moan.

Such is the tale,  
O'er hill and dale,  
Each traveller may behold it is;  
While low and high  
Are heard to cry,

"Bless my heart, how cold it is!"

Now slumbering sloth, that cannot bear  
The question of the piercing air,  
Lifts up her unkempt head, and tries,  
But cannot from her bondage rise;  
The while the housewife swiftly throws  
Around the wheel, and quickly shows  
The healthful cheek industry brings  
(It is not in the gift of kings).

To her long life,  
Devoid of strife,  
And justly, too, unfolded is,  
The while the sloth  
To stir is loth,  
And trembling cries, "How cold it is!"

Now haps Sir Fopling, tender weed,  
All shivering like a shaken reed,  
"How sharp the wind attacks my back!  
John, put some list across that crack;  
Go sandbag all the ashes round,  
And see there 's not an air-hole found."

Indulgence pale  
Tells this sad tale  
Till he in furs enfolded is;  
Still, still complains,  
O'er all his pains,

"Bless my heart, how cold it is!"

Now the poor new-man from the town  
Explores his way across the down,  
His frozen fingers sadly blows,  
And still he seeks, and still it snows.



"Go take his paper, Richard, go,  
And give a dram to make him glow."  
Such was thy cry,  
Humanity,  
More precious far than gold it is,  
Such gifts to deal,  
When newsmen feel,  
All clad in snow, how cold it is,  
Humanity, delightful tale,  
When we feel the winter gale,  
May the cit in ermined coat  
Lend his ear to sorrow's note;  
And when with misery's weight oppressed  
A fellow sits, a shivering guest,  
Full, ample may his bounty flow,  
To cheer the bosom dulled by woe.  
In town or vale,  
Where'er the tale  
Of real grief unfolded is,  
Oh, may he give  
The means to live  
To those who feel how cold it is,  
Perhaps some soldier, blind or maimed,  
Some far for independence maimed;  
Remember these. For thee they bore  
The loss of limbs, and suffered more,  
Oh, pass them not; for if you do,  
I'll blush to think they fought for you.  
Through winter's reign  
Relieve their pain,  
For what they've done, sure bold it is;  
Their wants supply  
When'er they cry,  
"Bless my heart, how cold it is!"  
And now, ye sluggards, sloths, and beaux,  
Who dread the breath that winter blows,  
Pursue the counsel of a friend  
Who never found it yet offend,  
When winter deals his blasts around,  
Go beat the air and pace the ground;  
With cheerful spirits exercise,  
'Tis there life's balmy blessing lies,  
O'er hill and dale,  
Though sharp the gale,  
And frozen you behold it is,  
Your blood shall glow,  
And swiftly flow.  
And you 'll not cry, "How cold it is!"

JOHN TAYLOR.

## SPENSER'S 'VISIONS OF PETRARCH.'

Having in 7th S. ii. 443, said a few words on Spenser's 1569 'Sonnets'—afterwards in 1590 reformed and added to and called 'The Visions of Du Bellay'—I would now turn to the history of his Petrarchian pieces. In 1569 six of these 'Epigrams,' as he then called them, appeared in Vander Nordt's 'Theatre,' &c., of that date. And on reference to Petrarch I find that these were translated from canzone 58, as the Venice edition of 1584 has it, or as that of Milan, 1805, numbers it, 54, commencing—

Standomi un giorno solo alla finestra.

Each epigram comprises in order twelve lines of this canzone, such divisions being marked out in the canzone itself by the subjects treated of, and

by ll. 1, 13, 25, 37, 49, and 61 being put back a little to the left of the others. Similarly l. 73 is put back, and ll. 73-5, the concluding lines of the canzone, form the untitled conclusion or postscript to Spenser's epigrams. But Spenser did not, I find, translate directly from the Italian. In 1568 Vander Nordt published in England, John Day being his publisher, with the same dedication to Queen Elizabeth, the same booklet, but all in French, that was republished in English with Spenser's translations of the poems in 1569. From this prior edition, unnoticed by the editors of Spenser, he translated its six 'Epigrammes' and its untitled conclusion, each "epigramme" in it being in twelve lines, like the portion of the canzone from which it was translated, and rhyming thus, 1, 3, 4; 2, 5, 6; 7, 8; 9, 12; 10, 11. The four lines of the conclusion again, that is ll. 73-5 of the original, are, like Spenser's, in couplets. These are followed, as in the 1569 edition, by the sonnets of Du Bellay, and these by the four Revelation sonnets, on which I shall speak hereafter. Having carefully collated the canzone with its French and English translations, and also with Spenser's reformed version in his 'Visions' of 1590, I can say first, and with the utmost confidence, that the 'Epigrams' of 1569 were translated from the French 'Epigrammes' of 1568. Out of various examples these eight will prove this general conclusion.

L. 4 of the canzone (i. 4 of the French and Spenser's epigrams) has "Fera," the French "bische," the English the equivalent of the latter, "Hynde." L. 5 (i. 5) runs thus—

Con fronte umana, da far arder Giove  
Belle pour plaire au souverain des Dieux,  
So faire as mought the greatest God delite :

where, besides translating the French epithet for "Jove," he, as more than once elsewhere, omits, like the French, "Con fronte umana," and hence, instead of giving the equivalent of "arder," translates the French "plaire" as "delite."

Ll. 13, 15 (ii. 1-3), are, the French and English additions being italicized :—

Indi per alto mar vidi una Nave  
Con le sarti di sela, e d'or la vela,  
Tutta d'avorio e d'ebeno contesta;  
Puis en mer hault ung navire advisee  
Qui tout d'Hebens & blanc yvoire estoit,  
Avoyles [*sic*] d'or & accordes [*sic*] de soye :  
After at Sea a tall Ship dyd appere  
Made all of Heben and white Ivoire,  
The sailes of Golde, of Silke the tackle were,

and there are six or more instances of this transposition of clauses or words made in the French and followed in the English version. I add, as a matter of interest otherwise, that while Spenser, in his 'F. Queene,' thrice uses "Heben" for "ash," he here, at an earlier date, uses it as the equivalent of the French *Hebens* = ebony.



L. 29 has "angelli," ii. 4-5 have "oiseaux" and "birds."

Ll. 54-5 and (v. 6-8) differ thus:—

ed al Fonte che la terra invola.  
Ogni cosa al fin vola:  
Et au ruisseau, que terre à devours  
Que diray je plus! Toute chose en fin passe.  
And to the spring that late devoured was,  
What say I more! Echo thing at length we see  
Doth passe away:

L. 67 has, "Ma le parti supremi" (probably the head, neck, and shoulders); vi. 7, "Mais en sus la ceinture"—"above the waist."

L. 71 (vi. 10, 11) is especially noteworthy, as its sense is distorted. Of a lady bitten by a deadly venomous serpent it is said—

Lieta si dipartio, non cho sicura  
Puis assourree en liesse cat saillie:  
And well assurde she mounted up to joy.

Ll. 73-5 (the conclusion) are:—

Canzon tu puoi ben dire:  
Questi sei visioni el signor mio  
Han fatto un dolce di morir desio.  
O chanson mienne, en tes conclusions  
Dy hardiment ces six grands visions  
A mon seigneur donnent ung doux plaisir  
De brievement soubz la terre gesir.  
My song thus now in thy conclusions  
Say boldly that these same six visions  
Do yields unto thy lord a sweete request  
Ere it be long within the earth to rest.

This evidence is decisive as to Spenser having translated from the French. Nevertheless there seems a very little, yet conclusive evidence that he had had a transient, if very transient and occasional, glance at the original. By little I mean that I have detected only two more or less probable and one certain instance. (1) Ll. 33-4 and iii. 9-10 give:—

Folgorando 'l percosso, e da radice  
Quella pianta felice  
Subito svelse.  
dout la fouldre grand' erre  
Vint arracher celluy plant bien heureux.  
When sodaine flash of heavens fire outbrast  
And rent this royall tree quite by the roote.

This in itself is doubtful, and might be a mere coincidence, for the full force of "arracher" is to pull up by the roots. (2) In l. 66 (vi. 6), where a dress is described, the English adopts the Italian "testa," and omits the French addition "en tel art" yet follows its sequence of "neige, & or":—

Si testa, ch'oro e neve pareva insieme.  
Faieto en tel art, que niego, & or ensemble  
Sembloient meslez;

yet woven so they were,  
As snowe and golde together had bene wrought.

(3) The decisive instance is in l. 64 (vi. 4):—

Umile in sé, ma 'ncontr' Amor superba:  
Humble de soi, mais contre amour rebelle,  
Milde, but yet love she proudly did forsake.

The question of how it was that Spenser translated these twelve-line 'Epigrammes' by making i. and iii. of twelve lines alternately rhymed and ll. 13-14 a couplet, making them, in other words, of sonnet form and length, while ii, iv, v, and vi are each in twelve alternately rhyming lines only, will be discussed in a subsequent note. Meanwhile I pass on to say that these twelve line pieces are increased to the sonnet length in 1590, mainly by Spenserian, and not by Petrarchian additions. Nor do they show any evidence, beyond that of 1569 already given, that recourse had been had to Petrarch. Ll. 10, 12, of ii. of 1590, and the two end lines of Vision vi. are entirely Spenser's, as are ll. 14 of Visions iv. and v. L. 13, however, of iv. is l. 48 of the canzone, and l. 13 of the French 'Epigramme,' which he had formerly omitted; and l. 13 of v. is a variation and extension of part of l. 60 (French vi. 12), which he had also left untranslated. So Vision vii. is in its first eight lines founded on the conclusion—now omitted—and on the general tenor of the visions generally, while the address in this conclusion to "My lord" is altered and expanded into a gracefully flattering warning of six lines to the "faire Ladie Carey," as he calls her both here and on his title-page to the assemblage of poems entitled 'Mutopotmos,' 1590, he varying these praises in his highly laudatory dedication to her.

It now only remains to say, in regard to the probable authorship of the French epigrams, that, judging by some small signs, they are not by a Frenchman, but by a foreigner, and hence, in all probability, by Vander Nordt himself, this being the more likely in that in this 1568 edition he merely says that they are Petrarch's.

BR. NICHOLSON.

#### SHAKSPEARIANA.

'1 HENRY IV., II. i. 72.—

Nobility and tranquillity, Burgomasters and great oneyres.

"Burgomasters" gives the hint to search for a Dutch original of the *oneyres* of the Q. 1. The nearest companion I can find here for such dignities as burgomasters is *oneer groot*=infinitely great. Whether *oneer groot* may have travelled by way of *groot oneer* into English slang (of which many choice blossoms are Dutch) as "great oneyers" is a question about which I have an opinion which may or may not be that of others.

W. WATKISS LLOYD.

"RUNAWAYEYES" ('ROMEO AND JULIET, III. ii.).—An explanation of this puzzling phrase, which has the singular merit of being both intelligible and plausible, was suggested to me in correspondence by my late friend Edward Spencer. He proposed to read:—

That Veronese eyes may wink,



I need not point out to any Shakespearian how exactly this fits in with Juliet's wish that Romeo may come at bed-time, and come unseen; nor to any reader of sixteenth century literature that the word "Veronese" would, in Shakespeare's time, have been written "ueronayes" or "ueronaies" (see F. 1 and F. 2); like the common "genowayes" (Berners's 'Froissart') or "genowaies" (Greene's 'Philomela') for Genoese. In the manuscript of that time "ueronayes" and "runawayes" would have been easily confounded.

Some years ago I submitted this emendation to the *doyen* of all Shakespearians, Mr. Halliwell-Phillipps, asking his opinion. He replied that it was "enough to take one's breath away," but committed himself no further.

WM. HAND BROWNE.

Baltimore.

[See 1<sup>st</sup> S. viii. 3, 216, 361; 2<sup>nd</sup> S. v. 270; xii. 85; 3 S. ii. 92; xii. 121; 5<sup>th</sup> S. iv. 285; 7<sup>th</sup> S. i. 286.]

'KING JOHN,' III. ii. 5.—

K. J. Hubert, keep [thou] this boy—Philip make up.

With extreme literal, though not literary, accuracy, some of the commentators have described that John, i. e., Shakespeare, here forgot that he had given Philip the name of Richard and knighted him; Theobald even altered "Philip" to "Richard," while Hammer chose "cousin," and Dyce notes all this nonsense without a word. An ordinary eye can, however, see that the dramatist made John make this lapse that he might the more contrast the brother and son of Cœur de Lion. The battle is, according even to the son, "wondrous hot"—so hot that he characterizes it still more forcibly, and speaks of a devil pouring down mischief. The king shows himself weak in resolution and fearful, gives Arthur into other keeping, asks another to make up, that is, withstand his assailants, and fears that his camp is assailed and his mother taken. The deed-doing and resolute son of King Richard has, unknown to the nominal leader of the army, rescued her and warded off the danger. The king, in his flurry and fear, recurs to the name under which he first knew the supposed son of Sir Rob. Faulconbridge. Like new-made honour, fear forgets the new names of men. BR. NICHOLSON.

'HENRY VIII.,' II. iii. 14.—

Yet if that quarrell. Fortune do divorce.

Here all who have attempted to explain the passage have taken "quarrell" as an epithet of "Fortune," and have punctuated accordingly. Yet why should it be an epithet? "Quarrel" as —"quarreller" may, I think, be set aside, since Anne is not poeticizing. "Quarrel," the arrow of a crossbow, may be a little, but a very little, better. It is an odd instrument, whether used practically or metaphorically, to divorce persons and their pomp, or anything but life and the body. Why should not we adopt a plain sense, and punctuate

Yet if that, quarrel, [or —] Fortune do divorce, that is, amplifying the passage, "Yet if that [either] quarrel, [or] Fortune [under which last I include every other chance occurrence not derogatory to the Queen's honour] doth divorce her from her pomp, then 'tis," &c. The two nominatives, "quarrel" and "Fortune," demand —though I admit not necessarily in that age—the plural verb "do." Also, not only is a quarrel, as a cause for seeking a divorce, a likely one to an outsider, but it is the one which actually follows on Anne's previous speech, as a guessed-at cause of the king's proceedings. BR. NICHOLSON.

'MIDSUMMER NIGHT'S DREAM,' II. 1 (7<sup>th</sup> S. iii. 42).—If it is worth while to make a serious controversy of this, it may be said that A. H.'s interpretation is untenable, because a sudden fall backwards will not split petticoats as it will trousers.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

There were tailors for women in most countries of the West and East, as there still are in many. In London tailors make riding breeches for women.

HYDE CLARKE.

THE CHANDOS PORTRAIT OF SHAKESPEARE.—The following is from the 'Etymological Compendium,' by William Pulleyn (London, 1828):—

"It was first in the possession of Sir William Davenant, who died insolvent, and afterwards of John Owen, his principal creditor. After his death, Betterton, the actor, bought it. Betterton made no will, and died very indigent; he had a large collection of portraits of actors, which were bought at the sale of his goods by Bullfinch the printseller, who sold them to one Mr. Sykes. The portrait of Shakespeare was purchased by Mrs. Barry, the actress, who sold it afterwards for forty guineas to Mr. R. Kech. Mr. Nicol, of Colney Hatch, Middlesex, marrying the heiress of the Kech family, this picture devolved to him. By the marriage of the Duke of Chandos with the daughter of Mr. Nicol, it became his Grace's property, and by the marriage of the Duke of Buckingham into the Chandos family, it now adorns the collection at Stowe." —P. 29.

ROBERT F. GARDINER.

BACON AND SHAKESPEARE.—In Bacon's 'Life of Henry VII.,' ed. Lumby, p. 35, Bacon likens Lambert Simnel's army to a snowball, remarking of it, that "their snow-ball did not gather as it went." In 'King John,' IV. iv. 175, Cardinal Pandolph prophesies that a French army, if once landed in England, would soon be increased, and used the very same image, saying—

Or as a little snow, tumbled about,  
Anon becomes a mountain.

From which it follows, as a mere matter of course, that all the plays attributed to Shakespeare were written by Lord Bacon. After writing 'King John' he was careful to insert this remark into his prose work, just to give us one more clue to the facts. How thankful we should be for such thoughtfulness!

WALTER W. SKRAT.



LORD ERSKINE'S PARODY OF 'HAMLET.'—The following parody of the "closet scene," III. iv.,

Look here, upon this picture, and on this, occurs in a speech made by Lord Erskine, the famous Lord Chancellor, when he sat in the House of Commons for Portsmouth. Speaking on January 12, 1784, in reference to the new Prime Minister, Mr. Pitt, he said ('Lives of the Lord Chancellors,' by John, Lord Campbell, vol. vi. p. 421, from 'The Parliamentary History,' vol. xxiv. p. 272):—

"I never compare in my own mind his first appearance in this House.....but I am drawn into an involuntary parody of the scene of Hamlet and his mother in the closet:—

Look here upon this picture, and on this:  
See what a grace was seated in his youth,  
His father's fire—the soul of Pitt himself,  
A tongue like his to soften or command;  
A station like the genius of England  
New lighted on this top of Freedom's hill;  
A combination and a form indeed,  
Where every god did seem to set his seal  
To give his country earnest of a patriot.

—Look you now what follows:  
Dark secret influence, like a mildew'd ear,  
Blasting his public virtue: has he eyes?  
Could he this bright assembly leave to please,—  
To batten on that bench?

ROBERT F. GARDINER.

CHINESE DISCOVERY OF AMERICA. — C. U., writing in *L'Intermédiaire* (the French 'N. & Q.') of January 10, says:—

"Une découverte archéologique faite dans une localité appelée Copan, de l'Etat de Honduras, semblerait confirmer l'opinion que les Chinois auraient découvert l'Amérique dix ans avant Colomb. En effet, cette localité possède un monument en ruine sur lequel on a reconnu une figure sculptée, qui n'est autre que T'ai-Ki, l'un des symboles les plus vénérés des Chinois. On pense que le monument de Copan remonte au treizième siècle de notre ère, mais que c'est dès le neuvième siècle que les Chinois et les Japonais ont pour la première fois abordé en Amérique."

The fact is worthy of preservation in 'N. & Q.,' and perhaps some archaeologist this side the Channel may be able to throw further light on the matter.

Manchester.

ANOTHER BLUNDER IN THE TEXT OF SCOTT.—Mr. C. F. S. WARREN lately noted a blundering correction of Scott's text in 'Young Lochinvar' (7th S. ii. 65). I think I can point out another of like sort. In the description of the battle between the Clans Chattan and Quhele ('Fair Maid of Perth,' ch. xxxiv.) it is said, "Arms and legs lopped off, heads cleft to the *chine*, slashes deep through the shoulder into the breast, showed..... the fury of the combat." So the first edition, 1828. But so early as the edition of 1832, which contains Scott's later preface, dated August, 1831, and therefore, as we may say, under the author's very eye, the word *chine* is altered to *chin*. It

cannot be doubted that Scott wrote *chine*. The phrase has just that flavour of the old romance which he loved; and among modern authors it had quite lately been used by Byron and Washington Irving. Yet the hand of that corrector who knew Scott's mind better than Scott himself, has prevailed. So far as I can find, all later editions retain the reading *chin*. C. B. MOUNT.

"NO FRINGE."—May it not be a boon to the antiquaries of a future day, who find themselves puzzled by this frequent intimation in modern advertisements for maid-servants, to discover a note in 'N. & Q.' to the effect that the objection was not to the dress-trimming which has been known as fringe for above five hundred years, but to a mode of dressing the hair which concealed the forehead, by the front hair being cut short and falling over it after the fashion of fringe? Now that this fashion is disappearing, except for children, the word is not seldom applied to an untidy style of massing the hair at the top of the forehead; but this, properly speaking, is a frizzle, not a fringe.

HERMENTRUDE.

"ON THE HIGH SEAS."—Might I suggest, if it has not been suggested before, that this phrase does not refer to the high waves seen at sea, but is a mistranslation of the Italian "In alto mare" (Fr. "En haulte mer")?—for *alto* in Italian (as *altus* in Latin) means either high or deep, according to circumstances. I need add nothing as to the extent of Italian or Venetian commerce in old days. The answer to this will depend on the date on which the phrase "high seas" first occurs in English or in Anglo-Latin.

BR. NICHOLSON.

THE THAMES EMBANKMENT.—John Evelyn, writing in 1666 to Sir Samuel Tuke some account of the "fatal conflagration of the [quondam] City of London," 'Memoirs and Correspondence of John Evelyn,' second edition, vol. ii. pp. 171-2, says:—

"The King and Parliament are infinitely zealous for the rebuilding of our ruins.....Everybody brings in his ideas, amongst the rest I presented his Mat<sup>ty</sup> my own Conceptions.....But Dr. Wren had got the start of me."

We read that Evelyn's plans were printed by the Society of Antiquaries, one part being "to lessen the declivities"—Ludgate Hill, Holborn, &c.?—"and to employ the rubbish in filling up the shore of the Thames to low water mark, so as to keep the basin always full." "There is nothing new under the sun, except that which is forgotten." I may be wrong in surmising Evelyn to have been forgotten as the originator of the embanking of the Thames, but we see no mark of recognition in monument or statue as we hurry along the best road in London.

HAROLD MALET, Colonel.



NUTTALL'S 'STANDARD DICTIONARY,' NEW EDITION, 1886.—In this revised edition a special stress is laid upon the correct pronunciation of words, and yet the compiler has gone out of his way to ascribe to the Italian letter *a* a sound which I am sure no educated Italian would tolerate. He employs an *a* with a dot over it to denote "that the vowel has an open Italian sound, as *a-vale* (avail); *a-wait* (await); *so-she-a-bi* (sociable), &c." And he employs an *a* with two dots to "indicate a broad open sound, as in *father*, &c."

Now, every one conversant with Italian knows perfectly well that the sound of *a* in that language is precisely similar to that of *a* in the English word *father*, and quite unlike the short *a* in *await* and *avail*.

J. DIXON.

CLERICAL ERROR.—The following clerical error is worth enshrining even in the 'N. & Q.' museum of literature. It occurs in vol. iii. p. 585, of Howitt's 'History of England,' "Cowley, in his 'Dandies' aspired to the honour of the epopee." The typical transformation of "Davideis" into "Dandies" is simple enough, but nothing can be more ludicrous.

E. COBHAM BREWER.

'EAST LYNNE.'—I read in *Truth* that the plot of Mrs. Wood's 'East Lynne' is absolutely original. This is too much! The story is that an erring wife flees from her husband, and after much suffering returns to die in the presence of her wronged husband. This is also the plot of Scribe's play 'Dix Ans de la Vie d'une Femme,' written at least twenty years before 'East Lynne,' though, of course, the French dramatist and the respectable English matron treat the subject somewhat differently. 'Frou-Frou' is also an imitation of Scribe's play. I mentioned all this long ago in 'N. & Q.,' but apparently without effect.

E. YARDLEY.

P.S.—I do not feel sure as to the catastrophe, whether Lady Isabel dies in the presence of her husband or not. I do not remember, but I feel convinced that the story is in the main that of 'Dix Ans de la Vie d'une Femme.' I know that I formed this opinion when I read the play and the novel. The subject is almost identical, though there is a diversity of treatment. An abstract of 'Dix Ans de la Vie d'une Femme' appeared in the 'Memoirs of Alexandre Dumas,' a generally known work. 'Frou-Frou' in outline is almost a reproduction of the older play, but less harsh and, to my mind, less forcible. But it must be allowed that if the authors of 'Frou-Frou' appear to have borrowed their plot from Scribe and his coadjutor, they have borrowed nothing else. The characters and dialogue are their own. But I am repeating much that I said before in your periodical many years ago.

UTRECHT.—The origin of this place-name is somewhat obscured by opposing theories; one authority telling us that it was the Roman Trajectus ad Rhenum, later the Ultima Trajectum from which Utrecht is directly formed. This view of the matter makes *trecht* a local corruption of *trajectus*, cf. *traho*, *tractus*, Eng. *track*. Against this almost conclusive case we have the suggestion of a Teutonic form as *Oude Trecht*, meaning, we are told, "old ford"; but could the Rhine ever have been fordable at this point? We ought to know the precise historical date when this form of *Oude Trecht* was current; besides, the German *treck*, Dutch *trek*, mean "drag," or "draw." Nor do I find any adequate authority for adding "ferry" to these meanings. Further, when did such Teutonic forms first spread to Holland? On this head it becomes very important to note that an additional name for Utrecht is registered as Wiltaburg, supposed Slavonic, cf. our own Wiltshire, Wile, &c. In the time of Dagobert Utrecht was occupied by Frisians. Surely a Slavonic wave of population preceded all forms of Teutonic! and though Flemings and Frisians do now speak such languages, their origin may still have been Slavonic.

I have a fine view of Utrecht Cathedral with an open-air statue sheltered in one angle of the isolated choir; the inscription is illegible. Who is this male figure, clad in Spanish plate armour, intended to represent?

A. HALL.

PRICES IN 1722.—*Excerpta* from "His Grace William (King) Ld. Archbp. of Dublin's acct" for the month of October (1722) at the Bath and on the Road, with the Expence of the Yatch, &c., Included (by Mr Wm. Green, his Grace's Steward). 4 weeks Tot., 137*l.* 19*s.* 9*d.* Mutton was then 3*d.* per pound; beef, 2½*d.*; butter, 6*d.* and 7*d.* per pound; a fowl, 1*s.* 4*d.*; a duck, 1*s.* 3*d.*; a rabbit, 7*d.*; "a Larded Hare," 4*s.*; "an 100<sup>d</sup> Oysters," 1*s.* 6*d.*; a lemon, 2*d.*; "a neck of veal," 4*s.* 4*d.*; a bottle of wine (not specified), 2*s.* 6*d.*

12 Dozen of Hott Well Water and Bottles p. rest, 2*l.* 0*s.* 0*d.*

A pr of Boots for Will Green p. order, 1*s.* 1*s.* 0*d.*

To y<sup>r</sup> Grace at Church, 2*s.* 6*d.*

Half a pound of Tea, 6*s.* 0*d.*

To the Beggars when y<sup>r</sup> Grace took Coach, 1*s.* 0*d.*

M<sup>rs</sup> Green Ten days Board Wages, 15*s.* 0*d.*

To Coach here inviting Ladys to the play, 3*s.*

C. S. K.

Corrard, Lisbellaw.

DATE OF BISHOPS' NEW TESTAMENT WITHOUT VERSES.—Only two copies of this edition are known to exist—one in Lambeth Palace Library, the other in the Chetham Library, Manchester. The text is the Bishops' version from the quarto of 1569, a revision of the first edition of 1568. The notes, &c., are taken from Jugge's Tyndale of 1552; the epistles from the Old Testament, "as they be



now read," are from Matthew's Bible, 1537. The almanac in the preliminary matter dates from 1561 to 1584. No title-page is known, and there has always been a doubt as to when the book was printed. The late Francis Fry tried to solve the problem, and gave the probable date at from 1568 to 1572, but in his book on Tyndale's New Testaments he says the date is unknown.

On examining the Chetham copy, the other day, I found in Richard Jugge's device on the last page the words, "Cogita mori." The compartment in which these words are placed is blank in all Jugge's Bibles down to 1576, and as he died the following year the date on which this testament was printed is settled to within a few months. The Lambeth Palace Library copy has no colophon, the last leaf being missing. J. R. DORE.

GEORGE WAPULL'S 'THE TYDE TARYETH NO MAN,' 1576.—At p. 16 of his reprint of this rare comedy from the Duke of Devonshire's copy, the late J. P. Collier invented a new word by printing "I *briskeled* my selfe." The British Museum copy of the original—the only one known besides the Duke's—has plainly "buskeled." As 1576 is earlier than *brisk* has yet been found, Dr. Murray doubted *briskle*, and suggested the known *buskle* for it. His conjecture proved right when I looked at the original. F. J. F.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

NATIONAL PUBLISHING AND BOOKSELLING INSTITUTION.—A small pamphlet was published in 1800 bearing the title "Eureka, or a Proposal for the Establishment of a National Institution; of the highest Importance to every Man's Interest who wishes for Knowledge. With a few just Reflections concerning Authors and Booksellers," in which the author proposes to build (at the expense of the nation) an institution for the purpose of printing, binding, and selling the works of any author at the smallest possible cost. In the event of an author being too poor to pay that cost, his MS. was to be submitted to a committee, and, if approved of, published at the public expense, the author receiving a royalty for fourteen years. On p. 34 arrangement is made for a meeting to take place Jan. 1, 1801, at the Crown and Anchor Tavern, Strand.

Can any of your readers inform me—(1) Who was the author? (2) If the meeting took place? (3) Were any further steps taken in the matter? I should also be glad to obtain a copy of the pamphlet. W. T. ROGERS.

Inner Temple Library.

RICHARDS, COTTON, COOKE, AND STRACHAN.—Can any correspondents kindly give me information as to the sons and daughters of Rev. Charles Richards (bapt. Nov. 23, 1753; died Jan. 21, 1833; M.T. at Winchester Cathedral), Prebendary of Winchester, head master of Hyde Abbey School, near Winchester, and who married, Oct. 20, 1778, Susan, daughter of Rev. Reynell Cotton. I believe one of his sons, Rev. Charles Richards, succeeded his father at Hyde Abbey School, but of his marriage, death, and children I know nothing. Rev. George Pierce Richards, Rector of Sampford Courtenay, Devonshire, was another son, and died Feb. 28, 1859, aged seventy-four, leaving issue, but of these I lack information, and I do not know who his wife was, when she married, or when she died. Prebendary Richards's brother, Rev. George Richards, Head Master of the Grammar School, Newport, Isle of Wight (died March 30, 1843), married Philippa, daughter of Rev. Thomas Cooke, of Chale, Isle of Wight, but where and when this marriage took place I do not know. Another brother, Rev. William Page Richards (bapt. Nov. 4, 1772, Fellow of New College, Oxon, Rector of Stoke Abbott, Head Master of Blundell's School, Tiverton, &c.; died April 2, 1861, at Teignmouth), married Amelia, daughter of Sir John Strachan, Bart. (extinct), about or before 1815, and of this marriage I seek to know exact date and place. Rev. William Page Richards had issue three daughters.

REGINALD STEWART BODDINGTON,  
Beaconsfield Club, Pall Mall, S.W.

[Communications may be sent direct.]

ENGRAVED BOOKS.—Can any correspondent favour me with a complete list of English engraved works? Sturt's Prayer Book and Pine's 'Horace' are, perhaps, the most generally known, but the whole number (including road books and those containing engraved poetry) cannot amount to more than 150 or so. FRANCIS G. WAUGH.  
Athenæum Club.

SURPLICES IN COLLEGE CHAPEL.—No. 17 of 'Constitutions and Canons Ecclesiastical' of the Church of England ordains that "all the scholars and students in either of the universities shall in their churches or chapels.....wear surplices." Why is this canon unobserved at Oxford (with the exception of Christ Church) and observed at Cambridge? COLL. REG. OXON.

SUBJECT OF DRAWING.—An explanation is sought of a drawing representing armed Romans rising from a feast and defending it with their spears from the descent of a flying mermaid-like form. M. O. T.

ENGLISH FAMILIES IN RUSSIA.—In the pedigree of the Russian family of Bestusjer is related that a "Gabriel [?] Best went from the county of



Kent" to the Russian Prince Vassily-Dmitrievitch anno 1403. He settled probably in Novgorod, where this family is found in the fifteenth century. Repeating a question in 'N. & Q.' (6th S. xi. 269), I ask if any one can give me information about the family of Best; and if it is known that a member of this family went to Russia. The arms of the family of Bestusjer are: Sa., a cinquefoil within an orle of cross-crosslets or; on a canton of the last a portcullis of the first, the same arms as borne by Baron Wynford (William Draper Best). S. J. Burke's 'Gen. and Her. Dict. of the P. and B.,' 1839, on "Wynford." Moscow.

WARS IN AFGHANISTAN.—Can any of your readers tell me the name of any book or books giving a full narrative of the two campaigns in Afghanistan beginning with the repulse of Sir Neville Chamberlain's mission (in 1878?) to Sir F. Roberts's battle outside Candahar after the British defeat at Maiwand by Ayooob Khan of Herat?

HERATKE.

QUIEUPICKER.—In the registers of North Elmham there is the following entry: "John Tompson, quieupicker, was buried ye 14 of July, 1604." What is a "quieupicker"? I have made a note as follows in the margin of my copy: "Query, hairdresser?" Cue (or queue) was the old pigtail, the hairs of which no doubt required to be picked in the making. I am doubtful, though, whether pigtailed were worn at that period, and shall be glad of information. AUGUSTUS S. LEGG.

Elmham Vicarage, East Dereham.

'HISTOIRE DE FÉNÉLON.'—I would thank any reader of 'N. & Q.' who has a copy of De Bausset's 'Histoire de Fénelon' to communicate with me. My copy unfortunately wants a leaf at the very beginning, and I should be glad to have the missing two pages in MS. GEORGE NOBLE.

142, Upper Brook Street, Manchester.

MARTYN-ROBERTS: GORDON.—I have failed in finding any trace of the family of Mrs. Martyn-Roberts, who was living at Bath in 1876. Her mother was a Gordon, and her grandmother a Scarlett, of my family, and I believe that Mrs. Martyn-Roberts possessed a pedigree of the Scarlett family of Jamaica up to the time of the Commonwealth. If any of the family should see this note, I should be most obliged if they would allow me to see this pedigree. I have for several years been making collections of family papers, &c., hoping to be able at some future time to print them together.

LEOPOLD J. Y. O. SCARLETT, Lieut.-Col.  
Boscombe, Bournemouth.

BRASS POT.—Martha Pinckney, of Rushall, Wilts, widow, in her will, dated Dec. 2, 1636, "gives to George Pinckney, her kinsman, her great

Brass Pot, to continue to the name of the Pinckneys for ever. If he should have a son William, to remain to him after the death of George." Roger Pinckney, who was baptized in 1631, died at Rushall in 1705; his will is dated in 1698, and he thereby bequeaths to his son William the great brass pot at Rushall. What was this brass pot, its use, and size, that it should be made a sort of heirloom? Is it known to exist now in the family of the Rushall Pinckneys? H. A. W.

CHURCHWARDENS' ACCOUNTS.—Can any one give explanations or other instances to illustrate the following words, &c., in the books of St Oswald's, Durham?

1. *Emps, ympes, or impes*, to the bell-ropes. "Small cord" was used for these, but "greate rope" for bell-ropes. The main bell-rope of Great Tom of Lincoln formerly had six or seven smaller ropes attached to it, that as many men might pull together. Were these *imps* something of that kind?

2. *Unstopt* as applied to a cushion, 1605. Is it not the same as *unstuffed*?

3. "Watche of the clocke spangle and wheall." Are we to understand *face* and *spindle*?

4. "Coturles for the belis of Iran." *Cotterils*, no doubt; but what are they? Brockett says a *cotteril* is "a small iron wedge or pin for securing a bolt," and I am told in Durham that it properly applies to those spring wedges which are put through an eye in a bolt and then spread out by their own springiness and so keep in their places. But in Peacock's 'Glossary' it is said to be a washer, or broad, thin ring of metal placed below the head or nut of a bolt, and an example is given in which *cotterelles* and wedges to the bells are mentioned together, as sometimes in these accounts. According to Mr. Peacock it is also a piece of leather, similar in shape, for keeping the strands of a mop together. Is anything known as to the etymology? In 1573 a *cotterell* to the little bell at York Minster cost 1d. In Newcastle-on-Tyne it was a slang term for coins:—

The loss o' the cotterills aw dinna regaird.

5. "Green penniston, for a Communion table cloth." I suppose from Penistone, in Yorkshire.

6. "For the making of the pummell and bowell new of our middle bell, 5s. 9d."

7. "Four bushels of speckes" for mortar.

8. "Communion booke"; occasionally mentioned in the sixteenth century as distinct from "Psalter." When were separate books for use at the altar first printed? Was the Prayer Book ever bound in two volumes, one for the choir and one for the altar?

9. A mapp: for the pulpitt, 4d. J. T. F.  
Bp. Hatfield's Hall, Durham.

BUNHILL FIELDS AND THE CROMWELL FAMILY.—Is there any printed records of the burials at



Bunhill Fields? Several of the Cromwell family are there buried. The tomb was made, I think, by Richard, great-grandson of the Protector; he was a solicitor of Hackney, and died in 1759. His only son died young, and his daughters died unmarried. Two of them were living at Hampstead in 1784. Is it known when they died and where they were buried? W. L. RUTTON.

'AT THE PRESIDENT'S GRAVE.'—This is the title of a poem (dated Sept. 26, 1881) appearing on the last page (160) of the *Century Magazine* (late *Scribner's Monthly*) for November 1881, No. 1. The poem is contained in five quatrains, the last of which is termed "Epitaph," and runs as follows—

Epitaph.

A man not perfect—but of heart  
So high, of such heroic rage,  
That even his hopes became a part  
And parcel of earth's heritage.

Who is the author of this gentle tribute?

HERBERT HARDY.

Thornhill Lees, Dewsbury.

CLERIST.—A name given by Coleridge, adopted by Maurice, to the body of university men, artists, scientific men, &c., who are capable of teaching. Can any one give me the reference in Coleridge's works? Maurice's 'Life,' vol. ii. p. 304, ed. 1884.

M. A. OXON.

LANT STREET, BOROUGH.—Cunningham says nothing about it. Had Thomas Lant, the Windsor Herald (1597–1600), property there?

C. A. WARD.

Haverstock Hill.

ST. MARGARET'S, WESTMINSTER; THE HISTORICAL TOBACCO BOX.—In the *Daily Telegraph* of Saturday, January 23, a leading article appears upon this celebrated relic. In that contribution reference is made to a work published in quarto by subscription in 1824 by the Past Overseers Society of St. Margaret's and St. John the Evangelist. Who was the compiler of this book? Under what head should it be searched for in the British Museum? It does not appear in Mr. Anderson's ably-compiled catalogue of topographical works, and that gentleman has personally assured me that he can afford me no assistance in searching for it beyond a suggestion of invoking the aid of 'N. & Q.'

NEMO.

HUGUENOT SETTLEMENT AT THE CAPE OF GOOD HOPE.—Smiles, in his 'Huguenots in England and Ireland,' states:—

"The settlement formed at the Cape of Good Hope [about 1686] was of considerable importance. It was led by a nephew of Admiral Duquesne, and included members of some of the most distinguished families of France—Du Plessis de Mornay, Roubaix de la Fontaine, De Chavannes, De Villiers, Du Pré, Le Roux, Rousseau,

D'Abling, De Cilliers, Le Sueur, Mandé, and many more. The names of some of these are to be found among the roll of governors of the colony under the Dutch."

Can any of your readers refer me to a detailed account of this settlement, or give me any information regarding the descendants of these De Villiers and Rousseau families, from what parts of France they hailed, their crests or coats of arms, &c.?

R. E.

ELIOT, the "apostle to Indians," was pastor of a church at Roxburg, Massachusetts, founded in 1631 (see 'N. & Q.,' 7th S. ii. 442). I should be much obliged to any reader who would tell me to what family of Eliot the apostle belonged; from what port and in what ship he left England; and the date of his emigration.

C. COITMORE.

The Lodge, Yarpole, Leominster.

"THIEVE" AS AN ACTIVE VERB.—A man brought up at a police court last week, charged with being in possession of stolen goods, on being asked where he got them said (after two or three evasions), "Well, I *theft* them." He said he was a Kentish man. Is this a Kentish idiom?

J. P.

Replies.

POETS WHO HAVE BEEN PERSONALLY  
ENGAGED IN BATTLE.

(7th S. iii. 85, 190.)

Ariosto.—(Qy. in what battle?). Born 1474, died 1533.

Calderon.—A celebrated Spanish soldier, priest, and dramatist. Born 1600, died 1681.

Cibber, Colley.—In Prince of Orange's army at the Revolution. Born 1630 (?), died 1700.

Cleveland, John.—Army of cavaliers; in 1655 taken prisoner (where?); released by Cromwell. Born 1613, died 1659.

Davenant.—Fought for king in civil war, receiving honour of knighthood in 1643. Born 1605, died 1668.

Dermody.—An Irish poet; enlisted and went abroad under command of Earl of Moira; became a second lieutenant in waggon corps. Born 1776, died 1802.

Egil, Scallegrim.—An Icelandic poet, and warrior of tenth century; joined excursions of his countrymen into Scotland and North of England; in one he slew a son of Eric of the Bloody Axe, the exiled King of Norway.

Eupolis.—Athenian poet. Suidas says that he perished in a sea-fight between the Athenian and Lacedæmonians in the Hellespont. Born B.C. 446, died B.C. 411 (?).

Fanshawe.—Taken prisoner at battle of Worcester; freed; went to Breda, knighted by Charles II., 1656. Born 1608, died 1666.



Faydit, Anselm.—Provençal poet, or troubadour; patronized by Richard Cœur de Lion. Died 1220.

Blondel.—A favourite minstrel of Richard I.; sang beneath the window of Richard's prison-cell in Germany. Time of Crusades.

Fisher, Payne.—Served with Royalists, then with Roundheads in civil war. Born 1616, died 1693.

Frederick the Great (II.), of Prussia.—Battles of Friedburg, Sorr, Prague (1757), Kolin, Rosbach, Zorndorf, Hochkirchen, and Kunnerdorf; many other engagements.

Gascoigne, George.—Served under Prince of Orange in wars of Low Countries. Died 1577.

Howard, Sir Robert.—A zealous friend of the Revolution of 1688 (actively or how?). Died 1698.

Stapleton, Sir Robert.—Present with Charles I. at battle of Edgehill. Died 1669.

Baber.—First Great Mogul of India. Conquered Samarcand when under twenty. Last engagements at Sikri, near Agra, and at Biana, 1527, when his great conquests were completed; died soon after in 1530; born in 1483. Poet; philosopher in many respects; his ending full of pathos and glory.

Aurangzebe.—Great Mogul. In his reign began the decline of the Tartar empire. In many battles, the last and most decisively disastrous to him in Malwa, the fatal retreat to Ahmadnagar. Born 1618, died 1707.

Montemayor.—Castilian poet; served in army of Philip II. of Spain. Born 1520, died 1562.

Saadi.—Illustrious Persian poet; taken prisoner by Crusaders in Palestine, having left his own country on Turkish invasion. Born 1175, died 1291, age 116.

Abd'al-rahman.—One of the Saracen warriors of Spain between A.D. 700 and 970. Was it he whom Charles Martel slew at Tours in 732, or one of the three Kings of Cordova of that name (I., II., III.)?

M. Val. Messala Corvinus.—Battle of Philippi; in Sicily, B.C. 36; against Salassians, B.C. 34; at Actium, B.C. 31.

Merobaudes, Flavius.—A general and a poet. Lived in the fifth century.

Sidonius Apollinarius.—At siege of Lyons; as prefect he surrendered to Majorian. Born A.D. 431 (?), died 482 (?).

Ivanoff.—Russian dramatist; served in army. Born 1777, died 1816.

Kleist, Henry.—Served in Prussian army. Born 1777, died 1811.

Chorilus of Iasos.—An epic poet in the train of Alexander the Great. One would almost suppose the two other poets of same name had some military experience. Is it so?

Python of Catana.—Accompanied Alexander the Great into Asia.

Catulus Q.—Consul; gained a decisive victory

over the Cimbri, near Vercellae, in North of Italy, B.C. 103. Died B.C. 87.

Lentulus (Gaetulicus), Cn.—Command of legions of Upper Germany for ten years; consul A.D. 26. Died A.D. 39.

Julius Cæsar.—Engagements too numerous to mention.

Sulla, L. (Felix).—The Dictator; engaged in many battles. Was he the author of more poems than the one epigram ascribed to him in the Greek Anthology? Born B.C. 138, died B.C. 78.

Tibullus, Albius.—Battle of Atax, A.D. 29.

Pollio, C. Asinius.—Fought on Cæsar's side at battle of Pharsalia, 48 B.C.; he accompanied Cæsar in his campaigns against Pompeian party in Africa (46), and Spain (45). Also on many other occasions.

Phormis or Phormus.—Distinguished himself as a soldier under brothers Gelon and Hieron in Sicily.

Parthenius of Nicaea (?).—Said by Suidas to have been taken prisoner by Cinna in Mithridatic war.

Titus.—Roman emperor; served in Jewish war under Vespasian, his father; said to have written Greek tragedies and poems.

Westmoreland, E. of (Mildmay Fane).—First espoused cause of Charles I., then the Parliament (actively or not?). Born 1660 (?), died 1685.

Boja de Esquillace.—Viceroy of Peru (*vide* Prescott's 'History of Peru').

Kaab (? Abd-al-Kaaba).—A celebrated Arabian poet; opposed Mahomet at first, eulogized him afterwards. The "Green Mantle" descended on the above Abd-al-Kaaba.

Here are a few who may have been present in an engagement, of whom I have not at present sufficient reference:—

David ap Gwilym.—A celebrated Welsh bard of the fourteenth century.

Ahmed ben Mohammed.—A Moorish poet of Spain of the tenth century.

Villena, Marquis of.—Spanish poet, 1384–1434.

Sa di Miranda.—Portuguese poet.

Serafino D'Aquila.

Davies, Sir John.—1570–1626; knighted by James I.

Greville, Fulke (Lord Brook).—In favour with Queen Elizabeth; ennobled by James I. Born 1554, died 1628. HERBERT HARDY.

Thornhill Lees, Dewsbury.

THE BALGUY [OR BALGAY, BAGULEY, ?-BALGLEY, AND BAGLEY] FAMILY (7th S. III. 143, 243).—The family taken up by Mr. JUSTIN SIMPSON is of some interest to me, from the theory of a Scottish origin which has been put forth on its behalf. Of any direct evidence of such an origin I cannot say that I have as yet seen the slightest trace beyond the Scottish look of the forms Balgay and Balguy, and the fact of the existence of Balguy as a place-name



near Dundee, a fact, however, which seems to have been unknown to the supporters of the Scottish theory. But the surname Balguy is also written Bagaley and Baguley, and has on that account been assumed to be identical with the ancient Cheshire name of Baguley.

It is not clear whether Mr. JUSTIN SIMPSON has seen the pedigrees of Balguy printed in the *Journal* of the Derbyshire Archaeological and Natural History Society for 1884, accompanying a paper on 'Charles Balguy, M.D.' by Mr. S. O. Addy, M.A. The most elaborate of these pedigrees, taken from Pegge's 'Collections,' commences with "Thomas Balguy of Ashton in y<sup>e</sup> Peake, Esq., 4 Hen. I., and is carried down to Henry Balguy of Darwent, father of the subject of the memoir. Most of us will probably agree with the warning note in Pegge, to the effect that this pedigree is "of no great authority as to y<sup>e</sup> upper part of it." The genealogical artist employed was one "Jno. Taylor at the Lute in Fleet Street," of whom the note already quoted says that he was "only an Herald Painter." We may also well query "whether there be any Proof y<sup>t</sup> Balguy was ever Lord of Baguley, Co. Cestr."

The link connecting the Stamford Balguys with the Derbyshire family seems as yet to be wanting, or at least to need proof. The fact is assumed by Mr. S. O. Addy in his interesting account of Charles Balguy, the translator of Boccaccio, but it is certainly not proved in his paper or in the pedigrees appended thereto. I suppose Mr. JUSTIN SIMPSON either assumes the relationship, or else desires to throw out his notes with a view to the establishment or refutation of the alleged community of descent of the two families. No doubt the Visitation of Lincolnshire, 1634, asserts, or rather admits the assertion, that John Balguy, "of London, Marchant," father of the first Recorder of Stamford of the name, with whom the pedigree then entered commences, was descended of "ye famely of Balgayes in y<sup>e</sup> Peake in Co. Derby"; but no proof is given, and none was made of the arms claimed.

At the Derbyshire Visitation of 1662 the coat proffered for registration by Balgay of Hagg was "respited for proove," but only with the result "no proove made." Balgay of Hagg, in the parish of Hope, was descended from Adam, second son of Thomas Balgay of Aston, in the same parish. Adam died "about the yeare 1611," when his father, whose name is cited as Balgey from Vincent's 'Derby,' in the pedigree, *op. cit.*, p. 184, is stated to have been still living. Adam Balgay married Jane Tye, of Retford, co. Notts, and this may be worth noting in connexion with the appearance of the name of Baguley in Nottinghamshire in the seventeenth century. From 'Extracts from the Parish Registers of St. Peter's, Nottingham,' printed in the *Genealogist* (edited by G. W. Marshall, LL.D.),

vol. vi. p. 45, s. v. 'Family of Twells,' it is in evidence that, on Dec. 26, 1654, William Baguley was married to Theodore [Theodora], daughter of Thomas Twells.

In Derbyshire the name of Baguley (whether identical with Balguy or not) would seem sometimes to have been written Bagaley. At any rate, in 28 Eliz., Aug. 14, 1585, the children of Thomas Bagaley appear as legatees under the will of Thomas Fletcher, "of Darbie, Miller" ('Misc. Gen. et Her.,' N. S., iii. p. 30, s. v. "Fletcher Wills, from the Lichfield Registry").

In Yorkshire and in Warwickshire we find the forms Balgye and Balguy, and in Yorkshire also the name, if it be a separate name, of Baguley. The oldest authentic notice that I have as yet seen — not feeling certain how far back we ought to consider the doubts in Pegge to extend — is a Yorkshire Balgye of 1486. In 'Test. Ebor.' (Surtees Soc.), iii. p. 352, in a list of marriage licences, dispensations, &c., commencing t. Ric. II., I find, under date 1486, Nov. 12, a licence to the curate of Carlton in Lindrick to marry Robert Shakirley of Scrooby, and Agnes Balgye of Wallingwells, in the chapel of Wallingwells.

The will of "Master James Bagule, lately Rector of All Saints, North Strete," York, was proved March 17, 1440/1, and is given in 'Test. Ebor.,' ii. 79. A note by the editor, Rev. J. Raine, suggests that the testator "would seem to have sprung from Lancashire or Cheshire," and mentions Humphrey Baguley, chaplain to the "great" Earl of Derby, two centuries later.

In the "Yorkshire Arch. Assoc. Record Series," vol. i., 'Yorkshire Wills, &c., 1649-60,' I find among the administrations, Act Book, 1657, fol. 295, "Baguley, George, Widower, of Waithe. Admon. to Frances Baguley, daughter." My Warwickshire instance of a Balguy is from the *Genealogist*, N. S. (ed. by Walford D. Selby), ii. p. 214, where among marriage licences for the diocese of Worcester there occurs, curiously enough linked with Derbyshire on the bridegroom's side, a licence, 1724, Sept. 21, for Thomas Hayes, of Hope, in the Peculiar of Bakewell, co. Derby, clerk, about thirty, bachelor, and Mrs. Philippa Balguy, of St. Mary's, in Warwick, about twenty-seven, maiden. The allegation by the above Thomas Hayes, and by William Bromley, of St. Mary's, aforesaid. In the *Genealogist*, N. S., ii. pp. 151-3, the form Bagley occurs, also in the Worcester marriage licences, 1723, when William Bagley, of St. Nicholas, in Worcester, gent., occurs, and also Anne Bagley's allegation for her marriage with Francis Biddulph, of Ledbury, co. Hereford, gent., by the said William Bagley. I do not know whether John, second son of John Balguy, Esq., by his first wife Elizabeth, daughter of John Gars, and half-brother of Thomas Balguy of Aston, is a possible ancestor for Balguy of Stamford. I have no dates to help, but the possibility may be worth considering.



The suggestion thrown out in Pegge, that the name of Balgay, or Balguy, might be the latter half of De Strabolgi, is too wild to be worth discussing. Whether the forms Balgay, Balguy, Baguley, and Bagaley or Bagley are variants of one and the same name, I must leave to others to decide.

C. H. E. CARMICHAEL.

New University Club, S.W.

SERPENT AND INFANT (7th S. iii. 125, 198).—The story of the claim of the Visconti, and later the Sforza family to this bearing, as taken from the *Intermédiaire* at the first reference, is the ordinary one. The figure of a dragon swallowing a human being—man, woman, or child—is so common in sculpture, &c., and the myth which it portrays of districts infested by “dragons” (typifying war, famine, pestilence, &c.) which have been delivered therefrom by various heroes or saints, male or female, thenceforth the local tutelary, is so ubiquitous as to be familiar to all students of folk-lore and early art. I was hence led on first acquaintance with the Visconti device to attempt to connect it with the myth.

An Italian friend put another complexion on it. With your permission, I will, for the benefit of those interested in the subject, quote a few lines of his reply to my inquiries. He first gives the story much in the same words as in the *Intermédiaire*, and then goes on to say:—

“But now we will see *why* Voluce (the name he gives to the Saracen giant) used this crest. It was because he believed himself to be of very noble descent indeed. And in the first place I must point out that you are not to consider that the child is being gobbled by the *biscione*, as in the sculptures and paintings to which you allude illustrating the legends of local dragons, &c. Oh, no; this is something much more noble and much more mythical. The child, behold, in this case, instead of being swallowed down by the serpent's mouth is *issuing out of it*. It was a way of recording in figure, more lively than a parchment roll, that Voluce was descended from Alexander the Great, who in turn claimed descent from great Jove, who visited his mother Olympia—Olympias I think you call her—in the form of a great serpent. To express this idea you see the child must be coming from the serpent.

“You will find that Tasso understood it thus if you will refer to his ‘Gerusalemme,’ canto i, stanza 56, where he mentions ‘the shield conquered for himself by Ottone, in cui dall’ angue esce [= comes out] il fanciullo ignudo.’

“Dante, by a poet's licence, calls this serpent or dragon a viper (‘Purg,’ viii. 79). If you do not know the line you probably know the one just above it, where he parenthetically alludes to the alleged inconstancy of your sex, saying how short a time ‘in femmina, fuoco d'amor dura.’”

R. H. BUSK.

16, Montagu Street, Portman Square.

BIBLIOGRAPHY (7th S. iii. 128).—A. C. B.'s description of ‘Stories of Dogs’ agrees with an old friend, “‘Stories about Dogs: illustrative of their Instinct, Sagacity, and Fidelity.’ By Thomas

Bingley, author of ‘Tales of Shipwrecks,’ ‘Stories about Instinct,’ &c., with plates by Thomas Landseer.” My copy (sixth edition) was published “London: David Bogue, 86, Fleet Street, 1854.” It is bound with the same author's ‘Stories about Horses’ (third edition, 1851), “embellished with twelve Engravings on Steel” by R. Sands. Bingley also wrote ‘Tales about Birds,’ ‘Tales about Travellers,’ and ‘Bingley's Bible Quadrupeds.’

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

‘Stories about Dogs’ formed one of a series of small books issued in 1840–1, “Bingley's Illustrated Books for Children.” The series comprised ‘Tales about Birds,’ ‘Stories about Dogs,’ ‘Stories about Horses,’ ‘Tales of Shipwreck and Disaster at Sea,’ ‘Stories of Instinct,’ ‘Tales about Travellers,’ and ‘Bible Quadrupeds.’ The volumes on dogs and instinct were illustrated by Thomas Landseer. This series was first issued by Tilt; afterwards by Bogue in 1856; and in 1864, I believe, by Allman. A. C. B. would probably procure the books through some good retail bookseller, who would advertise for those now out of print. J. E. A.

Norwich.

HUGH PETERS (7th S. iii. 121).—Your correspondent represents the Rev. Hugh Peters “as jester in Shakspeare's company” after his career at Oxford. Now he, being born in 1599, would be aged sixteen in 1616, when the poet died, who had left the stage some years before.

As to St. Faith's Church there is some ambiguity. Stow tells us that the parishioners of St. Faith had left “that famous vault” and migrated to the larger and more commodious Jesus Chapel in 1551. Doubtless Dr. Dee's sermon was preached in the latter place of worship, and old St. Faith's abandoned to stores. Pepys tells us, October 5, 1666, “that the goods laid in the churchyard fired through the windows those in St. Fayth's Church [read Jesus Chapel?], and those coming to the warehouse doors fired them.” Further, January 14, 1667/8, “The burning of the goods under St. Fayth's arose,” &c. N.B., *under*. The whole crypt was stored, in part permanently, in part temporarily only.

St. Sepulchre's Church never was in the thoroughfare called the Old Bailey; it stands on Snow Hill, now called Holborn Viaduct. Stow does say “in the Bayly,” but that is a different matter.

Sir Thomas Fairfax, the great leader, became Lord Fairfax in 1647. And *what* is Lime? There is a parish of Lyng in Somersetshire, and also a Limington.

VENDALE.

The other day I picked up for a few pence at a bookstall a copy of the 1807 reprint mentioned by Mr. Ward of ‘The Tales and Jests of Mr. Hugh Peters,’ published in 1660. With it I also bought another reprint, entitled “An Historical and



Critical | Account | of | Hugh Peters | after the manner of Mr. Bayle. | London | Printed for J. Noon, Cheapside; and A. Millar, in the Strand. | 1751. | Reprinted by G. Smeeton, St. Martin's Church Yard, Charing Cross. | MDCCCXVIII." A very good engraving of Peters faces the title-page. The writer of this book is undoubtedly friendly towards Peters, and brings forward an array of facts to prove his hero not quite so black as he has been painted. I refrain from reproducing these or any other, as my object is not to enter into controversy with Mr. WARD. I think, however, a list of the works referred to by the author as throwing light on the little-known life of Mr. Peters may be useful, so I append it below, leaving out those works already referred to :—

A Dying Father's last Legacy to an only Child; or, Mr. Hugh Peters's Advice to his Daughter. London, 1660. 12mo.

Whitlock's Memorials. London, 1732. Folio.

Exact and Impartial Account of the Trial of the Regicides. London, 1660. 4to.

Ormond's Papers, published by Carte. Vol. i. London, 1739.

Rushworth's Hist. Collect. Part iii. vol. ii. London, 1692. Folio.

Burnet's Hist. of his own Times. Vol. i. Dutch edition in 12mo.

Barwick's Life. English translation. London, 1724.

Denham's Epist. Dedicat. to Charles II. of his Poems. Second edition. 1671.

Langbaine's Dramatic Poets.

Parker's Hist. of his own Time. Translated by Newlin. London, 1727. 8vo.

Thurloe's State Papers. Vol. vii.

Several of Peters's own publications, including the following :—

Last Report of the English Wars. London, 1646. 4to. pp. 15.

A Word for the Army, and two Words for the Kingdom, to clear the one and cure the other, forced in much Plainness and Brevity, from their faithful Servant, Hugh Peters. London, 1647. 4to. pp. 14.

Good Work for a Good Magistrate, or a Short Cut to Great Quiet. (?) London, 1651.

JOHN T. PAGE.

Holmby House, Forest Gate.

Lines read at a Meeting of the Home Circuit Mess, April 2, 1850 (7th S. iii. 229).—When Mr. R. H. Shepherd published his 'Tennysoniana' in 1866, I ventured to suggest to him the above lines, as being possibly written by Tennyson. He in his reply proved conclusively that neither Wordsworth nor Tennyson could have written them, and at the same time suggested the name of the late Sir Thomas Noon Talfourd as the author—as a "self-constituted Laureate of the Bar"—the expression about "flinging away his motley mask" being then intelligible. "This may be a very wild conjecture," added Mr. Shepherd, "but after puzzling my brains fruitlessly I had long dismissed the matter from my mind as one of those things which, according to Lord Dun-

dreary, no fellow can understand, and I shall be sincerely obliged to any one who can clear up the mystery." JAMES ROBERTS BRAIDY.

PICKWICK (7th S. ii. 325, 457; iii. 30, 112, 175).—There can be little doubt that Dickens took the name from that of "Moses Pickwick" on many of the stage-coaches that plied between Bristol and London sixty to seventy years ago. This coach proprietor was a foundling, left one night in a basket in Pickwick Street, and brought up in Corsham workhouse till he was old enough to be employed in the stables where the mail and stage coaches changed horses. By his good conduct and intelligence he got on to be head ostler, and from that to horse coaches, and eventually to be a coach proprietor. His Christian name was given to him as being a foundling, and his surname from the village where he was left as an infant. P.

I have always heard—but cannot vouch for the fact—that Dickens took the name of Pickwick from a most respectable old gentleman residing in York. His daughter was the mother of Mrs. Butler, the well-known artist, of 'Roll Call' fame. His other daughter married Dickens's brother.

EBORACUM.

KEIM : HORWITZ : MORWITZ (7th S. iii. 168).—PATRONYMICA asks for "the origin and meaning of these names," and whether they are armigerous. She does not find them in "Rietstap" (not *Rietstap*). Keim is German for a bud; cf. English Budd. A German architect named Keim died in 1864. Horwitz and Morwitz are probably Slav place-names. Horwitz is a Jewish surname. There used to be many Horwitzes in the Judenstadt at Frankfurt. If both the two latter names are Jewish, they are not likely to be found in any 'Armorial' or *Wappenbuch*. JAYDER.

"BEATI POSSIDENTES" (5th S. ix. 428).—The origin of this saying of Prince Bismarck was inquired after under the reference above. Nobody seems to have pointed out that it was one of the few Latin scraps of Frederick the Great (see Carlyle's 'Frederick,' book iv. chap. xi.). Hence no doubt the prince took it, who has so faithfully followed the great Frederick's lead in enlarging the territory of Prussia. A. R. SHILLETO.

HERALDIC (7th S. iii. 107, 177).—The term *nobiles minores* is generally considered to apply to all baronets and those below them down to gentlemen; but Thoms says that the precise quality of the dignity of baronet is not yet fully determined, some holding it to be the head of the *nobiles minores*, while others rank baronets as the lowest of the *nobiles majores*, because their honour is hereditary and created by patent. The term might have a different meaning according to the



peculiar circumstances of each case. One would imagine there were two general degrees of *gentry*, in the sense in which *SALTIRE* evidently uses the term, *viz.*, *esquires* and *gentlemen*; but the division is scarcely correct, for we must not forget that the title *gentleman* in its proper sense still implies nobility—"Fit nobilis nascitur generosus."

A. V.

PYCROFT'S 'OXFORD MEMORIES' (7th S. III. 69, 192).—This story is chronicled in the following manner in 'Whychcotte of St. John's,' published in 1833. Who may be the author of the book I cannot say, but internal evidence shows that it was written by a Cambridge man:—

"And tender my cordial assent to Dr. Tatham, the friend of Pitt, and the learned President of Magdalen, who is preaching at Oxford before the University, undeterred by the presence of the 'Heads,' and the frowns of a couple of Bishops, poured forth this pious ejaculation, and convulsed the undergraduates while he uttered it:—The Jarman school of Divinity! I wish with all my soul that the whole of the Jarman Divinity was at the bottom of the Jarman Ocean!"—Vol. i. p. 123.

The same story may be found in Cox's 'Recollections of Oxford,' chap. xi., where the preacher is said to be Dr. Tatham, Rector of Lincoln College, and the sermon, which was preached at St. Mary's on the disputed text 1 John v. 7, to have lasted two hours and a half. On the same authority the sermon had the following curious peroration: "I leave the subject to be followed up by the *larned* bench of bishops, who have little to do, and do not always do that little" (p. 234). Though no date is assigned, yet most probably the event occurred about 1830. Dr. Tatham was Rector of Lincoln College, Oxford, from 1792 to 1834.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

TECHNICAL TERMS IN GLASS-MAKING (7th S. III. 106).—To the industry and skill of the Huguenot refugees who made this country their home, when forced to flee from their own, do we owe the development of glass-making in England. This fact is supported by the silent evidence of the technical trade-terms, most of which are clearly traceable to the French language. Thus a *cavette* (which I take to be the same as the *caves* in Mr. PATTERSON'S note) is a large vessel into which the liquid metal is poured when taken out of the melting vat. The *seige* is the place, or seat, in which the crucible stands (French *siège*). The *found* is the melting of the various materials (from the French *fondre*). The *casher-box* is the name of a rest, or support, on which the blower rests his tube in the making of sheet-glass (French *case*). The *punt* or *punty-rod* is the iron rod on to which the sheets of glass were taken from the blower's tube. The *kinney* is the corner of the furnace (cf. French *coin*, corner, angle; and *cheminée*, a chimney, fireplace). The *journey* is the time employed in making glass (French *ournée*).

The *fouchart* is the instrument used for passing the sheets of glass into the annealing kiln (French *fouchette*). The *marware* is the slab, iron or marble, on which the balls of hot metal are rolled. *Cullet* is the broken fragments of crown glass (French *coulé*). These are, or were at one time, common trade terms. Perhaps some other reader can supply a more extensive list.

ROBERT F. GARDINER.

VORSTELLUNG (7th S. III. 167).—I have just met with a word which seems to convey the meaning expressed by the German *Vorstellung*. It occurs in a little book entitled 'Notes on Noses,' by Eden Warwick (London, Richard Bentley, 1864). The word referred to occurs in the following passage:—

"Cordially as we hate coining new words we still more cordially hate the German fashion of hooking together two vernacular words and calling the junction an addition to the language. But we are compelled, in order to save circumblocution, to coin a word to express those facts which spring from Mind, whether, as in moral philosophy, purely metaphysical, or, as in natural philosophy generated by Mind from Matter, by Reason from Experience. Such facts we would beg to call *noogenisms* (*vôce*, *mens*, *cognatio*, and *γινος*, *natus*, *progenitus*); therein including all mental offsprings or deductions, whether called hypotheses, theories, systems, sciences, axioms, aphorisms, &c."—P. 64.

I do not remember having met with this word in any other book, but it is a word the etymology of which is apparent, and would at once indicate the class of subjects called *noogenisms*.

ROBERT F. GARDINER.

The best equivalent for this word, as used in the language of German philosophy, I think, is "idea," while its synonymous term *Begriff* may be adequately rendered by "conception." It is well known that the term *Vorstellung* plays the same central and prominent part in Herbert's psychological system as the corresponding term *Begriff* does in Kant's 'Science of Categories,' and in Hegel's 'Logical Theory.' H. KREBS, Oxford.

HOLY THURSDAY (7th S. III. 189).—I have looked in many books which give the origin of the various names for days, such as *Hone*, and also in the Prayer Book interleaved, but can find no reference to the Thursday before Good Friday being given the name "Holy," although among High Church people it is often called so.

Ascension Day is the only one which I can find having the title of "Holy." Is it possible that your correspondent can have found it (i. e., Thursday before Easter) so called in any old book? If so, I should be obliged by a reference.

G. S. B.

CHRISOMER (7th S. i. 507; ii. 96; iii. 195).—A *chrisom* child, *chrisom*, or *chrisomer*, was properly one who had been christened, and so had the



chrisom-cloth put on in baptism. The direction in the *Sarum Manual* is (after the naming of the child), "Postea induatur infans veste chrisimali, sacerdote interrogante nomen infantis, ita dicendo: N., Accipe vestem candidam et immaculatam," &c. And the use of the chrisom was retained in the Prayer Book of 1549, which also prescribes in the rubric at the end of the churching service that the woman must offer her chrisom, and other accustomed offerings. This was the perquisite of the church, and the chrisoms had long been used for mending albs, &c. After the child had thus parted with the chrisom, it ceased to be a chrisom child; but if it died previously, its chrisom served as its shroud. There is a brass of a child so represented at Chesham Bois, Bucks, circa 1520, with the inscription, "Of Rog' Lee gentilm' here lyeth the Son' Benedict Lee crysom' who' soule ihu' p'do'" (Haines, cxxx.; Lee's 'Glossary,' s.v.). It would seem from 7th S. ii. 96 that the term chrisomer came to be wrongly applied to unbaptized infants in Devonshire. With regard to "Ould Arnold, a Crysomor," I would suggest, supposing the reading to be correct, that he may have been privately baptized in his last illness, and died before he could come to church. After Mary's time the use of the chrisom, being no longer prescribed, gradually died out, except so far as it has survived in "christening cloths" or the "christening robes" still used. J. T. F.

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THE RING IN MARRIAGE (7th S. iii. 207).—The ring does not appear to be necessary to a legal marriage. Indeed, apart from statutory requirements as to banns, licence, &c., nothing is absolutely requisite but the consent of the parties by words of present time—*per verba de presenti*—such as, "I take thee to my wife"; which kind of spousals, says Swinburne, are in truth and substance very matrimony indissoluble ('Treatise on Spousals,' Lond., 1711, p. 74). Whether actual words are necessary to the contract of marriage has been disputed, and some have contended that a contract by signs, such as the delivery of a ring, is sufficient. But if any words are uttered, and also a ring delivered, then the delivery and acceptance of the ring is no more than a confirmation of the contract (Swinburne, p. 209). The delivery of a ring is, however, a form which has found its way into the marriage ceremonies of most countries, and is the very symbol of marriage, and the particular act in this country that gives a character to the whole ceremony, since we say, "With this ring I wed thee" (Lord Stowell, Haggard's 'Consistory Reports,' vol. i. p. 233).

On the subject of the ring in marriage ceremonies, that quaint old writer Henry Swinburne gives some interesting information. The first inventor (as is reported) was one Prometheus; the

workman who made it was Tubal Cain. He, by the advice of Adam, gave it to his son that therewith he should espouse a wife. In former ages, he observes, it was not tolerated to single or unmarried persons to wear rings unless they were judges, doctors, or senators, or such like honourable persons; and he proceeds to deplore the vanity, lasciviousness, and intolerable pride of these our days, wherein every skipping Jack, and every flirting Jill, must not only be ringed (forsooth) very daintily, but must have some special jewel or favour besides, as though they were descended from some noble house or parentage ('On Spousals,' pp. 267-9).

HORACE W. MONCKTON.

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I was present at a civil contract before a superintendent registrar in Herefordshire, and the bridegroom, on producing a ring, was told by him to put it again in his pocket, as it was part of the religious ceremony, with which he had nothing to do. Evidently he was of the same mind as the superintendent registrar of St. George's, Hanover Square.

"The ring was originally given at the espousals, not the wedding; it was used as an *arrha*, or earnest of a future marriage. The origin of the marriage ring, as distinct from the betrothal ring, has been traced to the tenth century, and is supposed by some to have been introduced in imitation of the ring worn by bishops."—Pelliccia's 'Polity of the Christian Church,' translated by Bellett, p. 320, first ed., 1833.

M.A. Oxon.

The Solicitor-General is, if I may be allowed to say so, quite right, as may be seen by reference to the Act 6 & 7 Will. IV. c. 85. The form of marriage laid down by sects. 20 and 21 makes no mention of a ring, however much popular prejudice may have added that pleasing token. Whether a marriage celebrated *in facie ecclesie* would be valid if the ring were omitted, as parts of the prescribed service often are omitted, is another question. The Act 19 & 20 Vict. c. 119, sect. 12, forbids "any religious service" at marriages in registrars' offices.

EDWARD H. MARSHALL, M.A.

Hastings.

LINKS WITH THE PAST (7th S. ii. 486, 515; iii. 138, 178).—The Right Hon. Charles Shaw Lefevre, Viscount Eversley, G.C.B., who is at present the oldest peer in the kingdom, is in himself a very conspicuous link with the past generation, having attained the age of ninety-three years. He was born in Bedford Square, London, on February 22, 1794. He graduated B.A. at Cambridge in 1815, the year of Waterloo; was called to the Bar in 1819, the year in which the Queen was born; and is now the senior bencher of Lincoln's Inn, to which position he was elected on May 29, 1839, soon after his nomination to the Speakership of the House of Commons. He was re-elected Speaker



in 1841, 1847, and 1852, retiring from the office in 1857, when he was created a peer, with a pension of 4,000*l.* a year for life, which he has now enjoyed for nearly thirty years.

ROBERT F. GARDINER.

The Rev. Dr. Hunter was inducted as minister of the Auld Kirk at Ayr in 1668, which charge he and his "assistant and successor" son-in-law Dr. Dalrymple held between them for 127 years. "Dalrymple mild" baptized Robert Burns in 1759, and his own eldest, still surviving and working great-grandson, my father, Douglas MacLagan, in 1812.

NELLIE MACLAGAN.

CROMWELL (7<sup>th</sup> S. iii. 107, 137, 232).—The reply of Mr. Cass at the second reference is very interesting. I would ask him if he can further state where Mrs. Cromwell (C. Skinner), who died 1813, is buried, and if her name appears on her grave. Her daughter, Susannah, the last Cromwell of the family, the same, no doubt, who lived at Ponder's End and was living in 1816, died in 1834, according to Rosse's 'Index of Dates.' I would inquire also as to her burial-place. The quotation of Mr. F. A. BLAYDES from the registers of Clifton, Beds., suggests the inquiry, Who was the Thomas Cromwell married in 1656? Possibly a son of Sir Oliver Cromwell, of Hinchinbroke, the Royalist uncle of the Protector. Sir Oliver had four sons, one named Thomas. Burke, in 'Vicissitudes of Families,' states that all these sons were Cavalier officers. I am not aware, however, that in published pedigrees the marriage of any of them is noted, except that of the eldest, Henry.

W. L. RUTTON.

'THE CHANT OF ACHILLES' (7<sup>th</sup> S. ii. 508).—I apprehend this poem will be found in the first series of the *New Sporting Magazine*. It was attributed to Lord Maidstone, but I believe was written by Bernal Osborne. I do not think Surtees was ever guilty of writing poetry.

EBORACUM.

THE SCOTCH REGIMENT IN SWEDEN (7<sup>th</sup> S. iii. 128, 194).—When 'An Old Scots Brigade' was published I had not seen the work from which the extracts in Appendix G, referred to by B. T., had been taken. But on getting the exact title of the volume (for which I wrote to Pomerania on seeing B. T.'s query), I proceeded to the British Museum, and found a copy of the work there. Its title is, "Uppgifter rörande Svenska Krigsmagtens styrka, sammansättning och fördelning, sedan slutet af femtonhundratalet jemte öfversigt af Svenska Krigshistoriens vigtigaste händelser under samma tid. Af Julius Mankell," Stockholm, 1865.

I made a mistake in 'An Old Scots Brigade' in saying that the book now named was published in Germany; but as the extracts sent to me were in

the German language I presumed that the work was a German publication. The title may be rendered thus, 'Notes regarding the Strength, Composition, and Distribution of the Swedish Army after the close of the Year 1500, with a Summary of the most important Events in Swedish Military History since that Date.' The volume has many references to other Scottish regiments.

JOHN MACKAY.

Herriesdale.

P.S.—I have compared the extracts with the originals, and find them all correct.

"THE PIPER THAT PLAYED BEFORE MOSES" (5<sup>th</sup> S. x. 228; 7<sup>th</sup> S. iii. 179).—C. S. J. will find "per tibicinem," &c., in a short tale by the late Sir Samuel Ferguson, called 'Father Tom and the Pope,' published in *Blackwood* for May, 1838, and reprinted in 'Tales from *Blackwood*.' The reference in the latter is iii. 84. There can be no doubt it is, as C. S. J. correctly says, a version, and not the original of this extraordinary "swear."

C. F. S. WARREN, M.A.

Trenglos, Kenwyn, Truro.

C. S. J. will find the words "Per tibicinem qui coram Mose modulatus est" in 'Tales from *Blackwood*' (Maga, May, 1838). 'Father Tom and the Pope' is the tale. WM. GRAHAM F. PIGOTT.

GILBERT ABBOTT & BECKETT (7<sup>th</sup> S. iii. 168).—G. F. R. B. appears to suppose that because Mr. William & Beckett's name (he being an attorney) does not appear among the counsel or barristers in 1810 and 1811 he could not have been a member of Gray's Inn. This supposition is, however, erroneous, as the Society of Gray's Inn continued the "ancient course and usage" (to quote the words of a rule of the Court of King's Bench made in 1704) of admitting attorneys and solicitors as members of that inn until a recent date. For example, William Gresham, an attorney of the Common Law Courts and a solicitor of the Court of Chancery, was admitted as a member of Gray's Inn on January 28, 1835.

F. SYDNEY RUDDINGTON.

Bedford Park, Chiswick.

RICHARDYNE, A CHRISTIAN NAME (7<sup>th</sup> S. iii. 8, 95, 178).—To the list of female names current in England in the Middle Ages but now rapidly becoming obsolete may be added the following, Claricia, Letitia, Joyce (Jucosa), Radegunde (Ragona), Annes, Ida, Isolda, Emmota, Alina, Wymara.

J. H. WYLIE.

Rochdale.

THACKERAY'S 'ESMOND' (7<sup>th</sup> S. iii. 46, 172, 193).—Nobody, not even NEMO himself, can admire Thackeray's novels more than I do; but now and then, like other writers, he made mistakes, and these, as I observed, were remarkable



when they related to the time of Queen Anne, which he had so diligently studied. NEMO will see that, to complete the distinction between the lions and the bears, it would not only be necessary, as he suggests, to insert a comma after "lions," but also to insert "the" before "bears."

D. (p. 193) thinks that Thackeray did not care for anachronisms. Why, then, did he take such extreme pains to make his characters accurate portraits? As for the costumes in his sketches for 'Vanity Fair,' he states expressly that he chose those of his own day because those of the Waterloo period would have looked grotesque. JAYDRE.

Speaking with due respect, D. might recognize Thackeray's own apologies for the anachronism of costume in 'Vanity Fair.' *Vide* vol. i. ch. vi.

NELLIE MACLAGAN.

I have seen tickets admitting country cousins to see the lions shaved on Tower Hill. They were fine large cards, and they were kept up long after the lions had been removed. Considerable assemblages took place on this occasion, namely, April 1, including many who went there to keep the visitors in good cheer while waiting. HYDE CLARKE.

THE FIRST PRINCIPLES OF PHILOLOGY (7th S. ii. 445; iii. 161).—May I, with all respect, ask CANON TAYLOR to explain what "primitive Aryan" means, and how he proposes to prove that any "separation of the Indo-European races" ever took place? Again, what is an "Aryan stock"?

I have understood that advanced philologists are now content to drop this delusive fancy, for the word Aryan is itself mythical. It is impossible to place the finger on any point of the globe where such an agglomeration of peoples could ever have co-existed, or to fix a probable date for the dispersion. Such a separation is intelligible when expressed of Abraham and Lot, but quite unintelligible when applied to such vast bodies of men as these so-called unified races.

I also take this opportunity, as being a conjunct subject, to draw attention to Prof. Skeat's views, as embodied at pp. 588-597 of his 'Concise Dict.,' 1882. I gave my attention to this subject for a matter of three years when that book first appeared, and I pronounce the postulation of hypothetical Aryan roots to be one of the most gigantic popular delusions that human ingenuity ever expended itself fruitlessly upon. A. HALL.

HORSESHOE ORNAMENT (7th S. iii. 209).—The horseshoe is the modern survival of a most ancient religious emblem, frequently represented in the Assyrian sculptures, as well as in those of Egypt. It is the Ashtaroth symbol, and forms the head-dress of Isis. Doubtless it had various meanings, but the primary one was that of the mystical door of life—the *daleth* of the Phœnicians and Hebrews (Job

iii. 10. The first of the Orphic hymns is addressed to the goddess Artemisia Prothuraia, or the doorkeeper, whose office was like that of the Roman Diana Lucina). The letter sometimes represents a tent-door, Δ, whilst the D of the Italic alphabets placed thus □ reveals its early picture origin. The Egyptian hieroglyph for ten was 𐀓 (compare the Greek Δέκα and Latin *Decem*). It is plain, therefore, that the horseshoe is the mystical door reduced to its simplest possible form; and as a fetish for bringing good fortune or as a talisman to avert the evil eye it would have no meaning except with the points downwards. JOHN NEWTON.

The points should be upwards. (1) To keep in the luck. (2) It is contrary to art, except in the grotesque, to make the summit broader than the base. (3) It is the useful way, as the makers of horseshoe door-knockers found out long ago.

H. G. GRIFFINHOPE.

The belief of your correspondent that the horseshoe should be worn with the points directed downwards is, I should imagine, undoubtedly correct. Thus it appears as one of the badges of the Ferrars, thus it is shown on many a seventeenth century token, and thus over many a thousand barn and stable doors. If a well-known interpretation of its origin as a talisman be accepted there is good reason for not inverting the horseshoe. J. ELIOT HODGKIN.

Richmond-on-Thames.

The horseshoe as an emblem of luck, blessing, fruitfulness, fecundity, &c., should be worn with the points downwards. The reasons cannot well be given in the columns of 'N. & Q.'; but probably any well-educated East Indian can further satisfy Mr. CARHART. HANDFORD.

There may be exceptions, but I have noticed that the points of the shoe are always placed downwards. I have seen it thus in brooches, Christmas cards, articles of furniture, &c.

ROBERT F. GARDINER.

[Other correspondents are thanked for replies.]

THE SHELLEY FORGERIES (7th S. iii. 187).—Some years since I bought a collection of pamphlets and cuttings, but the latter are not dated or described, so that it is difficult to say (except from internal evidence) whether they were taken from the *Athenæum* or the *Literary Gazette*, in whose pages the questions about the forgeries were discussed. I have the original volume, which is said to have been suppressed: "Letters of Percy Bysshe Shelley, with an Introductory Essay by Robert Browning. London, Edward Moxon, Dover Street, 1852." The essay dated "Paris, Dec. 4th, 1851," fills 44 pp., and the letters pp. 47 to 165 inclusive, the letters numbering twenty-five. I have also a letter of Shelley's which I



believe to be one of the forgeries of the same date, but not included in the volume. I was told by a good authority that the chief reason for believing the letters to be genuine was that the postage-stamps were real official Italian marks of the period, and that having been sold as waste and useless, they had been picked up and used on the forged letters.

I have also a pamphlet, 'The Calumnies of the *Athenæum* Journal Exposed: Mr. White's Letter to Mr. Murray on the Subject of the Byron, Shelley, and Keats MSS.' (London, William White, Pall Mall, 1852, 8vo. pp. 15).

An article in the *Quarterly Review* discovered and exposed the fraud; and there was another in the *Westminster Review* for April, 1852 (vol. lvii., No. cxii., and New Series, vol. i. No. ii.). There were also many articles and paragraphs in the *Athenæum* and *Literary Gazette*, from February to April, 1852, of which I have seventeen, but only three are named and dated: *Athenæum*, Feb. 21, March 6 and 20; *Literary Gazette*, Feb. 21, 1852.

ESTE.

Fillongley.

The *Athenæum* for 1852 contains much useful information regarding this audacious fraud. The title of the book is 'Letters of Percy Bysshe Shelley, with an Introductory Essay by Robert Browning.' It is reviewed on p. 214. The following pages contain articles and notes relating to the forgery—278, 325, 355, 381. On p. 431 there is a letter signed R. Monkton Milnes (i. e., the late Lord Houghton), in which they are referred to. I am not certain that I have given your correspondent references to every page in the *Athenæum* on which these spurious documents are mentioned.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

For a review of the 'Letters of Percy Bysshe Shelley,' with the introduction by Robert Browning, published in 1852, together with the particulars of the discovery that the letters were forgeries, with Mr. White's statement, and Sir F. Madden's and Mr. M. Milnes's letters relative thereto, see the *Athenæum* for February, March, and April, 1852. EVERARD HOME COLEMAN.

71, Brecknock Road.

INCANTATIONS (7th S. iii. 207).—MR. MALCOLM McLEOD will find much curious lore respecting incantations against disease and other evils (with numerous examples from original sources) in Cockayne's 'Saxon Leechdoms,' &c., published under the direction of the Master of the Rolls in 1864-6. I cannot find in any of its three volumes anything precisely similar to the fever charm described by your correspondent, but there are many equally magical recipes for "lent addle" (typhus) and other fevers. One for a less common disorder I transcribe;—

"If wens at the heart pain a man, let a maiden go to a spring which runs directly eastward, and ladle up a cup, moving the cup with the stream, and let her or him [in those days a maiden might be of either sex] sing over it the Creed and the Paternoster, and then pour it into another vessel, and then ladle some more, and again sing the Creed and Paternoster, and so manage as to have three cups full; do so for nine days, soon it will be well with the man."

In another case the names of the Seven Sleepers are directed to be written on seven wafers and hung round the patient's neck by a maiden, singing meanwhile a charm which is pure balderdash, about a "spider wight" and a "wild beast's sister." Some of these charms are of Eastern origin, many are found in Greek and Latin writers, many are Scandinavian, and one, at least, is given as Gaelic. They are "leechdoms," and not witchcraft, at least in name; and from their frequent use of Holy Writ they evidently had priestly sanction. It is equally evident that, however our modern "leeches" might scoff at such remedies, we see here "the hole of the pit whence they were digged."

C. O. B.

Several forms for raising spirits are given in Reginald Scot's 'Discoverie of Witchcraft.' They are usually blasphemous and occasionally licentious.

E. YARDLEY.

Look in Brand's 'Popular Antiquities,' under "Physical Charms," &c. H. G. GRIFFINHOPE.

If MR. MALCOLM MACLEOD will refer to a book published by Longmans in 1886, entitled 'Notes on the Folk-lore of the Northern Counties of England and the Borders,' by William Henderson, with an appendix on "Household Stories" by S. Baring-Gould, M.A., he will find much interesting information on the subject to which he refers, and many stories of the "evil eye" similar to his own. I observe there are several references in the book to Thorpe's 'Mythology,' which MR. MACLEOD might also consult.

GEO. F. CROWDT.

The Grove, Faringdon.

BREWERY (7th S. iii. 247).—Hexham's 'Dutch Dictionary,' 1658, has, "*Een Brouwerij*, a Brewerie, or a brewing-house." This carries us back more than a century for the name of the place. The *Upton Inventories* have only *brew-house*.

WALTER W. SKEAT.

CHURCH BELLS RINGING AT 5 A.M. (7th S. iii. 48, 132).—In our part of Yorkshire every old market town follows the ancient practice, but not two of them ring the same hours all the year round. Helmsley is considered a Church place, having a priest at the Conquest, and is situated close to two old abbeys, viz., Rivaux and Byland, yet it belonged to another some sixteen miles away. At Kirkham, the bell rings during the summer months at 5 A.M. and 6 P.M.; in winter, 6 A.M. and 8 P.M. The evening bell is called the angelic bell. I



remember well sixty years ago all men had to go to work at the morning call, and during the winter season had to work until 8 P.M. This has now fallen into disuse. I. C. Helmsley.

At Crewkerne, in Somersetshire, the curfew was always rung at 7 P.M., and a morning bell at 6 A.M., down to the year 1876, when I ceased to visit there. I have no doubt the custom is still kept up. C. W. PENNY.

The large tenor bell of Great St. Mary's, Cambridge, is always rung from 9 P.M. until 9.15, and a smaller bell for the same length of time in the morning just before 6 o'clock. I suppose that the former was the bell for "compline" and the latter that for "prime," but of course they may also have answered the purpose of a "curfew" and a "time-to-get-up" bell. I think that the custom is still very common, although the steam-horns of large manufactories are making it unnecessary in many places. VILTONIUS.

At Epworth a single bell is rung at 6 A.M., at 12 noon, and again at 6 P.M., to call the labourers to work, to dinner, and to rest from their labours respectively. A similar custom also prevails in some of the neighbouring villages, but the hours are not the same in all. C. C. B.

[The bell at Spitalfields Church, and other bells in London, are rung at 6 A.M.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Dictionary of National Biography.* Edited by Leslie Stephen. Vols. IX. and X. (Smith & Elder.) SOME names of highest interest are included in the ninth volume of 'The Dictionary of National Biography.' There are few among the subscribers who will not turn first to the notice of Carlyle the editor. The difficult task of giving a full, unprejudiced, and judicious biography of this soured and dyspeptic scholar and genius has, it is needless to say, been accomplished. The life of Carlyle is that necessarily of his wife also, and the relations of Carlyle to his wife are only less difficult than those of Swift and Stella. The literary estimate showing Carlyle as "a character of astounding force and originality, whose faults of style are the result of perpetual straining for emphasis and the dislike of conventionality as the 'deadly sin'" will meet with unquestioning acceptance. Mr. Stephen also writes on Christopher Cartwright and on Henry Carey, poet and musician. Under the latter head he declines to accord to Carey the authorship of 'God save the Queen.' A life of Sir Dudley Carleton, and one of William Cecil, Lord Burghley, are among the graceful and attractive communications of the Rev. Dr. Jessopp. Under the head of "Carr, Robert, Earl of Somerset," Dr. Gardiner, the historian, expounds his views as to the murder of Sir Thomas Overbury. Dr. Gardiner also contributes an excellent life of Lucius Cary, Lord Falkland. Mr. S. L. Lee supplies an admirable life of Caxton, containing full bibliographical information. He also sends many shorter contributions. Mr. A. H. Bullen's solitary communication is his excellent account of Wm. Cartwright,

divine and dramatist. Mr. Russell Barker supplies many important biographies, including those of Elizabeth Carter, Guy Carleton, first Lord Dorchester, and Lord John Cavendish. Mr. Goldwin Smith supplies the life of Viscount Cardwell, Mr. W. E. A. Axon that of John Castelli, and Mr. Thompson Cooper that of Patrick Carey. Catherine of Arragon, Catherine Howard, and Catherine Parr are all in the hands of Mr. James Gairdner. A full and interesting life of Wm. Cavendish, the Duke of Newcastle, is from the eminently competent pen of Mr. C. H. Forster, the latest editor of Mr. Dickens's biography. The Rev. W. Hunt is responsible for much early history, beginning with that of Canute. Prof. J. K. Laughton still looks after naval biographies. Among more or less frequent contributors are Dr. Garnett, Mr. J. E. Bailey, Canon Overton, Mr. E. H. Tedder, and Canon Venables. Hitherto the quality of the work is fully sustained.

Vol. x. contains some articles of the highest importance, and is probably intrinsically the most interesting and readable of the series. A biographical work does not, of course, aim at being taken up for amusement, or often for any purpose except reference. Many articles in this volume deserve, however, to be read for their own sake. Such is, for instance, the very valuable biography of Charles I. supplied by Dr. Gardiner, the historian. Bald as is necessarily the statement of facts from the period when Charles quitted Holmby House in company with Cornet Joyce to that when his life was taken in front of Whitehall, it is very dramatic. It may be doubted whether any portion of Dr. Gardiner's sustained work is equally stirring. Another article of supreme importance is the account by the editor of Churchill, the great Duke of Marlborough. The record of his warlike services is profoundly stirring, and the exposition of character has high interest. Some touches of satire in this are in Mr. Stephen's happiest style. Charles II. is by Prof. Ward. Among articles of high, if secondary importance are the Gibbers, Mrs. Cibber being in the hands of Sir Theodore Martin; George Chapman, the dramatist, is the subject of a sympathetic biography by Mr. A. H. Bullen; Chatterton is written by Mr. Charles Kent; and Chaucer is entrusted to Prof. Hales. Chettle, the dramatist, and Thomas Churchyard, the poet, are by Mr. Bullen. Mr. Leslie Stephen supplies also biographies of Charles Churchill, the poet; John Clare, the poet; W. G. Clark, the editor of Shakspeare; and Samuel Chandler, the Nonconformist divine. Mr. J. H. Round deals with some of the family of De Clare. Mr. S. L. Lee is responsible for Edward Chamberlayne; Robert Charnock, the Jacobite; A. R. Chevallier; and others.

*English Writers: an Attempt towards a History of English Literature.* By Henry Morley, LL.D. Vol. I. (Cassell & Co.)

PROF. MORLEY has undertaken a task from which the boldest might well shrink. We certainly do not know any writer who is better qualified for the work, but we cannot help thinking that life is too short and the history of our literature is too long for any one man to grapple with the task exhaustively.

Prof. Morley, indeed, practically acknowledges this in the early pages of his introduction. In our opinion the only way in which a subject of such magnitude could be satisfactorily treated would be by assigning the various periods of the history to the most competent authorities, under the supervision of an editor possessed of as wide and varied a knowledge of our literature as Prof. Morley. The present volume is practically a reproduction of the earlier portion of the first volume of 'English Writers,' which appeared in 1864, with some alterations and additions. It contains an introduction of some 120 pages,



which is followed by chapters on the forming of the people, old literature of the Gael, old literature of the Cymry, old literature of the Teutons, Scandinavia, 'Beowulf,' and the 'Fight at Finnesburg.' A bibliography of 'Beowulf' and separate indices to the introduction and book i. complete the volume. The introduction, though interesting, is somewhat wanting in proportion, and the names of many men and books which we might fairly expect to find there are conspicuous only by their absence. For instance, not one word is said of the tragedy of 'Gorboduc' or of the comedy of 'Ralph Roister Doister.' The names of Beaumont and Fletcher are, indeed, incidentally mentioned, but their productions for the stage are entirely ignored. Though reference is made to the Earl of Roscommon and his translation of the 'Art of Poetry,' we may look in vain for the slightest notice of Drayton, Marvell, Cowley, Keats, or Shelley. And while considerable space is taken up with Sir Richard Steele and the *Tatler*, no room is found for Hooker, Latimer, Hobbes, Locke, Bentham, Gibbon, or Bolingbroke. The author hopes to be able to complete his work in twenty volumes, to be published half-yearly; but as he tells us that he intends "to include notes of the literature of all offshoots of the English race," we shall not be surprised if he exceeds these limits. We hope that he will not feel himself bound to follow strictly the lines laid down in the introduction. But whatever course he may think fit to adopt, we trust that he will be spared to complete his courageous "attempt towards a history of English literature," for whatever may come from Prof. Morley's pen is sure to be both interestingly written and full of instruction.

*Christopher Marlowe.* Edited by Havelock Ellis. With a General Introduction to the English Drama by J. A. Symonds. (Vizetelly & Co.)

WITH this volume a series of the best plays of the old dramatists begins, under the appropriate title of the "Mermaid Series." It is stated that the text of the plays is unexpurgated, and it may be added that the notes are such also. The present volume is well edited. The general introduction by Mr. Symonds is scholarly and elegant, and that to Marlowe by Mr. Havelock Ellis is satisfactory. Typographically the volume is all that can be desired, and a portrait of Edward Alleyn, the original Faustus, adorns the work. Practically a series such as this should satisfy all appetites, except those of the close student. The best plays of the Elizabethan dramatists are as much as the general reader can find time to read, and their possession should satisfy him. Will it? This is the question we wait to see answered. Readers of old drama are a class to themselves. They are fond of complete works. We wait with some interest to see what will be the fate of an attempt to popularize works which have been the special delight of a class. Concerning the inexpediency of putting the general public in the possession of the full arraignment of Marlowe by Richard Bame we have a strong opinion. Dyce and his successors were justified in their omissions.

*Bryan's Dictionary of Painters and Engravers.* Edited by R. E. Graves. Part VIII. (Bell & Sons.)

PART VIII. of the reissue of the much-needed revision of Bryan's *Dictionary of Painters and Engravers* treads closely on the heels of part vii., inducing a hope that the completion of the work may not be far distant. Under the head of "Murillo" the student will find corrections of some mistakes in the previous biography. No mention is made under "Mulready" of the fine works of the artist recently acquired by Mr. Woolner, R.A. The account of Frans van Mieris reminds us how badly provided is our National Gallery with his pictures. Buckingham Palace, however, has three, and the Earl of Dudley

has his supposed masterpiece. As "Partridge" is now reached, three or four more parts should complete the work.

*England's Chronicle in Stone.* By James F. Hunnewell. (Murray.)

THOUGH intended primarily for Americans, this work, which records the results of persistent exploration of our historical monuments, will be of great value to Englishmen who care to study their own country. Mr. Hunnewell's scheme is comprehensive. Beginning with Druidical remains, he depicts, in a volume of near 450 pages, abundantly illustrated, our various cathedrals, monasteries, colleges, castles, churches, palaces, residences, even to the "simple homes of England." It is a delightful book for Englishmen to read, and is calculated to give us a stronger sense of the value of our own treasures. It is pleasant to read lines such as these descriptive of pleasant days in England: "In drives or walks on her hedge-lined roads, in strolls on charming foot-paths or under the ivy-grown walls of her castles and gray cathedral towers—days the writer feels he lives again while his pen moves over these pages; and a veiled, hazy sunshine seems to light the way, as he often has found it brightening the exquisite old island." It is pleasant to find our American cousins claiming their heritage in these scenes.

*Society in the Elizabethan Age.* By Hubert Hall. (Sonnenchein & Co.)

IT is gratifying to find that Mr. Hubert Hall's scholarly and entertaining, if slightly iconoclastic, volume, reviewed at some length in our columns (7th S. ii. 479), has already reached a second edition.

*Ellis's Irish Education Directory and Scholastic Guide* for 1887. By William Edward Ellis, B.A., LL.B. (Dublin, Pensonby.)

THIS useful work, edited by the secretary to the Educational Endowments (Ireland) Commission, has reached its sixth year of issue. It contains the amendments that have been made in the regulations of the Incorporated Law Society, the Royal College of Surgeons, and the Apothecaries' Hall of Ireland, and in other public bodies, and supplies matter of much value to those interested in education.

### NOTICES TO CORRESPONDENTS.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

H. FOSTER.—"Ood bless the king—I mean the faith's defender," &c., is by Dr. John Byrom. See 4th S. x. 293, 314; 5th S. iii. 30.

CORRIGENDUM.—P. 252, col. 1, l. 10 from bottom, for "Kawan" read *Kawan*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, APRIL 9, 1887.

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## Notes.

## WHO WAS ROBIN HOOD?

(Continued from p. 223.)

Now, I would ask, Who was the good old knight Sir Richard of the Lee, who saved Robin from the sheriff by receiving him into his castle? Who but his own kinsman, Sir Richard de Lucy?—the witness of the confirmation charter of Henry II. and the justice who attacked Leicester on his behalf. We all know how the garrison of Nottingham refused to believe the news of Cœur de Lion's liberation, until his presence in the camp without their walls compelled them to surrender. What, then, so natural, when we consider the bitterness of the rancour which existed to the last between Richard I. and his father, that this faithful adherent of the latter should fall under the displeasure of the returned king. One of the most spirited of the Robin Hood ballads tells us of his rescue:—

Up then sterted he good Robin,  
As man that had gone wode;  
O busk ye, busk ye, my merry men all,  
By Him that died on rode.  
And he that this sorrow fornaketh,  
By Him that died on tree,  
And by Him that all things maketh,  
No longer shall dwell with me.

After the taking of Nottingham, as Roger of Hoveden narrates, Richard rode for pleasure through the vast forests which stretched from Nottingham

to York, and they pleased him extremely. Does not this correspond so exactly with the king's visit to Robin in the ballad, and his reconciliation with Sir Richard of the Lee, that we can hardly doubt we have a graphic description of an actual fact, as we have in 'Chevy Chase' of the Border foray. The confusion in the names of the two returned Crusaders, Richard I. and Edward I., would be so easily made in after years, that do we not often find "Edward the king," when it should be "Richard." Robin Hood's assertion—

I love no man in all the world,  
So well as I do my king—

would never have been uttered by a Saxon yeoman, and scarcely by Fulk Fitz Warine, whose king was John; but it would be the natural sentiment of the descendant of Robert of Leicester, speaking of king Richard upon his return from Austrian captivity. To pursue the ballad story, we find bold Robin returned with the king to Nottingham, where, history tells us, Richard held a second parliament, or rather a council, when his brother John was accused of treason. It is this brief episode of court life which the old dramatists made use of. This same ballad, the 'Lytell Geste of Robin Hood,' simply tells us that he grew weary of kingly company and felt his spirit sink. What wonder, when we recall what happened between 1194, when Richard returned, and 1199, when he died.

The heavy taillage that was exacted to pay the remainder of Richard's ransom and the cost of his French wars, ground the people to the dust. Was it not the smoke of the burning towers of St. Mary de l'Arche, when William the Longbeard perished a martyr in the cause of the poor, which disgusted Robin Hood, and drove him back to the green wood to become their defender there?

All England mourned for the Saxon alderman of London, as they had mourned for Waltheof, by whose side he was now enshrined. Of Robin Hood's patriotism there can be no question, every mention of him attests this fact; but although he was contemporary with William the Longbeard, who may be regarded as the last purely Saxon leader among the people, Robin Hood has never been in any way identified with that insurrection. Like Siward, his care was for "the whole community of the realm"; to use his own words, "for all that are oppressed." We trace in him the same spirit in which Magna Charta was conceived, the same desire to preserve liberty and afford protection to all, as one nation. We have shown that this was the undoubted characteristic of the St. Lizes. We have seen their signature appended to every charter of liberties. Their care for the poor is as marked. Of Waltheof, the saintly abbot of Melrose, we need not speak. Maud, the granddaughter of Earl Waltheof, wife of the butler of Henry I., must have aided her queenly cousin, the Saxon Matilda, when she



washed the beggars' feet at her palace gate. Sawtry, the abbey which was founded by her brother, the Earl who signed Stephen's charter, and the probable grandfather of Robin Hood, was fondly remembered in the Huntingdonshire rhyme:

There's Croylands, as courteous as courtesons could be,  
And Thorny, the bane of many a good tree;  
Ramsey the rich, and Peterburg the proud,  
But Sawtry, that poor abbey by the way,  
Gave more alms than all they.

In the foundation charter of Sawtry, or Saltry, Simon mentions his father Simon the Earl, his mother Matilda the Countess, his grandfather Waltheof the Earl, and his grandmother Judith. Nor is it surprising that the son of the French knight and the grandson of the Northern jarl should possess a breadth of sympathy that could embrace all classes in the divided England of Henry of Anjou. But in what other family can we trace the growth of this national feeling? It is this thorough English characteristic which is stamped upon every verse of the Robin Hood ballads. His bounty to the poor is proverbial still; and the ballads show him as ready to protect and avenge the widow and her three sons as the good old knight, making the heart of the spoiler tremble,—

Whilst Robin Hood could ride or rin,  
With a bent bow in his hands.

There is one other lifelike incident in the ballads which can only receive its full significance by a reference to early Saxon customs. When he returned to the greenwood, after his sojourn at the court,—

Robin then slew a full great hart,  
His horn then 'gan he blow;  
And all the outlaws of that forest  
His blast well could they know.

In the Anglo-Saxon institutions it was ordered that if a stranger went out of the road through woods he was to blow a horn or shout aloud, under penalty of being considered and punished as a thief. This order for sounding a horn, lest the chase of the deer should appear a theft, was so carefully obeyed by Robin Hood that the conclusion is obvious. He was no thief in his own eyes when he slew the king's deer in Barnesdale woods. It was a practical assertion of his own right to hunt at will in those vast forests, an indirect announcement of his birthright as the lineal heir of Waltheof, who, through his mother Elfreda, daughter of Earl Aldred, who brought the kingdom of Northumbria to the valiant Siward, could trace his lineage far beyond King Ida, back to the earliest son of Odin, who bore rule from the Humber to Edwin's tower (Edinburgh). Well might Robin beneath his native oaks defy the king who had disinherited him. Nor can it surprise us.

Full seven score came of wight young men,  
And low they knelt on knee;  
O, welcome, they said, our dear master,  
Unto the reenwood tree.

We must also recall the terrible desecration of the marriage vow which followed the Norman Conquest. Through William's army the rabble of Europe was let loose upon our devoted land. When the knights and gentlemen looked for a Saxon heiress as the legitimate reward of a sharp-edged sword, what were the marriages among their motley following? The presence of the "branks" in our English churches too well explains. We must realize what the frequent use of this steel bridle for the scolding wife implies, to appreciate bold Robin's interference for the divided lovers, young Allen a Dale and the finikin lass in her lace and gold. Side by side with this we must place the Dunmow sitch of bacon, inaugurated by a Robert Fitzwalter, grandson of the leader of the baron's army. Nor must we forget Robin's genuine love of the sylvan solitude.

When shaws were sheen and shads full fair,  
And leaves both large and long,  
It is merry to walk in the fair forest,  
And hear the small birds' song.

Is not there an identity of natural predisposition with the Abbot of Melrose, who loved in his boyhood to slip away from the hunting train of his fond stepfather to wander alone in the most sequestered nooks of the forest? E. STREDDER.  
The Grove, Royston, Cambridgeshire.

#### THE INNS OF CHANCERY.

(Continued from p. 4.)

Even while I am writing I am reminded of the difficulty of giving more than a general idea of these inns, for I find that the upper table of New Inn consists of only eight members. The fact is that each inn was an independent body, just like the clubs of the present day; and, though there is a general similarity, they all differ in their formation and rules. At Clifford's Inn the lower table was called the "Kentish Mess," the origin of the term not being known. Their table was provided for by one of the members, who was called the bursar. Mr. Ralph Thomas was the last, the "Kentish Mess" being merged in the upper table some years back. The curious grace performed here is described, though insufficiently and inaccurately, in 'N. & Q.,' 4th S. iii. 309, 390. Their numbers averaged a dozen—but it could not have been many more, as there is not sufficient accommodation in the hall—not the hundreds talked of by the old writers, who, I believe, knew no more about the inns than do non-members of the present day. The inns must always have let some of their rooms to persons who were not members. This is shown to be so in 1751 in the case of Robert Paltock.\*

\* See the 'Bibliotheca Cornubiensis,' vol. ii. p. 321, where a curious oversight occurs. The authors (Boase and Courtney) say, "We have ascertained that no person



At New Inn no person is admitted to the Society who has not offices in the inn, and on becoming a barrister he ceases to be a member. I do not believe that since the seventeenth century there has ever been more than twenty or thirty members in any of these inns. For some years not a single member had offices or chambers in Clifford's Inn except the principal, who had a set of chambers by virtue of his office, one room in which was called the Parliament Chamber, where the meetings of the rules, called a "Parliament," were held. It was the same at Serjeants' Inn latterly, not a single practising member (if any at all) had chambers there, they all preferred them in the Temple, although they built their inn expressly for themselves, and even at one time would let to nobody but members of the Society.\*

At Clifford's Inn the thirteen antients, who were always called "the principal and rules," did absolutely what they pleased, without consulting the "Kentish Mess" or fellows. Trustees, I believe, in all the Inns of Chancery (but not in the Inns of Court) were appointed from time to time, generally members. The trust deed declared the trustees to hold for themselves and the other antients, the fellows, and any other persons elected. At the time of the sale of Clement's Inn, Vice-Chancellor Bacon and Mr. Glasse, Q.C., though not members of the Society, were two of the trustees. They held the inn in trust for the members, accordingly at the request of the members they conveyed the property to them. It is difficult to imagine, if there was a trust for any purpose, that it would not have been claimed. A Royal Commission went fully into the matter, and printed their report in 1856. They came to the conclusion that the funds of the Inns of Chancery not only could not be appropriated for the study of the law, but they say, "in no instance have we been able to trace such an appropriation of the funds as to fix upon the Inns a legal liability to contribution to any general professional purpose."

Any one may say, This is all legal, but what about the moral aspect? In reply to that, I say that in the inn I belonged to we had the deed setting out the names of those who bought the lease; that only a few years ago we bought the freehold and paid for it; that Mr. Bartle J. L. Frere purchased the freehold of Barnard's Inn because the landlords refused to renew. If he had not bought, the

inn would have disappeared, and the rights of the members (and public?) too.\*

New Inn to the present time is only held on lease, and will become extinct in the course of time unless the members find money to buy that or some other place, which, with the rumours of confiscation that are rife, is not very likely.

As to plate. When any fellow was elected to the upper table, besides buying chambers he had to present the antients with some plate—say a dozen or two silver forks or spoons, or whatever else they might prefer; in this way nearly all the plate belonging to the inn has arisen. Whether from thefts, or wear, or what cause, I cannot say, but there was very little ancient plate in our inn; in fact, nearly the whole of it consisted of what was given by the members then living or their fathers. Thus the plate was not a free gift, it was exacted. Why, if sold on dissolution of the inn, should the proceeds be devoted to the purpose of educating lawyers the donors never even heard of, instead of to themselves or their children?

ANOTHER ANTIEN.

(To be continued.)

#### THE ROUND TABLE.

How much we hear of it now! Even so recently as two or three weeks ago Sir W. Harcourt informed his audience that he had provided a Round Table for his well-beloved brethren, and recommended the multiplication of them! A few of the better educated are well aware, no doubt, that the idea is taken from the romance of Arthur and his fellows (equals) of the Round Table, who devoted themselves afterwards to the search for the "Holy Grail"; but the many who hear talk of it know not the reason why the name was adopted. Volumes have been written upon the subject; but whilst mention is made incessantly of the Holy Grail, little is said of the Round Table and its ancient use. I think I can fling some new light on both subjects, and clear up and give the clue to what has puzzled many of all sorts and conditions of men.

If the subject is to be rescued from the myths of past ages and mediæval superstition, and replaced in the niche of real history, we must try and picture to ourselves what passed in Britain and countries similarly situate in or about the collapse of the Roman power.

It is the old story; wherever Christianity and the false religions came face to face there was a large middle class who cared neither for one nor the other. Druidism was not, like Paganism, wholly antagonistic to Christianity; many of its doctrines seem to blend and develope themselves one into the other. May it not be that Arthur, put forward by the Christian party amongst the Britons, finally

of the name of R. Pattock was admitted a member of Clement's Inn," not having previously mentioned that he dates "The Life and Adventures of Peter Wilkins" from there.

\* The Serjeants took care in building that no implied trusts nor any other device should interfere with their rights over the property they purchased for themselves and their successors, by obtaining a private Act of Parliament, 3 & 4 Will. IV. c. 110, vesting Serjeants' Inn in them absolutely.

\* The Times, Dec. 26, 1884.



veered round, possibly at the instance of Guinevere (this may account for the blackening of her character), and, joining what he found to be the popular party, restored the national religion and galvanized and revived Druidism? To a people who had endured the lawlessness of those dark years which Gildas and Salvian speak of, it must have been a return to the golden age when the rule of the Druids was restored, with public assemblies and feasts as of old, and right, and not might, reared its home again in the land. Would not he who gave them that respite and breathing-time be to them and their race everywhere more than a hero—almost revered as a god? Now adopt this theory of mine, and see if many of the legends about Arthur and the Holy Grail will not work out a truthful story. The Round Table and its members, chosen for their high position and qualities, may they not have been judges who made circuits, like Samuel, to redress grievances and hold courts or “raths,” where justice was administered and causes heard? That meaning of the Round Table—is it so far fetched? Has it not lasted on the Continent up to our day, and our most venerable and ancient court of justice expressly stated to be derived from over sea?

“Pest is the seat of the chief judicial tribunals of Hungary; they are called the ‘Königliche Tafel,’ royal table or court (*curia Regia*), and *Septemviral-Tafel*, so termed because originally composed of seven members. It is the supreme court of appeal in the kingdom.”—See “Pest,” Murray’s handbook, ‘Hungary,’ p. 547.

“In an old manuscript of Henry II.’s time, and said to be written by Gervas Tilburiensis, ‘Soaccarium tabula est quadrangula.’.....The Exchequer is a four-cornered board, about ten feet long and five feet broad, fitted in manner of a table for men to sit about on every side, whereon is a standing ledge or border, four fingers broad. Upon this board is laid a cloth, bought in Easter term, which is of black colour, rowed with stripes distant about a foot or span. This court, by report, began from the very conquest of this realm, and was enacted by King William; but the reason and proportion thereof is taken from the Exchequer beyond sea. In this court there sat not only the great barons of the realm, as well ecclesiastical as secular, but also the Justice of England as president thereof by office.”—Dugdale’s ‘Origines Juridicales,’ 1671, “Barons of the Exchequer,” p. 49.

The archflamens, which the monkish historians translate into archbishops, may they not have been genuine archflamens?—

“Their courts were held in the open air, near their temples.....There was one of these places of judicature in every state. Wherever there was an Arch-Druid he was the supreme judge in all causes, to whom appeals might be made from the tribunals of inferior judges.”—See Henry’s ‘History of Britain,’ vol. i. p. 305.

But when Arthur restored the old religion and set in order things which were wanting, without one thing all would not be perfect—Druids and Druidesses, vestals to look after and tend the holy light, the hidden fire—what more honourable quest than to seek for and to find that without

which the whole fabric would be incomplete, the top stone wanting. I need not give chapter and verse for the statements (they are many) that Britain was the stronghold of the worship of the sun; that it was to this island the Gaulish youth came to be instructed in these rites and laws and doctrines; that the paradise of the faithful was pictured here, and hither the souls of the worshippers of fire ferried over. I need not do more than draw attention to the tradition, ever and always and everywhere prevalent, to which even the monkish writers have not been able to give a sacred legend or make square, viz., that it was to Avalon, the heathen paradise, Arthur goes when his life is over, and they amongst whom he lived and died clearly believed in the Druidical doctrine of the transmigration of souls; that it was the heathen “feys” who ferried him to that isle of the blessed, that Elysium in the West, that Holy Isle which Pomponius tells of, that “Sena” known to every Briton, famous for an oracle of the Gallic deity, whose priestesses are said to be nine in number and hallowed by a perpetual virginity, and that his last act dying was to provide that his best and worthiest and well-trusted sword Excalibur should be with him when he needed it in that after life. Villemarqué, ‘Ballads’: “C’est l’armée d’Arthur, je te sais: Arthur marche à leur tête au haut de la montagne,” Out, Arthur, on the foe,” translated by Tom Taylor.

Adopt this view, and there perish with it the numerous theories as to the word *grail*, *grael*, *graal*, *grial*, *gradale*, and the quest raised from the dust in which it grovelled—often a “dish or tureen,” or a musty parchment from a service-book!—to the higher and more ennobling quest of the holy fire, the ancient emblem of deity, linking it with the flaming sword and Shekinah, or holy light, and Moses in the desert and Solomon in the temple and our Lord on the mount of transfiguration and the day of Pentecost. Take the ‘Gaelic Dictionary,’ you find under “Grian, the Sun-sol”: “Grian Dealrach=Sun-brightness” (how easily it would by elision slip into *gradale*), thus explaining to us “Bad y grain” (*Bad*, ‘Gaelic Dictionary,’ a grove), the grove of the sun, around which locality so many of the events in connexion with the Round Table and Arthur group themselves. Nay, earlier still, the primeval name of Britain, “the Green Isle,” changed by other conquering races into “Ingle terra,” or “Fire land,” and explaining to us how Glastonbury (from “*Glas*, green”) has claimed Joseph of Arimathea as dwelling and Arthur as buried there. SCOTT SUTHER.

Dinedale-on-Tees.

CONTRIBUTIONS TO A HISTORY OF THE THAMES (7th S. i. *passim*; iii. 175, 193).—I comply with the wish expressed by F.S.A.Scot. The bones and armour were discovered in the Upper West F.



on the right-hand side of the road from Shepperton to Chertsey, and at that part of the road which is nearest to the Thames. It may be recognized by its gravel-pits. Two of the occasions on which bones have been found are recorded in papers read by Mr. Mainwaring Shurlock, of Chertsey, before the Society of Antiquaries on May 7 and December 17, 1868, and recorded in the *Proceedings* of that Society, pp. 118 and 191, second series, vol. iv. Dr. Shurlock possesses the relics there referred to.

A third occasion is recorded by the late W. S. Lindsay, who in 1867 published a small book of 'Notes about Shepperton.'

Mr. Lindsay fixes the crossing of Cæsar's army at Cowey, and he quotes authorities of which most, but not all, have been cited in these pages. He also, but less surely, concludes that the encampment of Cæsar after the battle was in the place now occupied by the manor house of Shepperton and its grounds. This is a large house, commanding a clear view of the reach above and the reach below Shepperton Ferry, with a trim lawn reaching to the water's edge and extending in horseshoe shape for a considerable distance below the house. Mr. Lindsay attests the interesting fact that when a deep ditch (which he suggests formed the northern boundary of Cæsar's camp) was cleaned out by his order in 1858 a few Roman coins were found.

There may be readers of 'N. & Q.' who have small relish for antiquities, and prefer George Borrow to Camden. Mr. Lindsay's book reminds such that the Thames at Shepperton has witnessed many a battle more closely contested than Cæsar's. The names of Tom Belcher and Dutch Sam will fire the imagination of these, and enable them to see on the grassy shores, first, an outer ring of coaches, gigs, carts, and vehicles of every description; then, a surging, swaying, shouting crowd, of which those nearest to the centre are kept back by whip and fist; then, the noble, or at least fortunate, sportsmen, seated on trusses of straw; and, lastly, a square roped enclosure containing seconds crouching in the corners, and, towering in the middle, two mighty athletes, with glistening, ever-moving bodies, and cool, wary eyes, springing, dodging, striking and stopping, making use of all their youth, strength, training, skill, and courage in a cause which wiser heads than theirs thought manly and worthy.

Mr. Lindsay gives a charming picture of the "good old days."

A sporting gentleman who lived and died at the "Anchor," used to treat his friends to dinner there after every prize fight and also provide for their entertainment some fisticuffs in the square in front of the "Anchor" and church porch, while the worthy rector of the day looked on approvingly from the rectory gate.

Halliford-on-Thames.

J. J. F.

MARLOWE'S 'TRAGICAL HISTORY OF DOCTOR FAUSTUS.'—In the scene in this play in which Faustus is introduced to the Seven Deadly Sins, the editors, down to the latest, Mr. Havelock Ellis, concur in a change which I hold to be wrong. The dialogue is as follows:—

*Faust.* What are you, Mistress Minx, the seventh and last?

*Lech.* Who, I, sir? I am one that loves an inch of raw mutton better than an ell of fried stockfish; and the first letter of my name begins with Lechery.

This is the reading of the quartos. Collier proposed to substitute for the last word the letter L. This prosaic emendation has been accepted. In the North it is, however, still, or was in my time, a waggish form of expression to say, "The first letter of my name is"—say Robinson; or again, but of this I am less sure, "The first letter of his name is rogue." That I have heard the first form more than once I know. Against the needless tampering with texts, just because they do not meet our present ideas, it is well always to protest.

URBAN.

"OIL ON TROUBLED WATERS." (See 6th S. iii. 69, 252, 298; iv. 174; vi. 97, 377; x. 307, 351, xi. 38, 72.)—The following notice of the subject, which I have extracted from the *American Meteorological Journal* for January last, so fully confirms the ancient record of Bede that you may perhaps allow its insertion in 'N. & Q.':—

"The use of oil to lessen the effect of dangerous seas still continues to give very favourable results, and the accumulated evidence is of the most satisfactory nature. In one case the 'slick' made by the oil extended thirty feet to windward, and the Hydrographic Office concludes that the oil is of use when the vessel is reaching ahead at the speed of eight or nine knots, with a beam wind and sea."

C. L. PRINCE.

JUBILEE AS THE NAME OF A WOMAN.—As the pages of 'N. & Q.' give a welcome to all curiosities of nomenclature, it will be of service hereafter to note the following from a contemporary:—

"J. A., of St. Neots, writes to the *Standard*:—"In the obituary of our local paper is announced the death, at Chatteris, of Esther Jubilee Gray, aged seventy-seven. She was born, therefore, in 1810, the year of King George III.'s jubilee, and was, presumably, named on that account."

HERBERT HARDY.

Thornhill Lees, Dewsbury.

"SHEEP'S HEAD": "WAG O' TH' WALL."—The wall-clocks which we see depicted in old prints showing interiors of houses have long since ceased to be articles of common manufacture, and now rarely come under the hands of the clock-cleaner. Common trade names for these were "sheep's head" and "wag o' th' wall." The square-faced were "sheep's head," and the round-faced "wag o' th' wall."

THOS. RATCLIFFE.

Workshop.



**BLUESTOCKINGHEM**.—The Clarendon Press has just issued a specimen-page of the 'New English Dictionary,' p. 946. I observe that Dr. Murray, under "Blue-stocking," has "Hence of women"; but why should he not also have another heading, "Hence of men"? For Mrs. Opie, who has a dissertation on the word and its history, has these remarks:—

"By the foregoing facts it appears indisputable, that formerly men as well as women were known by the name of *blue-stockings*,"—*Detraction Displayed*, ch. xii. p. 260, London, 1828.

"Therefore it may be fairly assumed, that men and women who meet in these days for the same purpose are equally entitled to the name of blue-stockings, and they alone; though the epithet 'blue' is now exclusively, and therefore erroneously, confined to women."—*Ibid.*

For the use of "blue" and "blues":—

"I have heard women.....exclaim, with eagerness and alarm, 'Oh! indeed I am not a blue, I cannot bear blues.'"—P. 261, cf. p. 263.

ED. MARSHALL.

**EASTER BIBLIOGRAPHY.** (See 7th S. i. 325; ii. 17.)

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*Some Easter Sermons.*

1652. Stephen Marshall, before the Lord Mayor and Aldermen on Easter Monday. (1 Spital sermon.)

1655. Greg. Hascard, Spital sermon, at St. Botolph, Aldgate.

1687. Anthony Horneck, at St. Mary le Savoy, on Easter Day.

1711. Wm. Lupton, at St. Mary's, Oxford, on Easter Monday.

1715. Charles Trimmell, Spital sermon at St. Bridget's.

1716. Hugh Boulter, Spital sermon at St. Bridget's.

1718. W. Tilly, at Oxford.

1719. W. Holdsworth, at Oxford.

1771. Edw. Evanson, at Tewkesbury, on Easter Day, for which a prosecution was commenced against him (printed 1778).

W. C. B.

'NEW ENGLISH DICTIONARY': BEHIND, NOUN.—The earliest instance of this in the 'Dictionary,' in the sense of "posterior," is "a 1830," by George IV. But it occurs at least 550 years earlier, in the 'Legends of Saints,' now printing for the Early

English Text Society, in the life of Mary Magdalene, p. 466, l. 142:—

Martha, hire suster was ful sik: and so heo hadde i-beo ful ȝore;

At hire bihinde heo hadde i-bled: seven ȝer and more.

I wish contributors would work the 'Dictionary' more, and send earlier quotations to 'N. & Q.' It ought to be the *vade-mecum* of every 'N. & Q.' man. F.

**RING**.—I have just come upon the following newspaper cutting, which deserves to be preserved in your pages. Its date I know not, but it is at least forty years old. The ring must be an interesting relic. Can any one tell us where it is now preserved? The inscription is probably a charm. As to its meaning I cannot make any rational guess:—

"*An Antique Curiosity*.—A very curious massive ring, of pure gold, was found a few days ago on the borders of Rockingham Forest, in the parish of Cottingham, near Rockingham. It is doubtless of extreme antiquity, and presents two inscriptions in Saxon characters, in a remarkable state of preservation. The outer one is as follows:—'Gutta: Gutta: Madros: Adros:' and the inner —'Udros: Udros: Thebal.' The ring, which is in the possession of Mr. Dexter, Woolpack Inn, Middleton, is supposed to be what is called an 'Abraxis,' or magical ring, and to have been worn as an amulet or preventive charm, as was common in early periods of superstition and ignorance. We shall feel obliged to any of our readers to explain the meaning of these mysterious sentences, which, although they do not seem to belong to any known language, have doubtless some occult signification.—*Northampton Herald*."

K. P. D. E.

**TOYFUL AND JARL**.—Both of these words occur in Sir Philip Sidney's second letter to his brother Robert: "My *toyful* books I will send, with Gods help by February, at which time you shall have your money," he writes; and at the end of the next sentence, "The odd 30*l*. shall come with the hundred, or else my father and I will *jarl*." The former word is found in Latham's 'Johnson,' with a quotation from Donne's 'Poems,' p. 310 (the edition not specified),—

It quickened next a *toyful* ape,

which passage occurs in 'The Progress of the Soul,' dated 1601. Sidney's letter is dated October 18, 1580, and thus the word is carried back twenty years further, and is used in a wider sense. The other word, *jarl*, seems to be as yet unrecorded by lexicographers. Halliwell has "*Jargle*, to make a jarring noise," and "*Jaul*, to scold or grumble. *North*." *Jarl* seems to be used, like *jar*, to clash, to be discordant, to quarrel. W. E. BUCKLEY.

**SMOKING IN PARLIAMENT**.—MR. RALPH N. JAMES may be interested in knowing that smoking was not only practised in the lobby of the House (see 7th S. iii. 106), but also in the body of the House, if the following extract from 'A Descrip-



tive Catalogue of London Tokens,' by J. H. Burn, second edition, 1855, p. 81, be correct: "About the middle of the seventeenth century it was ordered: That no member of the House do presume to smoke tobacco in the gallery, or at the table of the House sitting as Committees."

JOHN J. STOCKEN.

INDEXES TO 'N. & Q.'—It may interest readers to know that a copy of the very scarce indexes to the first four series of 'N. & Q.' in four volumes, cloth, as published, is now on sale at Mr. Gilbert's, 26, Above Bar, Southampton, price 6l. 10s.

EVERARD HOME COLEMAN.

71, Brecknock Road.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

HYMNS BY DR. NEALE.—Could you allow me space to ask if any of your readers know where the Greek is to be found of the following hymns by Dr. Neale?

(1) "Fierce was the wild billow"; "*ζοφερὰς τραχυμίας*" of St. Anatolius. It is not in the 'Mensea,' and it may be translated from some German selection.

(2) "Art thou weary, art thou languid?" A translation of "*κόπον τε καὶ κάματον*" of St. Stephen the Sabuite. Dr. Neale translated it from a dateless Constantinopolitan 'Octoechus.'

(3) "Christian dost thou see them?" From "*ὦν γὰρ βλέπεις τοὺς ταραττοντας.*" Stichera for the second week in Lent; not to be found in the usual 'Triodion.'

(4) Where a copy of Pelergus's 'Enchiridion carminum Christianorum' is to be found? It is not in the British Museum, Bodleian, or Cambridge libraries.

Dr. Neale had many books; perhaps some of his relations, or those of Mr. Blackmore and Mr. Popoff, his friends, or the librarian of Lancing College might be able to discover the Greek originals of the three hymns. Possibly some who read this may have foreign friends who could search Pelergus and different editions of the 'Octoechus' and 'Triodion,' and German selections from Patristic hymns.

When they have discovered the three, or even one—and let them not be discouraged in their search by any remarks persons may make about "Dr. Neale's wayward genius"—if they would send the Greek and its reference to *κόπον τε καὶ κάματον*, Parker, Oxford, they would confer a great favour.

K.

'SENTENCE OF PONTIUS PILATE.'—This is a correct translation of the most memorable judicial

sentence which has ever been uttered by human lips in the annals of the world. This curious document was discovered in A.D. 1280 in the city of Aquil, in the kingdom of Naples, in the course of a search made for the discovery of Roman antiquities, and it remained there until it was found by the Commissaries of Art in the French army of Italy. Up to the time of the campaign in Southern Italy it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the Chapel of Caserta. The Carthusians obtained, by petition, leave that the plate might be kept by them as an acknowledgment of the sacrifices which they had made for the French army. The French translation was made literally by members of the Commission of Art. Debon had a facsimile of the plate engraved, which, on the sale of his cabinet, was bought by Lord Howard for 2,890 francs.

There seems to be no historical doubt as to the authenticity of this document, and it is obvious to remark that the reasons of the sentence correspond exactly with those recorded in the Gospels. The sentence itself runs as follows:—

"Sentence pronounced by Pontius Pilate, Intendant of Lower Galilee, that JESVS of Nazareth shall suffer death by the Cross. In the 17th year of the reign of the Emperor Tiberius, and on the 25th of March, in the most holy city of Jerusalem, during the Pontificate of Annas and Caiaphas. Pontius Pilate, Intendant of the province of Lower Galilee, sitting in judgment in the presidential chair of the praetor, sentences JESVS of Nazareth to death on a cross between 2 robbers, as the numerous testimonies of the people prove that—1. JESVS is a misleader. 2. He has excited the people to sedition. 3. He is an enemy to the laws. 4. He calls himself the Son of GOD. 5. He calls Himself falsely the King of Israel. 6. He went to the Temple, followed by a multitude, carrying palms in their hands. It likewise orders the first Centurion, Quirinius Cornelius, to bring Him to the place of execution, and forbids all persons, rich or poor, to prevent the execution of JESVS. The witnesses who have signed the execution against JESVS are—1. Daniel Robani, a Pharisee; 2. John Zorobabel; 3. Raphael Robani; 4. Capet. Finally it orders that the said JESVS be taken out of Jerusalem through the gate of Touraca." —*Kölnische Zeitung*.

Can any one tell me anything about this statement, which I extract from a new book called 'Legal Facetiae' (J. Willock)?

A. E. M. DOWLING.

Oxford and Camb. Univ. Club.

[This will probably prove to be no more authoritative than a similar paragraph 4th S. viii, 200.]

MUNICIPAL CUSTOM: SILVER CRADLE.—It seems now to be a general custom in municipal corporations to present a small silver cradle to the mayor if his wife gives birth to a child during his year of office. Is this custom of any antiquity? It is, I believe, beginning to extend to other bodies, as lately the master of a masonic lodge here was presented with one.

FREDERICK E. SAWYER, F.S.A.



**LORD NAPIER.**—I have read somewhere, I cannot think where and much wish to discover, that a Scottish Catholic priest named Lord Napier was put to death at Tyburn. The gentlemen of the Spanish embassy joined the procession at the palace of Ely House, Holborn. The heart of the martyr was brought back to the Spanish embassy, and there embalmed and sent to Spain. I should be much obliged if 'N. & Q.' will aid me.

W. LOCKHART.

**CHANTICLEER.**—What is the earliest known instance of the use of this word, or rather name? Spenser has it ('Faery Queene,' book i. canto ii.). William Browne also uses it ('Britannia's Pastorals,' book i. song iv.). It also occurs in the first line of Chatterton's fine ballad 'The Bristowe Tragedy; or, the Death of Sir Charles Bawdin.' Does Chaucer use it? JONATHAN BOUCHIER.

**ISAAC BARROW.**—Some years ago there was a discussion in 'N. & Q.' as to the family origin of the two well-known Isaac Barrows. I have recently come upon two more of the same name, each of these, as it happens, having a father of the name of Isaac. They occur amongst the admissions at Caius College, Cambridge, viz., Isaac Barrow, born about 1598 at Edmonton, Herts; Isaac Barrow, born about 1629, whose father resided at Burwell, Camb. (he seems not to have been baptized there). The interval of time, and the fact of both coming to the same college raises a presumption that these two are father and son. Can any of your readers throw any light upon the origin or fortunes of these men, or clear up their connexion (if any) with their well-known namesakes? J. VENN.  
Caius Coll., Camb.

[See 4th S. v. 202; viii, 327; 5th S. i. 69, 196, 237, 317, 436; x. 429.]

**THE GOW FAMILY.**—Could any of your readers supply me with any information with regard to the family of Gow, who reside in the Highlands of Scotland? I should be glad to ascertain: 1. Who are their ancestors? 2. To what clan does their family belong? 3. Is there any book published from which I can obtain this information?

J. R. M.

**FIRST DUKE OF RICHMOND.**—The first duke in the peerages is called "Charles." Was not his name Louis?

D.

"**SUBLIMIS PER ARTHERA TENDO.**"—Whose motto is this?

D.

**LEGH OR LEE, OF LIME OR LYME.**—De Quincey, in an essay on the 'Revolution of Greece,' writes:

"Which of us forgets the adventurous Lee of Lime [*sic*], whom a princely estate could not detain in early youth from courting perils in Nubia and Abyssinia, nor from almost wooing death as a volunteer aide-de-camp to the Duke of Wellington at Waterloo!"

Who was this gentleman? Is his name and the name of his estate wrongly spelt by De Quincey; or have the present family of Legh of Lyme adopted a new mode of spelling them?

H. A. L.

"**A MAN AND A BROTHER.**"—Where does this expression, so often quoted in connexion with the slavery question, first occur?

J. A. H. MURRAY.

**CURC: REDLYS.**—I find the following in a Ripon Fabric Roll of 1399/1400: "Et in salar. Johis Goldsmythe op'ant. et eme'dant. diu's defect' super feret<sup>m</sup> sei Wilfridi de diu's ornament' per dem Johem deaurat' viz. j Curc & j Anul' & j Cressant ex dono Willi Bedell vja. viijd." What is *curc*? Can it possibly be for *crook*, a hook for suspension? "1408-9. Item iidem computant in liij chathedral farr' emp. de Joh. Sutton ad serviendum infra chorum, xs. Item et in liij correis que vocantur redlys et j cl'reo Multon' et di. corr. equin' emp. pro p'ædictis cooperiendis, lijs. iijd." The writing is quite distinct, and there is no contraction mark.

J. T. F.

[Qy. accidental transposition of *curc*?]

"**ALL THE YEAR ROUND**": "**A MYSTERY STILL.**"—In the number of the above periodical for Saturday, May 18, 1867, vol. xvii. p. 492, a very singular paper is printed under the above title, purporting to give a true account of the career of a medical officer, who attained high professional rank in the British army, and who, after death at an advanced age, was found to have been of the female sex. The writer—who avowedly only gives the Christian name of his subject, referring to the individual as "Dr. James"—distinctly throughout—alleges the literal truth of the narrative, and gives the date of interment tolerably specifically as at Kensal Green Cemetery late in July, 1865 (p. 495). I have reason, from memory, to credit the writer in his assertion of the historical accuracy of his statement, for I distinctly remember reading at the time of the person's death a paragraph—a rather long foot-note—in the *Times* describing the wonderful discovery that had been made in preparing the corpse for burial; but I have also an impression that the contributor to the periodical has, from a motive not difficult to divine, sought to attain the object of concealment by attributing a wrong date to the burial. I have very carefully searched the *Times*, the *Lancet* (where one would have thought such a notice would have appeared if anywhere), and the *Gentleman's Magazine* for the months of July and August, 1865, for a reference to the death of a medical army officer whose Christian name was James, or who in any other way would answer the very detailed particulars as to age, service, &c., given in the account, but in vain. On p. 492 the writer says, "Dr. James —,"



we give part of his name as it stood in the Army List for 1865, was a physician by Edinburgh diploma." Now the question is, Who was that officer? If propriety suggests that even now the name should not be disclosed, a reference to the true date of the burial, mentioning no name; or, better still, a disclosure of the date of the number the *Times* in which the paragraph above alluded to appeared, would confer an obligation upon

NEMO.

[James Barry. See 'Diet. Nat. Biog.' s.v.]

QUOTATION FROM DEAN STANLEY.—Reference to work and puge of the following quotation from Dean Stanley—"With our minds fixed on the future, our lives busy in the present, may God preserve to us our hold on the past"—will greatly oblige.

WILLIAM RENDLE.

DE LA POLE.—Who was the wife of Sir Thomas de la Pole, the third son of Michael, second Earl of Suffolk? Her name is not given in Blomefield's 'Norfolk,' nor in Burke's 'Extinct Peerage'; their daughter married Sir Miles Stapleton, of Tugham, in Norfolk.

B. F. SCARLETT.

PARRY.—In the *Gentleman's Magazine*, 1779, is a notice, "Sir Alexander Parry, Bart., died 29 July, 1779, and was buried at Ham, Essex." He is not, however, mentioned in Burke's 'Extinct Baronetage.' Can any reader of 'N. & Q.' give me any particulars of him; or is there an error in the name?

J. H. PARRY.

COMPASS IN CHURCH.—In the small crypt beneath the east end of the early English church at Bamborough (co. Northumberland), in the side wall, which must be almost in the centre of the chancel, a compass of sixteen points is cut in one of the stones. The arrow points due east. Is this merely a mason-mark, or has it possibly a connexion with the orientation of the church?

A. H. D.

T. PREND'S 'HERMAPHRODITUS AND SALMACIS,' 1565.—My friend the Rev. Dr. A. B. Grosart, in his glossary to N. Breton, says that "Croyden sanguine" occurs in this book; but he tells me that he has failed to see a copy, and, his notes being absent, forgets where he got the reference. I also have failed to discover the whereabouts of a copy. Would any reader of 'N. & Q.' oblige me by giving me either the quotation or a reference to where the work itself can be seen?

BR. NICHOLSON.

GRIMALDI.—I possess the original copper-plate of the Grimaldi portrait that appeared in Oxberry's 'Dramatic Biography,' and with it came a couple of full-length larger portraits. One engraved on copper measuring 5½ in. by 9 in. is lettered "Mr. Grimaldi as Clown in Harlequin and Friar Bacon."

In the right hand is a huge oyster knife, and on the left, on the top of a barrel, is a basket of gigantic oysters, on one of which Grimaldi has apparently just been operating. On the left of the plate, outside the border line, is scratched "R. Cruikshank, fecit." The second plate, somewhat smaller, is lettered "Josy Grim's Capers," and represents the clown in front of a carver and gilder's shop. In the right hand is a broadly treated picture of a woman smoking, and in the left, or rather hanging on the wrist, the frame from which the picture in the right has been removed. Within the border line is scratched "Cruikshank, fecit." Will some one kindly throw light on the antecedents of these plates?

AND. W. TURN.

The Lendenhall Press, E.C.

GRAY'S INN HALL.—If any of your contributors can enable me to identify the following coats of arms, formerly in the hall of this inn of court, I shall be greatly obliged. The blazons are taken from Dugdale's 'Origines Juridiciales,' 305-309:

1. Argent, a chief gules.
2. Quarterly, 1 and 4, Or, a lion rampant azure; 2, Quarterly, argent and gules, a lion rampant counterchanged; 3, A chevron between three snakes coiled.
3. Gules, on a chevron between three peahens argent as many lions rampant p. (proper).
4. Quarterly of eight: 1, Or, two bars gules, each charged with three trefoils slipped of the field, a crescent for difference; 2, Azure, a fesse or between three lions rampant argent; 3, Quarterly, argent and gules, per fesse indented four crescents counterchanged; 4, Blank; 5, Argent, two bendlets wavy sable, on a chief gules three leopards' faces or; 6, Gules, a lion rampant within a bordure ingrailed or; 7, Paly of six, azure and or, on a fesse gules three martlets of the second; 8, As first quarter, differenced, a trefoil slipped in chief.

5. Azure, a chevron between three estoiles or.
6. Quarterly, 1 and 4, Paly of six, sable and or, a canton ermine; 2 and 3, Azure semée of cross-crosslets, a lion rampant or.
7. Gules, a fesse ermine between three martlets or.
8. Quarterly of six: 1 and 6, Quarterly, gules and or, a lion rampant; 2, Or, three martlets sable; 3, Gules, on a fesse between four fleurs-de-lis or, three fleurs-de-lis of the field; 4, Argent, on a chevron gules a fleur-de-lis or; 5, Blank.
9. Argent, two bars gules.
10. Argent, on a bend sable three lozenges, each charged with a saltire gules.
11. Azure, a chief dancettée gules, three mascles or.

W. R. DOUTHWAITE.

SMEATON'S FAREWELL CIRCULAR.—In Smiles's 'Lives of the Engineers' (vol. ii. p. 81, note 2) it is said that "a year before his death Mr. Smeaton



formally took leave of the profession in the following circular," &c. Can any of your readers say where one of the original circulars may be inspected?

W. S. B. H.

### Replies.

#### 'MY MOTHER.'

(6<sup>th</sup> S. x. 172; 7<sup>th</sup> S. iii. 225.)

A hymn called 'The Sunday Scholar' is sung yearly at the Whitsuntide festivity, or anniversary, as it is termed, of the Dewsbury parish church Sunday school. There are seven verses; the first is as follows:—

Who nurs'd me in my infant days,  
And tried to please me various ways,  
And taught me first my God to praise!

My Mother.

I have now before me a copy of the anniversary hymns for Whitsuntide, 1886, with the music for each hymn. At the end of 'The Sunday Scholar' is the following note: "Composed by the Rev. Jno. Buckworth, M. A., Vicar of Dewsbury, 1807-1835, and sung at each Dewsbury Parish Church Sunday School Festival since 1811." There is a similar statement as to the authorship in a long article in the *Dewsbury Reporter* newspaper for August 18, 1883, on the occasion of the centenary festival of the Sunday school. Mr. Buckworth was appointed curate of Dewsbury in the year 1804, and succeeded Mr. Powley as vicar in 1807. From the first he took an active interest in the Sunday school, which was the first established in the north of England, and he composed a number of hymns for use in the school, which he published under the title of 'Hymns for Sunday Schools.' I have been unable to meet with a copy of these hymns, but find them advertised in a 'Series of Discourses,' published by Mr. Buckworth in 1812, as "Hymns for Sunday Schools, fifth edition, price 8d. each, or 6s. a dozen. London: Sold by Sherwood, Neely & Jones, Paternoster Row; Seeley, Fleet Street; Nisbet, Castle Street; Harris, 6, High Street, Peplar; and all other booksellers. Printed by T. Inkersley, Dewsbury." If 'The Sunday Scholar' does not appear among these hymns it may fairly be concluded that Mr. Buckworth did not write it. On the other hand, one of that clergyman's former Sunday scholars, now in her eighty-ninth year, says that she always understood that he was the author, and there is no doubt that among Dewsbury church-people he has long been credited with the authorship. I have not seen a copy of 'Original Poems for Infant Minds,' and therefore cannot say whether the poem of 'My Mother' is identical with 'The Sunday Scholar.'

S. J. CHADWICK.

Dewsbury.

P.S.—Since writing the above communication I have met with a copy of Mr. Buckworth's

'Hymns.' The title is "Hymns for Sunday Schools, by the Rev. J. Buckworth, A.M., late Vicar of Dewsbury, Yorkshire." It is the twelfth edition, printed in 1844, and contains one hundred hymns. The preface, or advertisement, as it is styled, states that the work was originally presented to the public for "the use of Sunday and other Religious Schools," and refers to "the Author's anxiety to serve the cause of those excellent institutions." The final paragraph is as follows: "Pirated copies of this Work having been circulated, Publishers and Booksellers are hereby cautioned against making this illegal use of it in future." 'The Sunday Scholar' is No. 78 of these hymns. No. 77 is a hymn written in similar style, and called 'My Bible.' The first verse is:—

What book unfolds the glorious plan  
Devis'd by grace ere time began,  
How God is reconcil'd to man?

My Bible.

Two of the hymns are stated to be taken from 'Hymns for Infant Minds.' They are the well-known hymns beginning respectively:—

Great God! and wilt thou condescend  
To be my father and my friend!

and—

I thank the goodness and the grace  
Which on my birth have smiled.

There is no such statement in connexion with any of the other hymns in the book, and therefore it may fairly be assumed that Mr. Buckworth claimed to be their author.

Probably the following notes may supply the information sought by COL. PRIDEAUX.

The application from Darton & Harvey to the Taylor family for "some specimens of easy poetry for young children" is dated "1st 6 mo., 1803. This was responded to, but Ann Taylor (Mrs. Gilbert), who furnishes the account in her autobiography, unfortunately does not give the date. She says: "We contrived to send up material for the first volume of 'Original Poems for Infant Minds.' Exactly when it appeared I do not remember, but it must have been early, as a second was ordered in November, 1804." She says further: "Having written to order, we had no control over the getting out of the volumes, and should have been better pleased if contributions from other hands had been omitted. Several of these were signed 'Adelaide,' whom we understood afterwards to have been a Miss O'Keefe, a lady whose father had written for the stage." This was doubtless John O'Keefe, the author of 'Wild Oats' and other plays.

Of the signatures given by COL. PRIDEAUX, "Adelaide" is explained above, "A. T." and "Ann" stand for Mrs. Gilbert, "J. T." for Jane Taylor, "L. T." probably for the brother Isaac,



author of 'The Natural History of Enthusiasm.' "Little B." is out of the family circle.

Since the commission was given in June, 1803, and the work appeared first in 1804, it seems to follow that Col. PRIDEAUX's copy of 'Original Poems' is the first edition. J. A. PICTON.

Sandyknowe, Wavertree.

Messrs. Darton & Harvey's letter of June 1 (not July), 1803, is given at length in Mrs. Gilbert's 'Antobiography' (1878), p. 119. On p. 122 occurs the following passage:—

"However, we contrived to send up material for the first volume of 'Original Poems for Infant Minds.' Exactly when it appeared I do not remember, but it must have been early, as a second was ordered in November, 1804. The first word that reached us respecting its success was from our friend Mr. T. Conder, in Bucklersbury—'Much pleased with "Original Poems"; have sold forty already.'"

Amongst the "Books published in the Months of July and August, 1804," in the *Imperial Review* for August, 1804, is a brief notice of "Original Poems for Infant Minds. By several Young Persons. 18mo., pp. 107; price 1s. 6d." (p. 622).

G. F. R. R.

ENGLISH OFFICERS DRAWING LOTS FOR THEIR LIVES (7th S. iii. 82, 118, 250).—A copy of 'N. & Q.' has just fallen into my hands in which an inquiry is made as to 'English Officers drawing Lots for their Lives.'

My grandfather, the late General Graham, was one of the officers who was among those who drew lots when Capt. Asgill was the "unfortunate" one upon whom the lot fell. General Graham, who was a captain in the 76th Regiment at the time, left a very interesting account of the whole affair, which is published in his 'Life,' which was brought out some years ago by my late father, Col. J. J. Graham. If the matter is of any importance to your correspondent, I shall be pleased to lend him a copy, though the main facts are pretty much the same as detailed in your publication. There are copies of several interesting letters from Washington, by which it would appear he was stern in his determination to obtain retaliation.

S. J. GRAHAM, Colonel.

MUNICIPAL CIVILITY (7th S. iii. 187).—I remember being told, some forty or fifty years ago, by a person who lived when the custom prevailed, that no one spoke to any of the Dean and Chapter of Durham within the precincts of the Abbey without uncovering and remaining uncovered so long as the conversation lasted.

I can remember the time when the dean and prebendaries always appeared in gown, cassock, and college cap when walking about the town. I remember Bishop Longley coming into the cathedral dressed in ordinary coat and hat. The verger went up to him and told him that he had known

the cathedral for some sixty years, and had never seen a Bishop of Durham enter it on any occasion, except in his episcopal robes.

E. LEATON BLENKINSOPP.

NOWEL (7th S. iii. 168, 196).—This word was formerly used as an exclamation of joy, especially at Christmas. It is found in various carols. Cf.

The first *Nowell* the Angel did say  
Was to three poor Shepherds in the fields as they lay;  
In fields where they lay keeping their sheep  
In a cold winter's night that was so deep.

*Nowell, Nowell, Nowell, Nowell.*

Born is the King of Israel.

Cf. also Mr. A. H. Bullen's 'Carols and Poems,' 1886, pp. 12, 80, 267, &c.

F. C. BIRKBECK TERRY.

Halliwell says of this very common word that it is "a cry of joy, properly that at Christmas of joy for the birth of the Saviour (Lat.)." It occurs in a political song, *temp.* Henry VIII. Dr. Cobham Brewer ingeniously derives it from the Fr. *nouvelles* (news), and quotes an old carol in which it appears as *nowells*. C. O. B.

COLOQUINTIDA (7th S. iii. 208).—DR. E. COBHAM BREWER may well say that he cannot find out who "this historical character" was, and he will search English or French or any other biographical books in vain for information. For *colocynthida* is *colocynth*. In Shakspeare, 'Othello,' I. iii., we read, "the food that to him now is as luscious as locusts shall be to him shortly as bitter as *colocynthida*." Staunton's edition adds this note:—

"*Colocynthida*, says Parkinson, in his 'Theatre of Plants,' runneth with his branches on the ground as a gourd or cucumber doth. The fruit is small and round as a ball, green at the first on the outside, and afterwards growing to be of a browne yellow, which shell is as hard as a pompion or gourd; and is usually pared away while it is Greene, the substance under it being white, very light, spongie or loose, and of an extreme bitter taste, almost indurable, and provoking loathing or casting in many that taste it."—Parkinson's 'Theatre of Plants,' tribe ii. ch. iii."

J. H. STANNING.

Leigh Vicarage, Lancashire.

This word or name is good Spanish for the "bitter apple." By this term I understand is meant the fruit of *Cucumis colocynthis*, from which the *colocynth* of our pharmacopœias is obtained; French *colocynthe*; Greek *κόλυνθις*. The expression quoted at the above reference means the proverbial "bitter pill."

A. H.

Is not DR. BREWER thrown off the scent by his quotation, which would certainly give one the idea of this being the name of a person. Webster, in his 'Dictionary,' says it is the same as *colocynth*, "the bitter apple of the shops; the spongy part, or pith of the fruit of a species of cucumber (*Cucumis colocynthus*)." Here are two instances of



the use of the word by Elizabethan writers from Prof. Arber's reprints:—

"It is the custome of the flye to leasse the sound places of the Horse, and suck at the Botch: the nature of *Colloquintida* to draw the worst humours to it selfe."—Gosson, 'School of Abuse,' 1579, p. 19.

"One droppe of poyson infecteth the whole tunne of Wine; one lsaie of *Colloquintida* marreth and spoyleth the whole pot of porredge."—Lily, 'Euphuus,' 1579, p. 39.

J. S. ATTWOOD.

Exeter

For the historical reference see Clarendon's 'Rebellion,' bk. iii. (Oxford edition, 1839, p. 91).

EDWARD H. MARSHALL, M.A.

Hastings,

This "historical character," nicknamed "Death in the pot," is spoken of in the second book of Kings, chap. iv. In the modern versions of the Bible he is called "Wild Gourds"; but in the old versions he is always given the more dignified name of "*Coloquintida*."

R. R.

Boston, Lincolnshire.

From the sixteenth century this plant is often used to impersonate coldness and bitterness. Shakespeare says, in 'Othello,' I. iii., "The food that to him now is as luscious as locusts shall be to him shortly as bitter as *coloquintida*." Spenser also speaks of it as the "cold *coloquintida*," 'Faery Queene,' II. vii. 52.

P. E. NEWBERRY.

[Very numerous replies are acknowledged.]

A QUESTION OF GRAMMAR (7th S. iii. 68, 196).—One of your correspondents says most distinctly that the use of the indicative after "if" is an error in English grammar. I am glad, however, to observe that he makes use of "if" and the indicative himself immediately afterwards. "Eat one's bat"; "If he has never heard the cognate phrase," I think he is right there. *If*, in my humble opinion, may have after it either the indicative or the subjunctive. Milton certainly prefers the subjunctive after *if*, but in a page of Pope I see that this conjunction has after it sometimes the indicative, sometimes the subjunctive mood. I would point out, if it has not been pointed out before, that in Latin *si* is followed both by the indicative and subjunctive moods. Here are two instances of the indicative:—

*Si pugnāt extricata densis  
Cervaplagia, erit ille fortis  
Qui perfidias credidit hostibus.*  
Horace, Ode V. bk. iii.

*Si vestras forte per aures  
Trojæ nomen iit.*  
Virgil, 'Æneid,' I. 375, bk. I.

Within a few lines of both passages *si* is also used with a subjunctive. I read a few pages of Voltaire, and notice that the French *si* is always followed by the indicative. I open the *Spectator* of Addison, and the first words I see are, "If our

afflictions are light," I am quite content to follow the grammar of Addison.

G. L. G. says, "Who say ye that I am?"—in place of the accusative *whom*—is a grammatical error." But *who* is convertible into *and he*, and *whom* into *and him*. The sentence, therefore, that G. L. G. favours is, "And say ye that I am him?" I think that most people would pronounce in favour of the sentence, "And say ye that I am he?"

E. YARDLEY.

I am not concerned to defend either the A. V. or the R. V., or any version whatever; but I must really protest against what G. L. G. says of the little word *if*, which surely is the equivalent of the Latin *si*. I need not quote examples to show that *si* is used in Latin both with the indicative and also with the subjunctive mood, the use of the one or the other mood depending on the amount of doubt and uncertainty implied in the case in point. Surely *if* can be, and ought to be, used in English in precisely the same way. For instance, "if it is true" and "if it be true" are both equally good English," but the latter implies a much greater amount of doubt than the former.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

I wonder to find so critical a reader as G. L. G. appears to be, maintaining—and with such entire confidence—that "*Whom* say ye that I am?" (Matt. xvi. 16) is grammatically correct. It would be equally so to say "I am *him*," instead of "I am *he*." It seems to me a moment's reflection ought to show that the two forms of expression, "*Who* say ye that I am?" and "*Whom* do ye declare me to be?" are both equally grammatical; but I think I may safely challenge G. L. G. to produce any rule of grammar whatever to justify "*Whom* say ye that I am?"

JOHN W. BONE.

The rendering in R. V. of 2 Cor. xi. 20, seems to be an indication, among many others, that the subjunctive mood is being gradually superseded by the indicative, to the great loss to our language in elegance and precision. That the subjunctive is stately and emphatic is shown by the following, "If it *be* possible, as much as in you lies," &c. Write *is*, and the verse is vulgarized. Milton has, "Or if our substance *be* indeed divine," &c. Write *is*, and the line ceases to be Miltonian. As regards precision, I quote, "For murder, though it *have* no tongue, will speak." Substitute *has*, and the implication would be that murder certainly *has* no tongue. As it stands it means, Even if murder has no tongue (doubtful), still it will speak.

AMELIA FOXALL.

Edgbaston.

ERSKINE OF BALGONIE (7th S. iii. 108, 233).—Sir Robert Sibbald, in his 'History of the Sheriffdoms of Fife and Kinross' (Edinburgh, 1710),



devotes considerable space to the history of Balgonie, as having been the seat of a "very Antient Family," his own forefathers, the Sibbalds of Balgonie.

It may not be uninteresting to quote the *ipsisima verba* of Sibbald's description of the place of Balgonie, *op. cit.*, p. 142 :—

"A very little to the West of Balfour, upon the same side of the River of Leven, is Balgonie, one of the seats of Leslie, Earl of Leven, who has considerably enlarged the House, and made new Gardens and vast Inclosures round it on both sides of Leven."

Sir Robert traces the descent of the estate through the Sibbalds to the Lundins, who married the heiress of Sibbald of Balgonie, *t. Jac. IV.*, and "got the estate, yet retained the Name of Lundin."

Robert Lundin, "Thesaurarius Regis," 1497-8, who married the heiress of Balgonie, was father of Andrew Lundin, Sheriff of Fife, 1504-5. James Lundin of Balgonie was one of an Inquisition taken before Patrick, Lord Lindsay of the Byres, and John, Master of Lindsay, of Pitcrurie, Knt., at Cupar-Fife, March 31, 1517. In King Charles I.'s reign, Sir Robert tells us, "General Alexander Leslie purchased Balgonie, and was by that King created Earl of Leven." The Earl of Leven, the possessor of Balgonie in Sir Robert Sibbald's day, was the general's great-grandson.

Only two miles west of Balgonie stood the "magnificent Palace of Leslie, with its Gardens, Terraces, and a great enclosure," the splendid seat, "all built of new," of the Earl of Leven's own chief, John, Duke of Rothes, sometime Chancellor of Scotland. C. H. E. CARMICHAEL.

New University Club, S.W.

THOMAS FLOWER (7th S. iii. 188).—My valued friend the late Mr. Albert Way very seldom made a mistake, or ever made a suggestion that was not afterwards verified. But he was certainly in error in thinking that Thomas Flower, the owner of the 'Catholicon' now in Lord Oxenbridge's library at Burton, was the same individual who was one of the proctors at Oxford in 1519. The admirable, though unhappily still incomplete, 'History of the Vicars Choral of Lincoln Cathedral,' by the Rev. A. R. Maddison, enables us to trace the career of the former from his boyhood upwards, the whole being passed in the service of the cathedral. In 1506, at the installation of Dean Symeon, Aug. 14, Thomas Flower stands as the second of nine choristers. In 1509 he was appointed one of the "Vicars of the Second Form," and the next year appears as one of the "Poor Clerks," and was "nominated for the next Vicar's stall," *i. e.*, of the "First Form." He was ordained both deacon and priest in 1516, and became successor the next year, an office which Lord Oxenbridge's MS. shows he held in 1520. His will is extant; and it is a curious fact, for which I am indebted to Mr. Maddison,

that in it he bequeaths this very 'Catholicon' to a brother vicar.

Thomas Flower, of Lincoln College, was an entirely different person from his namesake of Lincoln Cathedral. We learn from Mr. Boase's 'Register of the University of Oxford' (Oxford Hist. Soc.) that he received his degree as B.A. in 1511; M.A., 1515. Hardy's *Le Neve*, vol. iii. p. 486 (not 686), and Wood's 'Fasti,' vol. i. p. 49, name him as holding the office of proctor, together with Thomas Alyn, of Brasenose, in 1519, he being the "northern," or senior proctor; but they give no further particulars of him. E. VENABLES.

Thomas Flower was elected Fellow of Linc. Coll., Oxon, in July, 1512, and resigned in December, 1519, being "promotus," *i. e.*, to an ecclesiastical benefice. This may well have been to a post in Lincoln Cathedral, for Edward Darby, Archdeacon of Stowe (a principal benefactor to the college) had then much influence with the Bishop of Lincoln. Thomas Flower was B.A. in 1510; M.A. in 1515; Northern Proctor on May 7, 1519. See Boase, 'Reg. Univ. Oxon,' vol. i. p. 73.

A George Flower, possibly a relative, was Fell. of Linc. Coll., 1532-1540; and chaplain of Audley Chantry, in Salisbury Cathedral, 1541-1547. See Boase, p. 167.

At that date there is no college or university matriculation, nor any indication of the county or diocese of the Fellow. A. CLARE.

Linc. Coll., Oxon.

"Flowre, Thomas, sup. for B.A. 6 Dec., 1510; det. 1511; sup. for M.A. 11 May, 1514; lic. 25 Jan., 1514/5; disp. 17 June; created M.A. 2 July, of Lincoln."—'Register of the University of Oxford,' vol. i., by Mr. C. W. Boase, Ox., for Hist. Soc., 1885, p. 73.

"1519. Proctors: Mr. Thomas Flowre, of Linc. Coll., Austr., Thomas Alyn, of Brasenose Coll., Bor., May 7."

Again, it is observed in a foot-note :—

"Reg. H. fol. 22 a, &c. In the Reg. here quoted Flower is said to be Bor. and Alyn Austr."—App. to Wood's 'Hist. and Ant. of the Colleges and Halls,' Ox., 1790, p. 77.

ED. MARSHALL.

APPOINTMENT OF SHERIFFS FOR CORNWALL (7th S. iii. 148, 198, 213).—LANCASTRIAN, who corrects MR. WALFORD, himself needs correction. The Queen is not *Duchess*, but *Duke* of Lancaster. Very recently I read a report of a dinner where the first of the loyal toasts was given as "The Queen, the Duke of Lancaster." I have an idea that were the occupant of the English throne a king, that the queen consort would not be the Duchess of Lancaster as a consequence, any more than the Princess of Wales is now Duchess of Cornwall. Is this so? J. ROSE.

Southport.

The Prince of Wales not only appoints the High Sheriff for Cornwall, but when, on their appoint-



ment, the sheriffs are presented at the levée, he only bows to the others, but steps forward and shakes hands with the sheriff for Cornwall; at least I know of his doing so on one occasion, and suppose that it is his general custom.

C. G. BOGER.

St. Saviour's, Southwark.

NORTH (7th S. iii. 148, 210).—PROF. SKEAT says, "The north is on the left when one turns to the east," and CANON TAYLOR says, "To the primitive Aryans, worshipping the rising sun, the south would be the region 'to the right'; but both seem unaware that the Arabs to this day call the north 'the left' and the south 'the right.'" So Dr. Cunningham Geikie tells us in 'Hours with the Bible,' vol. i. p. 242 m., adding that "even so late as A.D. 1351, a sea-chart made at Florence has the South at the top and the East on the left hand." There would seem, therefore, to be great probability of the connexion of *north* with the Umbrian *ner-tu* being correct.

J. H. STANNING.

Leigh Vicarage, Lancashire.

It may perhaps interest MR. WILSON to know that in the Hebrew language the north is associated with the idea of darkness. The name given to the north in that language is צפון, the hidden, or dark quarter.

ROBERT F. GARDINER.

I agree with PROF. SKEAT that the derivation of *north* from *véptepos* is "unsatisfactory"; at all events, it contradicts Virgil's lines in the 'Georgics,' which speak of the North Pole being elevated, not depressed:—

Illic vertex nobis semper sublimis, at illum

Sub pedibus nox atra videt, Manesque profundi.

The word "illum" refers, of course, to the southern or Antarctic Pole.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

FEUDAL LAWS OF SCOTLAND (7th S. iii. 148).—It is rather a difficult thing to say definitely when feudal laws were introduced into Scotland, or to point to a particular year as marking their introduction. During the reigns of Malcolm Canmore and his sons there was a gradual overflowing of the Normans going on from England into Scotland, and about the end of that period the Lowlanders of Scotland must have become familiarized with feudal ideas. But it was not till the reign of David I. that these took a firm hold upon the country, and feudalism became generally known as the recognized system. I am supported in the view that David I. introduced feudal institutions and governed the country as a feudal superior by the authority of Dr. Skene, the learned author of 'Celtic Scotland.' He says that

"the reign of David I. is beyond doubt the true commencement of feudal Scotland.....Under his auspices feudalism rapidly acquired predominance in the coun-

try, and its social state and institutions became formally assimilated to Norman forms and ideas, while the old Celtic element in her constitutional history gradually retired into the background."

Although the feudal system was recognized by the authorities at this time, it may have taken, and probably did take, longer to penetrate into the outlying districts of the country and the wilds and fastnesses of the Highlands, where the inhabitants by race and custom would be predisposed to cherish their ancient system.

The extent of this feudal kingdom was but little different from what we now know as Scotland, except that the western islands had been rendered up in the reign of Eadgar to the powerful Magnus, King of Norway, in whose possession, or that of his successors, they remained thus severed from Scotland for nearly two centuries. But the rest of the kingdom had in the course of centuries been gradually united under the sway of one monarch. The Lothians, comprising the territories from the Forth to the Tweed, west of the ancient Strathclyde, had been won from Northumbria in 1018 by Malcolm II. at the battle of Carrum; Cumbria had been ceded to Malcolm, King of Scots, in 945, by King Eadmund; but in the days of David the ancient Cumbria had become restricted to the lands between the Clyde and the Solway, the southern portion, from the Solway to the Derwent, having been wrested from the Scots by William Rufus in 1092; and the larger half of the kingdom was Scotia proper, extending between the Forth and the Spey.

D. ANDERSON.

EGLE=ICICLE (7th S. iii. 165, 234).—My gardener, of many long years ago, broke his scythe in mowing the lawn. His account to me was that "it knapped like an ickle." *Ickle*, for *icicle*, is an acknowledged word in the dialect of Hallamshire; so says Hunter in his 'Glossary.'

I presume that the word "dune," used by Lord Tennyson in his recent great poem, means "down," such as stretches from Freshwater to Alum Bay.

ALFRED GATTY, D.D.

CARDS (7th S. iii. 206).—The following allusion to cards is earlier than either of the dates given by PROF. SKEAT. Margery Paston, writing to John Paston, 1484 (?), Dec. 24, thus expresses herself:—

"Plese it you to wete that I sent your eldest sunne to my Lady Morlee to have knolage wat aperts wer busyd in her hows in Kyrstemesse next folloyng after the decayse of my lord, her husband; and sche seyde that ther wer non dygysyngs, ner harpyng, ner lutyng, ner syngyn, ner non lowde dysports, but playng at the tabylls, and schesse, and cards."—The Paston Letters, vol. iii. p. 314, ed. by J. Gairdner, 1875.

F. C. BIRKBECK TERRY.

FOREIGN ENGLISH (7th S. ii. 466; iii. 36, 153, 195).—Why does your printer put the translation of "maison à louer," "house to praise," in brackets? He makes it appear as if it were his



translation or mine, whereas it was the actual translation appended in good faith to the French original on the sycamore tree over against the house near Cairo.  
KILLIGREW.

HIT (7th S. iii. 28, 112).—This form occurs in a sixteenth century MS. as *hyl*; but it is more frequently written *yt*.  
A. A.

NICCOLÒ TRONO (7th S. iii. 168).—Trono succeeded Christoforo Moro in November, 1471, and died July 28, 1473. He was succeeded by Nicolo Marcello. See 'Nouvelle Biographie Générale,' xlv. 68. Reference is made to him in 'La Dogaresa di Venezia,' by P. G. Molmenti (Turin, 1884), pp. 247-9.  
G. F. R. B.

EXCHANGE (7th S. iii. 187).—In the twelfth and thirteenth centuries the law required of Jews in this country "Shtaroth," i.e., contracts, made between them and their clients and customers, to be written and deposited amongst the Rolls of the Court of Exchequer. Perhaps E. S. B. may see a light, as at this period the Exchequer adjusted and recovered the king's revenue. Failing this, he may try at the Anglo-Jewish Archeological Exhibition which was opened this month at the Albert Hall.  
HAROLD MALET, Colonel.

BENJAMIN DISRAELI (7th S. iii. 89, 152, 232).—If the dates in Foster's 'Peerage' be correct, and if it be also correct that this Benjamin was twenty-two when admitted a notary, then he cannot possibly have been Lord Beaconsfield's uncle. For the senior Benjamin had two wives, of whom the first died Feb. 1, 1765. Therefore, if Benjamin, junior, were her son he must have been more than twenty-two when admitted. The second wife was married May 28, 1765, and Isaac Disraeli was born in May, 1766; therefore, if Benjamin, junior, were a second son of this marriage he must have been less than twenty-two. I suppose, too, that majority is necessary to be a notary; and in this case, though it is possible, it is but barely so, that Benjamin, junior, can have been as much as twenty-one. Probably, if he were Benjamin, senior's, son at all, he was so by the first wife, and the age at admission is an error. Yet it is strange that he has escaped Mr. Foster's researches. The pedigree is specially mentioned in the preface as "very complete."  
C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

THE QUEEN'S COLLEGE, OR QUEEN'S COLLEGE, OXFORD (7th S. iii. 229).—The answer to MR. BECKLEY's question is not quite so simple as might be thought probable. The founder's intention is clear: "Dictam aulam quasi divino nutu miro presagio Aulam Reginae de Oxonia nominavi." By Queen Elizabeth's time, however, a good many names, more or less varying from this, had been given it, and by the advice of Attorney-

General Popham that queen granted fresh letters patent, declaring that the name for the future should be "Præpositus et Scholares Collegii Reginae in Academia Oxon," with the addition of "Custos Hospitalis domus Dei in villa Southton" whenever the college was described or referred to in this capacity. In a document signed by Popham, describing the tenor of the queen's grant, he describes the college as "The College called commonly the Queen's College in Oxford," and the Act of Parliament which confirmed the letters patent is elsewhere "entituled an act for the confirmation of her majesty's letters patent granted to the Queen's College in Oxford." So in the preamble to the statutes made by the University of Oxford Commissioners in 1881 the name is quoted from a document of the twenty-sixth of Elizabeth as "the Provoste and Schollers of the Quene's Colledge in the Universiye of Oxforde, Warden of the Hospitall of Godshouse in the towne of Southampton."

Still, I hope that the use of "Queen's" as the abbreviated name of the college will not die out. Many of the other colleges have longer and shorter names, and there are many combinations which the omission of the definite article (as we used to call it) renders more euphonious.

JOHN R. MAGRATH.

JIMPLECUTE: DISGRUNTLED (7th S. iii. 25, 192).—Wright's 'Provincial Dictionary' gives the latter word as used in Gloucestershire in the sense of "discomposed."  
F. C. BIRKBECK TERRY.

The following word must, I think, be a near relation of *disgruntled*:—

"*Gruntling*.—Slightly meaning gutturally. 'She's very *grunting*, I'm afraid she's going to be ill.'"—Vide Baker's 'Northamptonshire Words and Phrases.'

JOHN T. PAGE.

Holmby House, Forest Gate.

Turning to the 'Lexicon Balatronicum' (1811), we find *disgruntled* there defined "Offended, disoblige." Evidently Grose and his editors classed this word as a slang expression.

ROBERT F. GARDINER.

LOCH LEVEN (7th S. ii. 446; iii. 30, 113, 177).—I had no intention of accusing SIR HERBERT MAXWELL of "dogmatism about this name," nor yet have I any wish to be considered as dogmatizing myself. There is one point, however, in my last note the drift of which I think SIR HERBERT MAXWELL has failed to catch, and it is to this point I would now like to call his attention. He says that my reasons for objecting to his derivation of the name "are purely speculative." What I urged as a reason for my preference was that in giving names to rivers, &c., the Celtic tribes seem to have been guided by some peculiar features about the water itself. Thus we have the Allen,



Ellen, Aln, Lune, Allwen, and Elwin, all = white water; the Douglas, Dulas, Doulas, Dowlas, and Diggles = black water; the Tema, Tame, Tamar, Teme, and Tay = broad or spreading. Failing some distinctive feature in the water itself, the general plan has been to call it by some name simply meaning "the water" or "the river." DR. CHARNOCK has given a lengthy list of this class of names already, so that it is unnecessary to repeat them here (see 7th S. iii. 111). If, then, so far as the majority of Celtic river-names go, we see a certain method being constantly pursued in the giving of them, is it merely speculative to suppose that in this instance also the usual plan has been adhered to? I do not think so, and, all proposed etymologies aside, I should look to the water itself for a solution of its name.

Apart from this theory, however, the fact brought forward by SIR HERBERT MAXWELL, viz., that the valley of the Leven, in Dumbartonshire, was originally called *Gleann laamhná* (*larva*) is certainly very striking, and merits careful consideration.

ROBERT F. GARDINER.

WATCHET PLATES (7th S. iii. 247).—The word *watchet*, light blue, has been fully discussed by me in a late number of the Philological Society's *Transactions*. I need only say here that it occurs in Chaucer, and is borrowed from Old French; see *vaciet* in Roquefort's 'Old French Dictionary.' He says, "*Vaciet*, mégaleh, arbrisseau qui porte une graine noirâtre propre à teindre en violet: c'est le fruit et la teinture: *vaccinium hyacinthum*." Old French is not derived from a town in Somersetshire; the suggestion is a mere flourish of assumed knowledge, appropriate for a (very splendid) work of fiction.

WALTER W. SKELT.

*Watchet* is defined as a pale blue colour in Halliwell's 'Dictionary.' In the inventory of the goods of Henry Howard, Earl of Northampton, in *Archæologia*, vol. xlii. p. 354, mention is made of "one lowe stoole of clothe of golde, the grounde maidenheare, with frindge and tarsels of golde, lined with damaske *watchett* and maidenheare."

In Webster's 'The Malcontent,' III. i., Bionso says:—

"I'll have fifty gentlemen shall attend upon me: marry the most of them shall be farmer's sons, because they shall bear their own charges; and they shall go apparelled thus—in sea-water-green suits, ash-colour cloaks, *watchet* stockings, and popinjay-green feathers: will not the colours do excellent?"

In Wright's 'Dictionary' the following quotation occurs:—

She is a *watchet* weed, with many a curious wave,  
Which as a princelie gift great Amphitrite gave.  
Drayton, 'Polyolbion,' song v.

Other quotations are given in Nares's 'Glossary,' ed. 1867.  
EDWARD PEACOCK.  
Bottesford Manor, Brigg.

IVY-HATCH (7th S. ii. 489; iii. 192).—

"The term 'Hatch' evidently has reference to a side gateway or entrance to the Royal Chase of Enfield. Numerous instances of the term occur in various parts of the country. The 'Pilgrim's Hatch,' near Brentwood, is a name well known as marking the south entrance to the once great forest of Waltham."—"Greater London," "Colney Hatch," pp. 342-3.

"The word Hatch..... was the old Saxon term for a wicket-gate, and it still survives in the buttery-hatch of our colleges and old manor-houses."—"Greater London," "Aldborough Hatch," pp. 489-90.

"Hatch.—The lower half of a door..... Sometimes applied also to a gate. The gate which formerly divided Whittlebury forest from the Brackley road was designated *Brackley Hatch*, or *Syresham Hatch*, from its contiguity to those places."—"Baker's 'Northamptonshire Words and Phrases.'"

JOHN T. PAGE.

Holmby House, Forest Gate.

The word *hatch* is well known to all students of the topography of my native county, Essex, where How Hatch and Pilgrim Hatch both survive, marking "gates" or entrances to the forest of Waltham.

E. WALFORD, M.A.

In enumerating the uses of the word *hatch* your correspondent omits the one of pleasantest associations, viz., the buttery-hatch.

R. H. BUCK.

INN SIGN: "THE THREE ORGAN PIPES" (7th S. ii. 46, 118, 198).—The description of a house in Walbrook, as given in a recent catalogue of Mr. Coleman, requires correction, which I am able to supply from the lease, dated April 15, in the sixteenth year of Queen Elizabeth (1574).

The property, including a dwelling house and trade premises, is described as being

"in the parishe of S. Stevens in Walbroke, within the Cytile of London, presently knowne by the name of the sygne of the Three Foxes, and late before called and knowne by the name of the Organe Pype, adjoining to the Messuage or tenement in the occupation of Wydowe Howe on the South, and upon the Messuage or tenement of one William Geffrye on the North and the Queenes highwaye on the East."

The lease is granted by George Ley, citizen and skinner, who was churchwarden 1572-3, to Jarvis Symons, citizen and skinner, also churchwarden 1578-9. The Widow Howe was probably the relict of John Howe, citizen and grocer, and churchwarden 1553-4. In the parish accounts for 1548-9 mention is made of Mr. Howe, organ maker, who is paid "his fee for mending of the organs, iiij." It seems likely, therefore, that the "signe of the Organe Pype" marked the residence and factory of Mr. John Howe, organ maker.

It may assist my friend MR. MASKELL to note that the name of Anthony Duddington appears as churchwarden 1527-8, and that of A. Donyngton as auditor 1529-30, while there is earlier mention of the surname in the following entry among the payments 1475-6: "It' pay A. Clement Dony to' pur xii lb. talow Candyll, xvd."



I am indebted for these particulars to an interesting paper by T. Milbourn, Esq., on the parish records of St. Stephen's, Walbrook, printed in the *Transactions of the London and Middlesex Archaeological Society*, 1881. F. J. HARDY.  
Sydenham.

ST. CRISPIN'S DAY (7th S. iii. 128).—I rather wonder that the following solution of the query did not occur to MR. LOVELL:—

1. St. Crispin is the patron saint of cobblers, who before the Reformation were in many places an important guild, provided with a chantry chapel and chaplain, who on St. Crispin's Day celebrated a solemn mass in presence of the brethren, at the brilliantly lighted guild altar.

2. After the Reformation, when such religious celebrations were not relished, "a good feed" suited them better, and the altar lights were replaced by burning flambeaux on the sands, it being safer to do so there than in a house.

3. Old customs are dying out; more's the pity.  
F.S.A.Scot.

HUGUENOT FAMILIES (7th S. iii. 89, 176, 257).—I am in hope soon to be able to contribute some really useful and interesting information. Since this inquiry was started I have come across some papers relative to these Huguenot families in the Catalogue of MSS. in the Guildhall Library. I have noted four, Nos. 279, 280, 347, and 348; the last promises the names of those in the receipt of monetary assistance. Through the courtesy of the sub-librarian I have been directed how to proceed in order to be permitted to examine and copy from these MSS. Some short delay will necessarily elapse, when I trust to be enabled to lay some highly interesting information before the readers of 'N. & Q.' JOHN J. STOCKEN.  
3, Heathfield Road, Acton, W.

My friend Mr. Geo. Lambert, F.S.A., a member of the eminent firm of Lambert & Rawlins, Coventry Street, Haymarket, has made large gleanings in this field of inquiry. He is an active governor of the French Hospital, and I believe can boast of good Huguenot blood.

E. WALFORD, M.A.  
Hyde Park Mansions, N.W.

In addition to the works named already, giving names, &c., of refugees there is another, of which I have a copy, entitled 'Mémoires pour Servir à l'Histoire des Réfugiés François, dans les États du Roi,' par Messrs. Erman et Reclam, Berlin, 1782, 8vo., 4 vols. In the index there are about 1,300 names of refugees. W. W.  
Cork.

Ann Saints was buried at St. Dunstan's, Canterbury, July 2, 1692. I shall probably meet with others of the same name as my work on the other registers of Canterbury progresses, and if MR.

SHAND-HARVEY would care to have the entries, and will send me his address, I shall be happy to make a note of them for him. J. M. COWPER.  
Canterbury.

SARMONER (7th S. iii. 209).—The following passage, quoted in Roquefort's 'Glossaire de la Langue Romane,' may interest your correspondent:—

Mès li chetis sermonéor  
Et li fol large donnéor,  
Si forment les enorgueillissent  
Que lor roses lor enchieirissent.  
'Roman de la Rose,' vers 7805.

Roquefort explains *sermonéor* as "discoursur, flatteur."  
F. C. BIRKBECK TERRY.

This word does not occur in Chaucer, nor can I find any other author wherein it occurs. In all probability this word is a misspelling of *sermoner* (from *sermonen*, to preach, which is used by Chaucer), from Latin *sermo*. 'Knight's Tale,' l. 2233:—

I trowe there needeth litel *sermonyng*  
To maken you assente to this thing.

John le Sarmoner would thus mean John the Preacher, which would be analogous to the broad dialect of Yorkshire, where they talk of a "sarmon" for a "sermon," and actually of a "sarmoner" for a "sermoner" (preacher).

Would *sarmoner* be another spelling for *salmoner*, and come from M.E. *saumon*, Lat. *salmonem*, acc. of *salmo*, which means a salmon; *salmo* = a leaper, from *salire* = to leap; v. *sar*, to go, flow? In an old 'Norman-French Dictionary' I find *salmoncex*, a young salmon.  
E. T. NICOLLE.

The Bays, New St. John's Road, Jersey.

This surname was not unfrequent for a preacher. Richard le Sarmuner occurs in 'Rotuli Litterarum Clausarum in Turri Londonensi,' and William le Sarmoner in 'Excerpta e Rotulis Finium in Turri Londonensi.' This latter belongs to Henry III.'s reign. MR. HOSKINS will find both indexed. A sermon is still a "sarmon" here.

C. W. BARDSLEY.

Vicarage, Ulverston.

*Sarmoner* means a "preacher of sermons, a sermonist." Under "Sermonneur," Littré says, "L'ancienne langue a dit aussi *sermonier*." This is the exact equivalent of *sarmoner*, or and standing regularly in Norman and Anglo-Norman for French *er* and the termination *ier*. Compare English *farmer* and French *fermier*.

A. BELJAME.

Paris.

PULPING THE PUBLIC RECORDS (7th S. iii. 68, 153, 236).—I am as much surprised at the want of knowledge respecting this matter of several of your correspondents as I was when MR. S. O. ADDY broached it in your column. I thank him



for doing so, and hope it may lead to some inquiry on the subject. I am fully acquainted with the destruction and disappearance of records referred to by Mr. EDWARD MARSHALL; but it is since then that so large a number, and especially such valuable records, have disappeared. This is proved by calendars made of them by living men. Your correspondents can learn a great deal by referring to the evidence taken before the Lords Committee on the Record Destruction Bill of 1877. That Bill was passed not so much to regulate the future destruction as to legalize the process, and save those who had been engaged in the work from prosecution, and perhaps also to guarantee salary to those deputed to destroy them. One gentleman has 300*l.* for this work. Probably 100,000 tons of records have been pulped or have mysteriously disappeared, and of all epochs of history. Now the mischief is confined to those of later date than 1715; but previously to this Act thousands of documents of the Plantagenet and Tudor periods, privy seals, wills, charters, and—to my mind the saddest loss of all—pleadings in law suits and Chancery suits have disappeared.

It was stated to the committee that a complete record of all the documents destroyed was in existence, and the Duke of Somerset, on looking at the book containing it, said, "An enormous number of records have been destroyed"; and this was admitted. Lord Harrowby got out that this mysterious volume is kept from the public. It ought to be printed, to save the searchers the trouble of exploring the indices, for many of the indices survive. I am told that the records to calendar which the Rev. Mr. Stevenson for years received three guineas a week are all gone.

The papers referred to by your Sheffield correspondent as torn up by my unfortunate client Frank Barfe (who was not guilty of any crime except that of poverty) were those now being destroyed. I forget what they were, except that some related to the Irish famine and matters of that kind, of course of no value till they are wanted. The late Master of the Rolls was so infatuated on the subject of pulping the public records that he desired to get into the office all the county records for this purpose. He said the great bulk were absolutely useless. Now some of the county authorities are finding out their value, and are having them calendared. This is happily the case in Derbyshire, and others will follow suit. This awful destruction goes on because the trustees of the rolls have wasted their building funds in too small buildings, and they have no room for them. If the matter were fairly ventilated, instead of destroying them they could be housed under the new Law Courts till this age of ignorance had passed, or handed over to learned societies, who would gladly house them. Vast quantities of them have been purchased by the British Museum (see Catalogue of Additional

MSS.), and others it is hoped are in private collections. They cannot really have been pulped—they are too valuable; they have been sold.

PYM YEATMAN.

Perhaps the following passage from Herbert Spencer may be interesting to those who are interested in this subject. Referring to the carelessness displayed in the custody of the national records, he says:—

"One portion of these records was for a long time kept in the White Tower, close to some tons of gunpowder; and another portion was placed near a steam-engine in daily use. Some records were deposited in a temporary shed at the end of Westminster Hall, and thence, in 1830, were removed to other sheds in the King's Mews, Charing Cross, where, in 1836, their state is thus described by the Report of a Select Committee:—

"In these sheds 4,136 cubic feet of national records were deposited in the most neglected condition. Besides the accumulated dust of centuries, all, when these operations commenced (the investigation into the state of the records), were found to be very damp. Some were in a state of inseparable adhesion to the stone walls. There were numerous fragments which had only just escaped entire consumption by vermin, and many were in the last stage of putrefaction. Decay and damp had rendered a large quantity so fragile as hardly to admit of being touched; others, particularly those in the form of rolls, were so coagulated together that they could not be uncoiled. Six or seven perfect skeletons of rats were found imbedded, and bones of these vermin were generally distributed throughout the mass."—'The Study of Sociology,' third edition, p. 167 ('International Scientific Series,' vol. v.).

ROBERT F. GARDINER.

CROW v. MAGPIE (7<sup>th</sup> S. iii. 188).—I have heard the bird rhyme in Ireland always of magpies, never of crows, and in the form nearly the same as that quoted by Mr. PAGE:—

One is sorrow,  
Two is joy,  
Three a marriage,  
And four a boy.

PADDY FROM CORK.

BRIC-À-BRAC (7<sup>th</sup> S. iii. 207).—This expression is used by Henry Kingsley in 'Ravenshoe,' c. xxxi, 1861:—

"Two things only jarred on his eye in his hurried glance round the room; there was too much *bric-à-brac*, and too many flowers."

F. C. BIRKBECK TERRY.

DR. MURRAY may be glad to learn that so far back as April, 1862, there was an article on this subject in *Once a Week*, at that time edited by my lamented friend the late Samuel Lucas.

E. WALFORD, M.A.

Hyde Park Mansions, N. W.

HAD MARY, QUEEN OF SCOTS, A DECIDED CAST IN ONE OF HER EYES? (7<sup>th</sup> S. ii. 427, 499.)—Mr. Leader, in his work 'Mary Queen of Scots in Captivity,' preface, p. ix, describing "the famous Sheffield portrait," by Andry, says:—



"The original is painted on oak panel, and represents the Queen, in her thirty-sixth year, as anything but the beautiful woman traditionally described. She has, also, a very decided cast in the right eye, which the artist, with some skill, has rendered less obvious by representing her as looking towards the left."

F. W. J.

MACNAGHTEN (7th S. iii. 189).—I have a frank of the late Sir E. C. W. McNaghten, who spelt his name "McN.," and the other day I had a note from the new life peer, Lord Macnaghten, who spells his name as I have written it. It is evident, therefore, that, as families themselves differ on such points, no strict rule of right or wrong spelling can be laid down.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

AUTHORS OF QUOTATIONS WANTED (7th S. iii. 209).—

G. asks where "As long as the hands that spread it are clean" occurs. It seems to me that G. might be thinking of a well-known passage in a judgment of Lord Chief Justice Wilmut in the case of Green v. Bridgman, an action for the recovery of money obtained by undue influence (Wilmut's 'Opinions,' pp. 58-64): "His partitioning and cantoning it out among his relations and friends will not purify the gift and protect it against the equity of the person imposed upon. Let the hand receiving it be ever so chaste, yet, if it come through a polluted channel, the obligation of restitution will follow it." The passage was quoted by Lord Chancellor Eldon in his judgment in the leading case of *Huguenin v. Baseley*, 14 Vesey, 273, 289.

WILLIAM BARNARD.

The mill will never grind again, &c.

The words about which L. inquires seem to be wrongly quoted; they are probably the refrain in Sarah Doudney's 'Lesson of the Watermill,' the first verse of which runs thus:—

Listen to the watermill  
Through the livelong day,  
How the clicking of its wheel  
Wears the hours away!  
Languidly the autumn wind  
Stirs the forest leaves,  
From the fields the reapers sing  
Binding up the sheaves;  
And a proverb haunts my mind  
As a spell is cast;

"The mill cannot grind  
With the water that is past."

W. B.

The lines mentioned by L. are strikingly like No. xix. of the "Proverbs, Turkish and Persian," in Trench's 'Poems' (ed. 1865, p. 303, Macmillan):—

Oh seize the instant time; you never will  
With waters once passed by impel the mill.

HESTER PENGELLY.

Compare the Spanish proverb, "Agua pasada no muele molino."

R. W. BURNIE.

(7th S. iii. 129).

If we could push ajar the gates of life, &c.

The lines HERMENTRUDE asks about are taken from a poem entitled 'Sometime,' by Mrs. May Biley Smith, a resident of New York City. The poem is found complete in a collection of short poems published by Mrs. Smith under the title 'A Gift of Gentians.'

MARY DRISLER.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*The English Church and its Bishops, 1700-1800.* By Charles J. Abbey. 2 vols. (Longmans & Co.)

THIS is a laborious and painstaking work. Mr. Abbey has devoted himself with patient labour, if not with enthusiasm, to giving us cabinet portraits of a series of men well-nigh forgotten. Some few of them—Wilson, Butler, and Warburton, for example—stand out in strong relief among a crowd of insignificant people which no literary art can ever render interesting. The seventeenth century was a time of many and fierce activities. The spirit which makes martyrs was then not unknown to the English people; even the most idle and self-indulgent among them were not so absolutely blind to the higher life as to be unable to appreciate heroism in friend or foe. With the accession of Queen Anne a change came over the minds of men, and until the volcano burst of the French Revolution it would seem that the religious teachers of England, with but few exceptions, thought that enthusiasm was the chief human failing which they had to encounter. Enthusiasm has led many men astray and produced sad catastrophes; but it may safely be affirmed that no great and lasting good has ever been brought about except by the means of men who were influenced by higher ideals than those of mere human expediency.

We cannot say that Mr. Abbey's book has changed our views as to the English bishops of the eighteenth century. That they were for the most part good, quiet, harmless men he has made abundantly clear. That many of them were scholars in a narrow way has never been called in question. We still doubt, however, whether such a class of men can be considered admirable when we view them in the light of dignified ecclesiastics.

*King Lear.* Edited by Wilhelm Viator, Ph.D. (Whittaker & Co.)

THE texts of the first quarto and folio, with collations from the later quartos and folios, are here printed by Prof. Viator in a compact and convenient volume, forming one of the acceptable series known as "Shakespeare Reprints."

THE writer of 'The Present Position of European Politics' deals, in the *Fortnightly*, with Austria-Hungary, the difficulties of which, in case of being forced into war, are shown to be very grave. The prospects of a Balkan confederation are discussed, and the obstacles in the way of such a combination are indicated. 'History in *Punch*,' by Messrs. Burnand and Arthur A. Beckett, is finished in a third instalment, and 'Valentine Visconti,' by Miss A. Mary F. Robinson, in a second. A reply by Dean Burgon to Canon Fremantle is a very vigorous specimen of polemics.—In the *Nineteenth Century* Prof. Huxley, dealing with the Duke of Argyll, shows that a scientist can hit as hard as an ecclesiastic; Mr. Matthew Arnold supplies a paper entitled 'A Friend of God'; Mr. Dacey writes on 'England and Europe' in language not unlike that of the author of 'The Present Position of European Politics'; Mr. Traill has a brilliant satire upon Parliament; Mr. Andrew Lang contributes a paper upon 'Demeter and the Pig'; and the Rev. Dr. Jessopp furnishes 'A Warning to the S.P.R.' The contents of the review are very pleasantly varied, and the number of popular names introduced is remarkable.—In the *Gentleman's* the Rev. S. Baring-Gould, under the title of 'A Strange Crime,' supplies a ghastly story of superstition. Mr. J. W. Hale has a paper entitled 'Parliament Hill,' which does something to revive the antiquarian associations of



the magazine, 'Arachne and the Poets' is a characteristic contribution of Mr. Phil Robinson. Mr. Ewald's 'The Maid of Norway' and Mr. Lynch's 'The Senchus Mór' also repays attention.—Lord Tennyson's 'Carmen Seculare' attracts, of course, especial attention to *Macmillan's*. It is, also of course, now familiar to reading England. Mr. Saintsbury furnishes a striking picture of William Hazlitt. Mr. Mowbray Morris, in "Lady Clancarty" and the Historical Drama, vindicates ably the lately revived drama of Tom Taylor. Mr. Archibald Geikie has an interesting lecture on 'The Making of Britain.'—*Temple Bar* supplies a gossiping review of the last instalment of 'The Greville Memoirs,' in which a variety of piquant anecdotes not in the original are supplied, together with some excellent sketches of the characters dealt with by Greville. A paper on whist, defending modern innovations, is attributed to a clerical source.—Whist is also the subject of a paper in *Longman's* by Mr. Richard A. Proctor, in which views diametrically opposed to those in *Temple Bar* are put forth. Mr. R. L. Stevenson sends a pastoral to this magazine, and the Rev. M. G. Watkins writes on 'Little Selborne.' 'At the Sign of the Ship' is agreeably continued by Mr. Lang.—*Murray's* opens loyally with 'A Song of Empire,' by Mr. Lewis Morris. Mr. Carl Rosa narrates his experiences in the production of English opera. The Rev. S. Baring-Gould deals with 'Gables and the Legends attached,' and Sir J. Drummond Hay sends 'Scraps from my Notebook,' and Mr. Andrew Lang 'The Story of the Dead Wife.' 'Passages from the Diary of Lord Robert Seymour' has also much interest.—'Abdullah the Strong,' which appears in the *Cornhill*, is a Persian legend, advocating kindness to animals by a story of a camel fiend. 'A Literary Jubilee' deals with Baron Tauchnitz and his publications. 'Pensioners in the Tower Hamlets' and 'The Theory of Tittlebats' also appear.—Miss Matilda Stoker sends to the *English Illustrated* 'Sheridan and Miss Linley,' an interesting study founded in part on the newly-discovered Sheridan correspondence, the authenticity of which has been impugned. 'An Unknown Country,' by the author of 'John Halifax, Gentleman,' and 'Our Fishermen,' by Mr. James Runciman, are both continued. Both are also brilliantly illustrated. 'A Journey to Exeter' has some very spirited designs by Mr. Joseph Thomson.—An excellent number of the *Century* has a capital picture of Hawthorn and a series of views of Canterbury Cathedral, so numerous and varied as to make the number a desirable possession. The battle designs are once more excellent. Mark Twain's 'English as She is Taught' has been familiarized to the reader by the newspapers.—'Chronicles of Scottish Counties' are continued in *All the Year Round*.—*Walford's Antiquarian*, the *Antiquary*, and *Book-Lore* have a variety of articles of interest to the archaeologist and the bibliophile.

THE publications of Messrs. Cassell lead off with No. 1 of a new work in Cassell's *History of the Franco-Prussian War*. In addition to portraits of the generals-in-chief, a map of the scene of combat, and illustrations of the opening fights, the first number is accompanied by a large and spirited folding plate of a combat before Belfort. The work, which is likely to be popular, is to be finished in twenty-four parts.—Part XXIV. of *Egypt, Descriptive, Historical, and Picturesque*, is occupied with Thebes. Besides the reproduction of ancient designs and the numerous and striking pictures of Egyptian monuments, it has some amusing illustrations of English residency and sketches of domestic life.—Under "Hieroglyphic," in Part XXXIX. of the *Encyclopædic Dictionary*, valuable information, both pictorial and literary, is supplied. "Hecay," "Hearing" and its derivatives,

"Head," "Heart," "Hebrew," and "Helmet," may be consulted with advantage.—*Greater London*, Part XXI., ends at Mortlake and East Sheen, but is principally occupied with Kew, of the gardens of which it supplies abundant illustrations. Views of the bridge, church, green, and other spots are also given.—*Our Own Country*, Part XXVII., depicts the Severn, Worcester, to Bridge-north, Guildford, and the Lizard district. Full-page engravings present Guildford from the river, views on the Severn, and St. Martha's. Some of the smaller views of Worcester are excellent. Why, however, is Bridge-north spelt in two different ways?—Part XV. of the *Illustrated Shakespeare* gives the conclusion of 'As You Like It' and the early scenes of 'Taming the Shrew.' The illustrations to the induction of the later play are specially good. Half a dozen full-page illustrations are furnished.—The suppression of the Mutiny occupies the greater portion of Cassell's *History of India*, Part XIX., and the illustrations include the relief of Lucknow. A view of the gardens of the Taj is accurate as a photograph.—Interchanges of royal visits in the *Life and Times of Queen Victoria*, Part XI., prelude the grim scenes of the Crimean War.—*Gleanings from Popular Authors*, Part XX., gives 'The Peri Pardoned' from Moore, some of H. S. Leigh's comic verses, and some of Mr. Burnand's 'Happy Thoughts,' with, of course, other contents and numerous illustrations.

PART XLII. of Mr. Hamilton's *Parodies* gives a parody by Charles Dickens and a design by George Cruikshank, in addition to travesties of old songs and of 'Rule Britannia.' Mr. Hamilton must guard against making his collection polemical. Political parodies of the day had better be left to some future collector.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A. B. ("Origin of 'Cornet' and 'Ensign'").—*Cornet*, a diminutive of French *corne*, a horn, originally applied to a troop accompanied by a bugle, and then transferred to the officer in command of such troop. *Ensign*, French *enseigne*, a standard, hence applied to the officer by whom it was carried. Consult Skeat's 'Etymological Dictionary.'

W. S. B. H. ("Blue Blanket").—The passage you quote gave rise to the query.

A. B. D. ("Type Writers").—Prospectuses shall be sent on receipt of full address.

CORRIGENDUM.—7th S. II. 300, col. 2, l. 38, for "Chadwick" read *Openshaw*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, APRIL 16, 1887.

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Notices to Correspondents, &c.

## Notes.

## RIVER-NAMES OF EUROPE.

(See 7th S. iii. 189.)

COL. PRIDEAUX's question affords me a welcome opportunity of amending and enlarging certain imperfect statements made many years ago in 'Words and Places.'

The only possible answer to the question, in the form in which it is put, is that it is unanswerable. A request for "the etymology" of such names as the Adur and the Adour, the Douro and the Doria, seems to imply that names whose modern forms are similar, or even identical, are from the same source. This was formerly believed to be the case. Thirty years ago so sound a scholar as George Long thought it self-evident that the Gascon *Adour* was "the same name" as the Sussex *Adur*. This statement, which no one then disputed, would not now be received without inquiry. Scholars are at last awake to the obvious fact that such phonetic resemblances are frequently deceptive, and that every name must be investigated independently, with strict reference to history, locality, and philology. Perhaps I shall best illustrate this position by showing that four river-names so superficially alike as the Adur, the Adour, the Oder, and the Eider are in all probability derived from sources wholly unconnected.

I will begin with the Oder, as this is the only

one of the four whose name is cognate with the Greek *Ὠδρῶς*, to which DR. CHARNOCK has recently referred them all (see *ante*, p. 111). Manifestly, the ancient form of a name must be ascertained before its etymology can be determined. The Oder is believed to be the *Viadus* of Marcellian, and the *Ὠνιάδος* or *Ἰάδος* of Ptolemy (the readings differ). The mediæval forms are *Odora*, *Oddara* (Adam of Bremen) and *Adora* (Widukind). The Oder ran through the territory of the Goths, and the older form, Marcellian's *Viadus*, may be referred to the Gothic *vatō*, water, from the Aryan root *vad*, which we have in the English *vet*, and the Greek *Ὠδρῶς*. In this region the Goths, after their migration to the South, were succeeded by Lithuanians and Slaves, and Schafarik refers the mediæval name *Odora* to the Lithuanian *audra*, a flood or flow, which is itself cognate with the Gothic *vatō*, while Zeus holds the less probable opinion that the transformation of the name was due to Slavonic influence. Pott considers that the name of the Durham Wear, the *Ὠνέδρα* or *Vedra* of Ptolemy, is to be referred to the same root *vad*; but this involves the difficulty of the occupation of the north of England by a Teutonic people in the second century A.D.

The Eider, which from the similarity of the name might be supposed to be from the same source as the Oder, belongs, though the rivers are less than two hundred miles apart, to a different ethnic and linguistic region. It flows through what was formerly Scandinavian territory, and consequently a Scandinavian etymology may be expected. The ninth century form, *Egidora*, shows that the name cannot be related to that of the Oder, and leads up to the Old Norse name of the river, *Oegisdyr*, which points clearly to the meaning "sea-door," or "sea entrance," which appropriately describes the great estuary of this river.

We now come to the Sussex *Adur*, for which a Scandinavian or Lithuanian etymology is out of the question. River-names frequently survive as the only memorials of the earliest races, and we find that by far the greater number of river-names in Britain are of Celtic origin, even in those eastern districts where every village-name is Teutonic. The meaning of the Sussex *Adur* should therefore, in the first instance, be sought from Celtic sources, and the fact that there is a river *Adar* in Mayo, where Celtic influences prevail, lends support to this conclusion. Now there are in Sussex three parallel rivers, not far apart; the Arun to the west, the Ouse to the east, and the *Adur* "in the middle." The fact of the Ouse and the Arun bearing Celtic names increases the probability that the word *Adur* is also Celtic. Now the Gaelic *eadar*, pronounced *adder*, (cognate with the Latin *inter*), means "in the middle," or "between." We find this word in several Irish place-names, such as *Adder-wal* in Donegal, and *Grag-*



adder in Kildare, both of which are equivalent to Middle-ton, and we may fairly conclude that the Adur is the "middle" river between the Arun and the Ouse. Whether the Adder in Wilts and the Adder in Berwickshire are from the same source, or from the A.-S. *edre*, a watercourse, cannot be certainly determined in default of ancient forms of the names.

We come lastly to the Gascon Adour, which runs into the sea at Bayonne. Ethnological considerations make a Teutonic explanation impossible and a Keltic derivation improbable. The Adour runs through the heart of the country which from time immemorial has been occupied by the Basques, and hence a Euskarian etymology should be sought. Ptolemy gives the name as Aturis, Lucan as Aturus, and Vibius Sequester as Atyr, which lead up to the Basque word *ura*, water, and its derivative *iturra*, *iturria*, or *ithurri*, which means a fountain or source of water.

This note has extended to such a length that the discussion of the names Douro and Doria, which are included in COL. PRIDEAUX's question, must be deferred. It may suffice to quote Förstemann's verdict that "two Keltic words, which can no longer be discriminated," enter into names of this class. Many names which were formerly explained from the Keltic *dobar* or *dufr*, water, are now, with greater probability, referred by such scholars as Zeuss, Fick, Förstemann, and De Belloguet, to the Keltic *dur*, strong,\* and the Douro and the Doria might well be called "mighty" streams. The old forms of these names, Darius and Duria, date from a time at which it is doubtful whether *dobar* had weakened to *dur*; but with some confidence we may refer the Dubra of the Ravenna geographer, now the Tauber, the Verno-dubrum (alder-water) of Pliny, now the Verdoubre, and the Irish Dobur, to this source.

The foregoing discussion, though somewhat lengthy, will not be fruitless if it serves to show that in such inquiries hasty generalizations are out of place, and that every name must be patiently investigated on its own merits.

ISAAC TAYLOR.

#### ADDITIONS TO THE 'NEW ENGLISH DICTIONARY.'

(See 7th S. i. ii. *passim*; iii. 104, 173, 236.)

The quotations given below are of later date than the publication of the first and second parts of the 'Dictionary,' and therefore could not have been included. Most of them I have already sent to Dr. Murray. As, however, the supplement cannot be reached for several years, these additions may be useful in the mean time. They are almost all from the *Athenæum*, and in these instances I

have given the date without repeating the name of the paper.

The following additions relate to the first part:—

*Absented* (latest quotation in 'Dict.' 1616).—1885, "In the sixth ode [of R. F. Burton's 'Lyrics of Camoens'] 'absented eyes' still feast on the dyes

Of blushing purity, pudent, excellent"

(25 April, p. 533, col. 2).

*Academicianship*.—1885, "Knighthood may be looked for by the president to be, with the Associateship and *Academicianship* in due course" (13 June, p. 767, col. 3).

*Accelerans*.—1885, "The translator's additions to the text.....embody.....Mr. Gaskell's discoveries as to the *accelerans* nerve in the frog" (19 Sept., p. 375, col. 2).

*Accentuating*.—1885, "Irish metric.....has passed from an original purely syllabizing system to an *accentuating* one" (13 June, p. 762, col. 3).

*Actuarially*.—1884, "Assume that.....every society hereafter formed has its *actuarially* certified table" (12 July, p. 39, col. 3).

*Addedly*.—1886, "Unacceptable in themselves, they are *addedly* distasteful in consequence of bringing to mind.....what is hardest of acceptance in Mr. Pinero's *motif*" (30 Oct., p. 576, col. 1).

*Adder*=he who adds (only quotation in 'Dict.' 1590).—1884, "Batman is but the modernizer of Trevina and the *adder* to him" (Br. Nicholson in *Athen.* 26 July, p. 113, col. 2).

*Additament*.—Jane Welsh Carlyle used this word in 1855 (see 'Thomas Carlyle, 1834-81,' by J. A. Froude, 1884, vol. ii. p. 170).

*Adjectivally*.—1887, "We take it that *mat*' is there [in *mat'agasse*] used *adjectivally*" (19 March, p. 337, col. 2).

*Adolescency* (latest quotation in 'Dict.' 1719).—I have a note that this word occurs in the *World*, 30 July, 1884, p. 6, col. 1.

*Adventist*.—1887, "The first to arrive were the ill-fated American *Adventists*, who settled down at Jaffa" (9 April, p. 469, col. 2).

*Acidiospore*.—1884, "A curious statement occurs on p. 183 with reference to the *acidiospore* of *Acidium berberidis*" (18 Oct., p. 499, col. 3).

*Æluroid*.—1885, "Prof. St. G. Mivart.....gave additional reasons for a threefold division of the Carnivora into Cynoides, *Æluroides*, and *Arctoides*, though he remarked that amongst the *æluroids* the section of *Viverrina* formed a very distinct group" (3 Jan., p. 20, col. 3).

*Æthopsychology*.—1887, "M. Émile Hennequin has printed in the *Revue Contemporaine* a theory of the scientific criticism of works of art.....The author has chosen for the new science which he desires to found the name of *Æthopsychology*" (G. Sarrazin in *Athen.* 1 Jan., p. 13, col. 3).

*Æthochroi*.—1886, "Mr. James Dallas seeks to establish a new grouping of mankind according to geographical distribution into three classes, which he designates *leucochroi*, *mesochroi*, and *æthochroi*" (6 March, p. 330, col. 2).

*African*.—This word does not occur in the 'Dictionary' as either substantive or adjective. I have not seen any mention of the accidental omission of this common word.

*Africanoid*.—1885, "An *Africanoid* type.....also turns up pretty frequently in Ireland" (12 Dec., p. 771, col. 3).

*Aléthography*.—1885, "The writers of various systems are now distributed as follows: Simson's Syllabic Short-hand, 45.....*Aléthography*, 3" (21 March, p. 373, col. 2).

*Aléuromancy* (marked "rare" in 'Dict.').—1886, "The

\* See especially Zeuss, 'Gram. Celt.,' p. 24.



same, too, may be said of the scene describing the strange rite of *alewromancy*, or divination by meal, as practised by superstitious Welsh peasantry" (4 Dec., p. 742, col. 1).

*Altricial*.—1885, "It is simply sinning against recent light to unite [in 'The Water Birds of North America'] the *Herediones* (herons, &c.) and the *Limicolæ* (plovers, snipe, &c.) under the heading of *Grallatores*, merely designating the former as '*altricial*' and the latter as '*pneccial*'" (1 Aug., p. 146, col. 2).

*American*, sb.—American language (meaning not given in 'Dict.').—1886, "Miss Brown's is a pretty book, written in very nice *American*" (7 Aug., p. 172, col. 1).

*Ammoniphone*.—1886, "The book [Armand Sempé's '*The Voice*'] concludes with a commendatory notice of the *ammoniphone*" (11 Dec., p. 792, col. 3).

*Amphibianoid*.—1885, "Mr. G. A. Boulenger exhibited a specimen of a Brazilian snake which had partly swallowed an *amphibianoid* lizard" (2 May, p. 570, col. 1).

*Anæsthesia* (marked "Obs. rare" in 'Dict.').—1885, "The *anæsthesia* continues perfectly regular and complete under the most severe operations" (11 July, p. 54, col. 1).

*Anæsthetic*.—1885, "Evidence of the inability of the new method to explain all the problems of Greek and Latin sound change is sought.....from the irregular appearance of the *anæsthetic* vowel" (18 July, p. 76, col. 1).

*Ancestrally*.—1886, "Whether the vertebrate eye..... will turn out.....to be *ancestrally* derived from a number of modified ancestral gills, remains to be seen" (6 March, p. 323, col. 3).

*Ancona*.—1887, "The lively figure of the Infant..... is worthy of the fine master to whom we owe a noble *ancona* in the National Gallery, which is one of his chief works" (22 Jan., p. 134, col. 3).

*Anker*—anchoret (spelling marked obsolete in 'Dict.').—1886, "The *anker* would have passed freely from his den to the church.....A recess in the chancel wall outside indicates the *anker's* seat" (18 Dec., p. 830, col. 2).

*Anteyism*.—1886, "Somewhat less of this quality [cynical humour] and somewhat more of *Anteyism* (if one may coin such a word) would have been agreeable" (9 Oct., p. 463, col. 2).

*Anthropogeographical*.—1886, "An '*Anthropogeographical* Section' deals with the Eskimo, their mode of life, their tribal divisions and migrations" (9 Jan., p. 71, col. 3).

The remainder refer to the second part:—

*Antifebrin*.—1887, "*Antifebrin* is stated to be more effective than quinine in reducing fever; it has long been known to chemists as acetanilide" (9 Feb., p. 260, col. 1).

*Antilegomena*.—1886, "We therefore welcome Dr. Isaac H. Hall's reproductions of the 'Syrian *Antilegomena* Epistles, 2 Peter, 2 and 3 John, and Jude'.....The text.....will be of use for a new edition of the *Antilegomena*" (3 July, p. 13, col. 1).

*Antiochene*.—1885, "He is even ashamed to be called one of the *Antiochene* Christians" (12 Dec., p. 762, col. 2).

*Apochromatic*.—1887, "The objective employed was a very fine one-eighth *apochromatic* homogeneous-immersion 1.4 N.A." (26 March, p. 421, col. 1).

*Apospory*.—1886, "A paper was read on *apospory* and allied phenomena by Prof. F. O. Bower.....The correlative growths may assume the characters of the oophyte or prothallus. Where this happens the phenomenon is termed *apospory*" (25 Dec., p. 866, col. 3).

*Aquaculture*.—1886, "*Aquaculture* has become an important affair of the State among our Transatlantic brethren" (quoted in *Athen.* 21 Aug., p. 242, col. 1,

from Sir Lyon Playfair in 'Bulletin of the United States Fish Commission,' vol. v, for 1885).

*Aquariad*.—1886, "The *Aquariads* in question were found to be 'fairly conspicuous meteors'.....He determined the radiant to be close to  $\eta$  Aquarii" (19 June, p. 814, col. 3).

*Archa*.—1886, "An *Archa*.....was employed for the conveyance of records from Winchester to London..... during the reign of Henry II." (Hubert Hall in *Athen.* 27 Nov., p. 707, col. 2).

*Archive*, singular (latest quotation in 'Dict.' 1775).—1886, "He tells us only that he has consulted the *State Archive*, the War *Archive* of the General Staff, the *Archive* of the War Department" (25 Sept., p. 392, col. 3).

*Argyrodite*.—1886, "Prof. Clemens Winkler.....describes a new element—to which he has given the name of 'Germanium'—in a mineral named *Argyrodite*, which was analyzed by T. Richter in 1885, and found to consist chiefly of sulphur, silver, and mercury" (13 March, p. 364, col. 2).

*Austrum*.—1886, "Amongst his papers was found a letter addressed to the Vienna Academy on a new metallic element, which he calls *Austrum*. This was obtained by Prof. Linnemann, as he states in his letter, from the orthite of Arendal" (5 June, p. 751, col. 3).

*Awardable* (only quotation in 'Dict.' 1622).—1886, "All the prizes and medals *awardable* this year.....to the Royal Academy students were adjudged on the 1st inst." (4 Dec., p. 752, col. 2).

JOHN RANDALL.

#### PARISH REGISTERS.

Parish registers were unknown in Christendom before the last decade of the fifteenth century. They existed among the Jews, Greeks, and Romans. They were preserved in the Temple at Jerusalem, and registration was provided for by the Pandects of Justinian. About the year 1497 parochial registers were introduced by Cardinal Ximenes (in the diocese of Toledo).

In the Middle Ages the duty of keeping them was transferred from the State to the parochial clergy. The political value of registers of baptisms (introduced by the Spanish clergy) led to their being extended to marriages and burials, and they were prescribed by a law of the Catholic Church by the Council of Trent, Nov. 11, 1563.

Though their institution was contemporary with the change of religion, they were not of Protestant origin. In England parish registers were unknown until the reign of Henry VIII., when the duty of keeping them was imposed on the parochial clergy by a royal injunction, which was published by Cromwell, the Vicar General, on September 29, 1538. In compliance with the injunction many registers were immediately commenced; and of the extant registers which have survived the negligence of their legal guardians so many as 812 begin from 1538. In the earliest registers baptisms, marriages, and burials are all entered together in order of date, without any attempt at classification. These early registers are usually in



Latin, which was the universal language of the Church and the law as well as of scholars. But as the clergy grew more Protestant their knowledge of Latin declined; and we fear that some of the old paper books were lost because the clergy of 1603 were unable to transcribe the entries of their more learned predecessors. Latin registers were generally discontinued before the accession of Charles I. The oldest register books now extant are usually transcripts, made in pursuance of the injunction of 1597, or the seventieth canon (still unrepealed) of 1603, until the passing of Rose's Act in 1812. These were intended as a security against loss. A true copy or correct transcript of the names of all persons christened, married, or buried in the year before was to be transmitted every year to the bishop of the diocese within a month after Easter, to be preserved in the episcopal archives. The utility of this provision in supplying local loss and preventing the commission of fraud has been proved in parliamentary and legal proceedings (Chandos peerage case, Leigh peerage case, &c.); but the canon attached no fees to the transcript, either for the parish or the bishop, and neither of them was zealous of employment without remuneration. The result has been that the parishes often grudged the expense of a copy, the bishops seldom insisted on its transmission, and the diocesan registrars allowed their archives to remain unarranged and unconsultable—lamentable episcopal negligence, parochial parsimony, and official rapacity.

Another practice which led to error—a deficiency which has never been prohibited by law—was the omission to make the entries at the time, and leaving it to the clerk to keep rough notes, which were at uncertain intervals transcribed into the register books. This occasioned false spelling and difficulty of identifying names, the notes being often mislaid or lost before they were copied. Historical students, therefore, search among the church records for the original memoranda when they examine the registers for a literary purpose.

Of the registers between the years 1700 and 1800 in some hundreds of parishes the registers were deficient for periods varying from thirty to eighty years (see the 'Report on Public Records' published in the year 1800). Mr. Baker, the historian of Northamptonshire (evidence of G. Baker, June 25, 1833), found that out of the nine registers commencing in 1538 which were examined by Mr. Bridges in 1718 for his history of the county only four survived in 1826; and that out of seventy parish registers which were searched by Bridges, sixteen had perished in the interval. At Peterborough, about the year 1604, the names of persons baptized, married, and buried in the month of April, 1604, were lost.

The old system of trusting to the discretion of the clergyman to keep the registers in his own

fashion led to defects, and the registers being carelessly and negligently kept in many parishes became a scandal, which engaged the attention of Convocation in the reign of Queen Anne, December, 1702/3.

In the last century the parish register was generally left at the mercy of the parish clerk, who was always illiterate and often corrupt, so that there was practically no safeguard against fraud if any unscrupulous person cared to tamper with the register (see 'Report of Committee of House of Commons on Parochial Registration,' 1833).

In course of time, when Dissent began, Dissenters were practically excluded from parish registers by their unwillingness to be baptized, married, and buried by the parochial clergy; and latterly searchers are compelled to have recourse to the registers of Dissenting chapels. Dissenters since 1740 registered the births of their children in a library in Red Cross Street, Cripplegate, which was known by the name of the founder, Dr. Daniel Williams. This register was authenticated in 1840 by Act of Parliament 3 & 4 Vict., c. 92. The Fleet Prison and the Mayfair Chapel registers (both abounding with illustrious names) are deposited with the Registrar General.

The experiment of civil registration (before a magistrate) was successful, as the register books from 1653 to 1660 were well kept; but, unfortunately, they are often missing, from the clergy failing to get possession of them on resuming their livings after the Protectorate and at the Restoration.

The Parliament of William III. made a novel use of the parish registers to replenish the exhausted exchequer. In 1693 the heralds petitioned for an Act to be passed to enable them to make Visitations of the counties in England and Wales, and to record in the College of Arms the pedigrees of the nobility and gentry, as they had done under the Stuart reigns. Many registers, therefore, of this date are punctually kept.

The Stamp Act of 1783 imposed a duty of threepence on every entry in the parish register. This objectionable tax fell lightly on the rich and pressed heavily upon the poor, placing the clergy in the invidious position of tax-gatherers.

Thus, except during the brief interval of the Commonwealth, the registers have hitherto continued to be an ecclesiastical, and not a parliamentary institution; but in 1812 they became the subject of legislation, and canon 70 was superseded by the Act of Parliament embodying the existing law (Rose's Act, 52 Geo. III., c. 146); but the Act was silent as to fees, and imposed no penalty to enforce duty. In the session of 1833 a select committee inquired into the state of parish registers, a return was printed, and a report was made.



Parish registers were based on the fiction that the State Church was coextensive with the nation, and that the whole population were baptized and buried by the parochial clergy. It is manifest that no scheme could be effective which ignored the Dissenters. Registration is a civil act, which properly has no connexion with religion. The duty of keeping registers was imposed on the clergy by the civil power under a different state of society. The connexion of registers with the Church was of political origin, and the principles of civil and religious equality were violated by the monopoly of the clergy, and it became politically expedient to divest registration of its religious character, the action of the Government being limited to the registration of births, marriages, and deaths, which are overt acts affecting society.

A general system of civil registration was instituted by the Act 6 & 7 Will. IV., c. 86, amended by 1 Vict., c. 22, passed in 1836, by which the registers of baptisms and burials were left undisturbed to the care of the parochial clergy, whilst the State assumed the duty of registering in one public office the births, marriages, and deaths of the whole population, irrespective of their religious belief. On June 18, 1838, about 3,000 volumes, and in 1858, 265 other volumes of non-parochial registers, were authenticated, and on Aug. 10, 1840, under 3 & 4 Vict., c. 92, were deposited with the Registrar General. Amongst the registers authenticated by this Act were those of the French Protestant refugees, the registers of Red Cross Street (Dr. Williams's Library), Bunhill Fields, and Paternoster Row. The present system of civil registration, which collects in one central office the births and deaths of the whole population in books alphabetically indexed, has practically superseded the modern registers of baptism and burial.

J. W. WATSON.

(To be continued.)

JOHN ZIMISCES, GREEK EMPEROR.—It would be a large volume indeed that should contain all the mistakes which are to be found even in books of deservedly high reputation, from simply copying without examination those committed in others. But perhaps one fallen into in the current (ninth) edition of the 'Encyclopædia Britannica' respecting the surname of the above emperor is worth pointing out in 'N. & Q.'

We read in *loco* (vol. xiii. p. 712) that this name was given to him "on account of his short stature." This is given as the origin of the word by Leo Diaconus, and Gibbon appears to accept it in his forty-eighth chapter; but it is evident, from a note in the fifty-fifth, that on subsequent reflection he rejected it, though unable to substitute a better. He says in the latter place that it is derived from the Armenian language, and that the original word is interpreted in Greek by *μωρακίτης*, or

*μορακίτης*. "As I profess myself," he adds, "equally ignorant of these words, I may be indulged in the question in the play, 'Pray which of you is the interpreter?'" From the context, they seem to signify *Adolescentulus*. Or rather, may we not say that Leo Diaconus, not understanding the original word, conjectured that it meant "little" (the emperor being really of small stature), and then attempted to render its sound in Greek letters. Hase, in his edition of Leo, gives a note which is quoted in Niebuhr, and afterwards in Milman's edition of Gibbon. On the authority of Cirbied, a learned Armenian (who was made professor at Paris in 1810 and died at Tiflis in 1834), he says, "There is a city called Tschemisch-gaizag, which means a bright or purple sandal, such as women wear in the east," and then makes the very probable suggestion that the emperor's surname was taken (colloquially altered) from the name of this Armenian city, which was his birth-place. Perhaps some Oriental scholar amongst your readers will be able to confirm this.

W. T. LYNN.

Blackheath.

TAM O' SHANTER.—In Derbyshire a story was told, about fifty years ago, which has some resemblance to the story of Tam o' Shanter as related or adapted by Burns. Upon a dark evening, as a man was riding homewards he passed a large house which was all ablaze with light. From within came a sound of music and dancing. The house, he knew, was said to be haunted, and, being curious to see what was going on, he went in at the door. He was invited by the revellers, who appeared to be ordinary men and women, to supper. Accordingly he sat down at the supper-table, but before he began to eat he asked his host to say grace. The guests said "Hush!" but the host did not say grace. Then the stranger shut his eyes and said grace himself devoutly. When he opened them all was still, the inmates had gone, and he was left in utter darkness.

S. O. ADDY.

BATH WATERS SOLD IN LONDON.—I lately copied the following advertisement from the *Daily Courant*, No. 2389, Tuesday, June 21, 1709:—

"The Bath-Waters are Sold at Meare's Coffee-house, at St. Austin's Gate, the East End of St. Paul's, against St. Austin's Church. Note. They are brought fresh from the Bath Two or Three Days a Week."

W. R. TATE.

Walpole Vicarage, Halesworth.

THACKERAY AND WILHELM HAUFF.—I have not seen the story, attributed to Thackeray, called 'Sultan Stork,' but I have seen some notices of it. One of them says that the story shows "how a sultan and his prime minister were turned into storks by the wiles of a magician." Surely this is the story of Wilhelm Hauff, the German author.



None of the critics remarks this, although Hauff ought to be well known in this country, for there have been several translations of his works.

E. YARDLEY.

FOLK-LORE: DORSETSHIRE.—During the hay-making season in Dorsetshire last year a man was heard to say, "I thought it would rain, the Gerningham [i. e., German] band was in the village." It appears to be a firmly rooted idea in the rural districts that the arrival of these foreign musicians changes the weather for the worse.

H. DELEVINGNE.

Ealing.

d/ MOLKE AND BISMARCK.—A young lady, says *Das Deutsche Tageblatt*, having asked Molke and Bismarck to favour her with a few words in her album, the former wrote—

Lüge vergeht, Wahrheit besteht.

V. MOLKE, Feldmarschall.

To which the Chancellor at once added—

Wohl weiss ich, dass in jener Welt  
Die Wahrheit stets den Sieg behält;  
Doch gegen Lüge dieses Lebens  
Kämpft ein Feldmarschall selbst vergebens.

V. BISMARCK, Reichskanzler.

These lines may prove worthy of preservation in 'N. & Q.,' and I may be permitted to "English" them as follows:—

t/ Molke's:—

Lies pass away, truth lives for aye.

Bismarck's:—

In yonder world, full well I know  
Truth will at last the victory gain;  
But 'gainst the lies told here below  
A marshal's on will fight in vain.

A. ESTOOLET.

Paris.

BIRTHPLACE OF CRABBE.—In his charming article 'The Trials of a Country Parson,' in the *Nineteenth Century* for March, the Rev. Dr. Jessopp asserts that natives of East Anglia "of all the inhabitants of these islands" lack refinement of character, romantic sentiment, amenity. He has often detected a triune trait peculiar to the dwellers in this region, viz., rude, gross, profane. When the Doctor indicates their Danish ancestry as a solution he is probably not much at sea; but when he says that "Norfolk has never produced a single poet or romancer," he adds a footnote commencing, "I do not forget Crabbe—that sweet and gentle versifier." Now I have always understood that Suffolk, and not Norfolk, claimed "Nature's most rugged painter, but the best." Was it not at Aldborough that the singularly interesting life's lamp of George Crabbe was kindled? In 'Historic Sites of Suffolk' John Wodderspoon has, in a chapter on Aldborough, distinctly given it as the poet's birthplace, and told very feelingly the

shadow and shine of his career, with many details of the vicissitudes of fortune that played around his path.

THOMAS ALLEN.

Sudbury, Suffolk.

DOCTRINAIRE.—Littre, in his 'Dictionary,' says that this term first came into usage during the political controversies of the Restoration; but Lady Blennerhassett, in the February number of the *Deutsche Rundschau*, quotes a passage from Necker's defence of his second administration ('*Ceuvres Compl.*' vi. 260): "Les législateurs de 1791 ont beaucoup de rapports avec les doctrinaires économistes. Ils veulent, comme eux, gouverner le monde par l'évidence." A. R.

Athenæum Club.

POLS AND EDIPOLS.—In your notice of 'The Shoemaker's Holiday' (*ante*, p. 139) you say that the editor asks, "What is the meaning of the words, 'Your *pols* and *edipols*?' " (J. i. 161). Might not these have some connexion with the Latin oath *pol* or *edepol*, the vocative of Pollux, common in Plautus and Terence? The context certainly would favour this.

DE V. PAYEN-PAYNE.

University College, W.C.

THE REVOLUTION OF 1688.—In these days of jubilees and centenaries, I am wondering whether there will be any celebration of the bicentenary of 1688. I am old enough to have heard people talk of their doings in 1788, and sing the songs of that day.

ELLCEE.

Craven.

JOHN WILKES.—The enclosed is from Sir Joseph Banks's collection of papers and memoranda:—

Says John Wilkes to a Lady, Pray name, if you can,  
Of all your acquaintance the handsomest Man.  
The Lady replied, If you'd have me speak true,  
He's the handsomest Man that's the most unlike you.

GEORGE ELLIS.

St. John's Wood.

SEATS IN CHURCH.—I do not know whether the following, which is a cutting from a newspaper of September, 1884, is worth preservation in 'N. & Q.,' but I send it *quantum valeat*:—

"A search among the old registers and parish papers of Crosthwaite Church, Westmoreland, has brought to light a somewhat remarkable document. It is an illuminated parchment, containing an order for dividing the seats in the original church, the tower of which alone remains. The following is the text of this document:—"July 21, 1669. The order and method how the inhabitants of Crosthwaite and Lith ought to place themselves in their parochiall chappell for ever, according to an indenture made and confirmed at a Court House holden the second day of October, in the xxvjth yeare of Henry the Eighth, and expressed in an indenture bearing date the vijth day of Aprill next ensuing in the sayd yeare, only the names of the joint owners and tenants are hereafter in the syd ye seats dully



and carefully mentoned (both men and wives) as they are to use and enjoy their seates and formes in the said pioch. chappell for ever, faithfully extracted out and compared wh. ye sayd originall, July vijth, 1669.' The names are here given for each separate form, the males being divided from the females. 'Item. All the wedded men unnamed to be first placed and sett in the little whear [choir] or short formes before any younge men. Item. All younge wives to forbear and come not att their mother-in-law's forms as long as their mother-in-law lives. Item, That all men and wives do sit in their forms aforenamed as they are hereafore assigned and appointed them as they come, but if any of their own honesty will resigno their room, except Mrs. Garnet, to kneel or sit in her form next the wall. Men or women that break this order are lyable to the penalty of 6s. 8d., one half to the chief lord and the other half to the church. See the old indenture. Geo. Birkett, curate, July 21, 1669.'

JOHN P. HAWORTH.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'THE NEW ENGLISH DICTIONARY.'—I should be glad to receive (either privately or through 'N. & Q.') any quotations or other information in illustration of the following words:—

*Bubble-and-squeak*.—Usually defined as "a dish composed of meat and cabbage fried together"; but I am informed that the word is in some places differently used. Wanted information as to the usual meaning of the term in any particular county; also any examples earlier than 1795.

*Bubble-bow*.—Explained by Pope, in foot-note in the 'Treatise on the Bathos,' 1727, as "a lady's tweezer-case." A quotation of about the same date speaks of "bubbling a bean with a toy"; this phrase seems to suggest that *bubble-bow* meant literally "bean-befooler"; but perhaps the word may owe its form to "popular etymology." Can any reader furnish a quotation earlier than 1727, either for *bubble-bow* itself, or for any word, of similar sound and meaning, of which it may be presumed to be a corruption?

*Bumbarge*.—Used in 1839 by Carlyle, but it does not seem probable that he invented it. Earlier instances wanted. Is the word a variation of *bumbolt* or of *bombard*—"bomb-ketch"?

*Bump*.—(1) A material used for coarse sheets. Perhaps this is dialectal. I have often heard it in Derbyshire and Yorkshire. Is it known elsewhere; and what is the material? I believe "bump-sheets" were formerly made of refuse flax, but am told that they are now of cotton. (2) A sort of matting used (in London) for covering floors. What is this made of?

*Bumper*.—A writer in *Blackwood*, Feb., 1822, says, "I trust you will think that Peggy [i. e., his "Pegasus"] has *bumpered* very seldom." Is the

verb known as a term in horsemanship, and what does it mean?

*Bump-stick*.—In Bradley's 'Family Dictionary,' 1725, it is stated that box-wood is used for making "hollar-sticks, *bump-sticks*, and dressers for shoemakers." What does the word mean?

HENRY BRADLEY.

11, Bleisho Road, Lavender Hill, S.W.

HANNA.—I should be extremely grateful for any notes or information regarding the main line of this north of Ireland family, who, I believe, some generations back possessed a property called "Acton," near Newry. The father of William Hanna, Q.C., of Dublin, who died 1851, was Samuel, whose father William married Jane Wallace, before which all records are lost. They bear a crest of clasped hands with "Ad alta virtute."

Capt. HANNA, R.A.

Campbeltown, Argyle, N.B.

"BY THE ELEVENS."—What is the origin of this expression, which occurs in Goldsmith's play of 'The Good-Natured Man,' Act III. sc. i.?  
"Bailiff. Justice! Oh, by the elevens, if you talk about justice, I think I am at home there."

F. C. BIRKBECK TERRY.

PASSAGE IN BACON.—Will any one inform me in which of Lord Bacon's works this passage occurs, and the exact reference by which to find it?—"The blessings of contemplation in that sweet solitariness which collecteth the mind as shutting the eyes does the sight."

A. M. T.

PICTURE QUERIES.—Can any of your correspondents inform me (1) if there exists in any of the public or private collections of this country a picture representing an episode in the defence of Gibraltar in 1705 or 1706, in which an officer named Fraser, with five men of the Royal Maritime Regiment (now the Royal Marines), bore a conspicuous part; and, if so, what is the artist's name? (2) Where is the original painting by Benjamin West of 'Alfred the Third, King of Mercia, visiting William d'Albruce, one of his Nobles'? The engraving from it is dedicated to the Duke of Rutland, and is said to be "engraved from a picture in his Grace's collection," by John Boydell; but it does not seem to be at Belvoir.

A. C. B.

Glasgow.

REV. SAMUEL WELLER.—I should be very much obliged by any information as to the family or parentage of the Rev. Samuel Weller (LL.B. Oxon), who was Perpetual Curate of Maidstone from 1713 until his death in 1753, and was also at the same time Rector of Sundridge, in Kent. He married Susanna, daughter of John Dawson, and left issue, one of whom, a son of the same name, succeeded him at Maidstone. I have some letters



written to him by Archbishop Johnson and others, which show that he was esteemed as a man of both integrity and learning and an eloquent preacher, and was of good social position, but I have not been able to ascertain his own origin. Was he connected with the Wellers of Rolvenden, Kent?

J. G. M.

**F.E.R.T.**—What are the other theories concerning the origin and meaning of the word "Fert," that appears as the motto on the arms of Italy, beside the usually accepted explanation that it stands for "Fortitudo Ejus Rhodum Tenuit," and was given to Amadeus V. of Savoy in recognition of his services at the defence of Rhodes in 1315?

C. E. D.

**FEMALE HERESIARCHS.**—Is there any historical example of a durable sect founded by a female other than our countrywoman Ann Lee, the Manchester blacksmith's wife?

E. L. G.

**TEA-CADDY.**—A lady of advanced age tells me that what is called a tea-caddy now was formerly called a tea-chest, and that the smaller boxes inside it were called caddies. If this word is derived, as no doubt it is, from the Chinese *kutty*, a weight of something over a pound, this will probably be correct. Have we any recorded testimony of it?

R. C. A. PRIOR.

**ATHOL.**—A ring in this city has upon it the image of a long-legged bird, resembling a crane, and the inscription, "It shall yet cry in Athol." I should like to know the origin and meaning of the inscription.

WM. E. COLEMAN.

Chief Quartermaster's Office, San Francisco.

**"FRIEND HOWARD."**—Who does this represent in Prior's lines?—

'Tis Cloe's eye, and cheek, and lip, and breast:  
Friend Howard's genius fancied all the rest.

Prior addresses an ode to "Dear Howard," and talks about Apelles. I see no such name in Redgrave.

C. A. WARD.

Haverstock Hill.

[Hugh Howard, an Irish portrait painter, was coeval with Prior. See Bryan's 'Dictionary of Painters,' ed. Graves, now in course of publication by G. Bell & Sons.]

**"CREDO QUIA IMPOSSIBILE EST"** is a saying commonly attributed to St. Augustin. Gray, in a letter printed in Mason's 'Memoirs' of that poet, 1807, vol. ii. p. 1, calls it "Tertullian's rule of faith." Did either of these fathers really make a statement of this kind without something going before or coming after which qualifies it?

ANON.

**PLAYING MARBLES ON GOOD FRIDAY.**—Having inquired in vain for years as to the origin of this curious local custom, perhaps some correspondent of 'N. & Q.' can give the information. In nearly all

the Sussex villages not only boys, but grown up and even very aged men play at marbles on Good Friday. It is considered as wrong to omit this solemn duty as to go without the Christmas pudding, &c. No one can tell why they do it. Can it have any remote allusion to throwing the dice and casting lots for the vesture; or has it reference to the thirty pieces of silver? Can any one enlighten Sussex barbarism?

A. DOWSON.

St. Leonard's.

**BEN JONSON.**—Where does the following beautiful stanza occur in the works of "Rare Ben Jonson?" It is entitled "Masque" in the 'Sabrine Corolla,' *editio altera*, pp. 192, 193:—

Spring all the graces of the age,  
And all the loves of time;  
Bring all the pleasures of the stage,  
And relishes of rhyme;  
Add all the softnesses of courts,  
The looks, the laughers, and the sports;  
And mingle all the sweets and salts,  
That none may say, The Triumph halts.

It is thus beautifully rendered into Latin elegiacs by the pen of the Rev. F. E. Grelton, B.D., formerly master of Stamford School:—

IO TRIUMPH!

En age fer Veneres qvotqvot nova sæcla creant,  
Luserit et toto tempore quidqvīd Amor;  
Adda voluptates quas nobis scena paravit,  
Qvique subest numeris carminibusve lepor,  
Confer et illecebras, regum qvibus affluit aula,  
Vultusqve et risus, ludicra mixta locis.  
Dulcia cum salibus sic confundantur, ut abest  
Vox ea: Pro claudio quam pede pompa venit.

F. E. G.

How very appropriately does it describe the masques and revels at the Inns of Court in the sixteenth and seventeenth centuries! The great Lord Bacon, writing contemporaneously, thus speaks of what he calls "Triumphs":—"These things are but toys, to come amongst such serious observations. But yet, since princes will have such things, it is better they should be graced with elegance than daubed with cost" (Essay xxxvii., 'Of Masques and Triumphs.')

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[The lines are from the masque entitled 'Neptune's Triumph.' They are sung by the Chorus.]

**SECRETARY TO THE BOARD OF ADMIRALTY (OR TRINITY BOARD) IN 1774.**—On June 12, 1774, a report was made from Plymouth to a "Mr. Secretary S." respecting certain rocks and shoals. I fancy, therefore, he may have been the Secretary either to the Board of Admiralty or to the Corporation of Trinity House. Can any of your readers inform me who occupied these offices at the date mentioned?

W. S. B. H.

**HACKER.**—Is this word the same as "knacker," a "slaughterer of horses"? I have just met with



an early picture by Landseer representing a dog chained up in a shop with the head of a horse near it. In 1820 Landseer exhibited a picture called 'Interior of a Hacker's Shop,' which I feel sure is the one we have. ALGERNON GRAVES.  
6, Pall Mall.

'THE SCOURGE, IN VINDICATION OF THE CHURCH OF ENGLAND,' London, printed in the year 1717.—Does any reader of 'N. & Q.' know anything about the writer or publisher of the above little book? It consists of forty-three numbers, published between Monday, Feb. 4, and Monday, Nov. 25, 1717. It does not appear to be in Lowndes.  
H. C. S.  
136, Strand.

BRUTES.—Can any one say whether a satisfactory explanation has been offered of the word *brute* in the two following quotations? J. Northbrooke (1577), 'Against Dicing,' p. 12, "What jolly yonkers and lusty *brutes* these will be when they come to be citizens." Greene (1587), 'Friar Bacon,' xiii. 78, "And therefore seeing these brave lusty *Brutes*, These friendly youths did perish by thine art."

There is a word *brute* in the sense of foreigner (literally *Brit*, *Bret*, or *Welelman*) of frequent occurrence in the sixteenth century, as in the 'Life of St. Werburge' (1521), p. 152 (ed. 1848); Warner's 'Albion's England' (1597), bk. iii. ch. xvi. p. 73; and perhaps in Lyly, 'Euphues' (Arber), p. 36; but that will hardly suit the two passages in question; nor does Prof. Ward's reference to *bruit*, in his edition of Green, yield any help. We have nothing of the kind under *bruit*. Our quotations for *brute* = irrational animal, are all later, though the adj. in *brute beast* goes back to the fifteenth century.  
J. A. H. MURRAY.  
Oxford.

MISS FARREN AND MRS. SIDDONS.—I have often been struck on looking at portraits of Miss E. Farren (afterwards Lady Derby) and the great tragedian Mrs. Siddons how very Semitic was their type. Can any of your well-informed readers account for this? Were the Farrens and the Siddonses of Jewish extraction?

RONALD GOWER.

BOOKER AND BOWKER FAMILIES OF AMERICA.—In looking through some American books in the library of the British Museum I find the following references to notices of the Booker and Bowker families in the United States :—

Booker.  
Wheeler's 'Hist. Brunswick, Me.,' p. 830.  
Bowker.  
Deane's 'Hist. of Scituate, Mass.,' p. 223.  
Hudson's 'Hist. of Marlborough, Mass.,' pp. 330, 331.  
Machias, Me., Cen. Cel., 155.  
Saunderson's 'Hist. of Charlestown, N. H.,' pp. 239, 290.

I must entirely despair of ever being able to consult these books. May I, therefore, appeal to any American reader of 'N. & Q.' to assist a projected work by sending me the extracts *verbatim et literatim* (I believe they will be found to be short)? Any service in return of a similar nature would be gladly performed by

CHAS. E. B. BOWKER.

8, Fletcher Gate, Nottingham.

RELIC BELONGING TO MARY, QUEEN OF SCOTS.—An account appeared some few years ago in some antiquarian periodical (I thought the *Proceedings* of the Society of Antiquaries, but cannot find it there) of a silver vessel preserved in one of the churches of Belgium containing a relic which once belonged to Mary, Queen of Scots, and afterwards passed into the hands of Elizabeth Woodruffe, daughter of Thomas Percy, Earl of Northumberland, who was put to death for the rising in the north. I shall be grateful to any one who can tell me where this account may be found.

ANON.

SIR WILLIAM WOODHOUSE, KNT.—He was knighted before Rouen in 1591 by Robert, Earl of Essex, and, according to Willis's 'Notitia,' sat as M.P. for Aldborough, Suffolk, in the first Parliament of James I. 1604–11. Who was he?

W. D. PINK.

JOHN BACHILER.—In Neal's 'History of the Puritans' (vol. iii. p. 515) Mr. John Bachiler is mentioned as having given his imprimatur to certain heretical books, among others a pamphlet entitled "Religious Peace, by Leonard Busher, first printed in 1614; presented to King James I. and the court of Parliament then sitting." Any information concerning said Bachiler will be gratefully received by

F. B. J.

SIR THOMAS ERPINGHAM.—Was Sir Thomas Erpingham an old man when he fought at Agincourt? As the average duration of human life was considerably less in that age than now, and as Erpingham lived until 1428, I doubt whether the "good old commander" had passed fifty when he followed Henry V. to France. Our ancestors' estimate of age was different from ours; and Erpingham's "good white head" may be as much of a poetical conceit as "good Coligny's hoary hairs," the latter being only fifty-three when he died.

S. A. WETMORE.

Seneca Falls, N.Y.

CAPE CHARLOTTE.—This cape is situated on the north-east of the island in the South Atlantic Ocean which was named Georgia by Capt. Cook (who discovered it to be an island during his return from his second voyage) in honour of George III. He gave to two capes on it (on opposite sides of a bay called by him Royal Bay) the



names Cape George and Cape Charlotte respectively. The latter name he says he gave "on account of the day," which was January 18, 1774. Dr. Ebel, in his *Reisende-fach-geographischen Lexikon*, remarks that he cannot understand the meaning of this, as Queen Charlotte, to whom it presumably refers, was born on May 19, 1744. Can any of your readers explain the connexion between the name and the date in question?

W. T. LYS.

Blackheath.

### Reply.

#### HENCHMAN.

(7th S. II. 246, 298, 336, 469; III. 31, 150, 211.)

I am sorry that my words "wild guess" should have offended Sir J. A. PICTON. The "wild" I at once withdraw, though I meant by it nothing more than "exceedingly improbable." "Guess" I cannot withdraw, as, according to my way of thinking, every etymology not founded on good sound historic evidence is a guess. It may be a good guess, or it may be a bad guess, but it is a guess. My own proposal is therefore a guess. The view first found in Spelman and Blount, and now championed by Prof. Skeat, is, by that gentleman's own admission, a guess also.

As to the word *gerolociata*, it is evident from Mr. STEVENSON's note that, like *gerulus* (and, indeed, most words), it had, at different times and places, more than one meaning. In the fifteenth century alone it evidently had two meanings, the one given by myself, viz., *sommier*, and that given by Mr. STEVENSON, viz., "sumpterman," for *sommier* certainly never had the meaning of sumpterman, which is in French *somatier* (Ducange, s.v. "Saumatarius," Roquefort and Lacurne) or *sommetier* (Roquefort, and see Prof. Skeat, s.v. "Sumpter"). In Cotgrave's a "load-carrying drudge or groomer," quoted by Sir J. A. PICTON as one of the meanings of *sommier*, "groomer" has not its present meaning. It means simply the Fr. *valet* (man-servant). What we call "groom" nowadays was then "groomer of a stable." See Sherwood, s.v., and Cotgrave, s.v. "Palefrenier." Cotgrave's definition of *sommier* is therefore quite reconcilable with what I gave from other sources. It is quite clear that *gerolociata* cannot have been used in the meaning of "sumpterman" by the author of the 'Prompt. Parv.' (1440); that is to say, if *henchman*, which is there given as the equivalent of *gerolociata*, is = *hengstman*, because, although *hengst* has at different times had quite three meanings, as we shall see further on, no one has ever attributed to it the meaning of "sumpter-horse." Neither is it at all likely that the same word should be used in 1440 of such a low order of servants as sumptermen and in 1480 to 1503 of "pages of honour, sons of gentlemen, who walked

by the side of the monarch's horse." Let Prof. Skeat and Mr. STEVENSON get over this difficulty if they can. Prof. Skeat's latest quotations were probably intended to support his view phonetically only,\* and he did not see how much damage he was doing to his view in other ways. My view, on the other hand, is quite unaffected, even if *gerolociata* did mean an attendant on a horse,† for I showed in my last note that *Heistmann* or *Helmann* could very well mean that also.

But what I take to be the greatest blot in the derivation of *henchman* supported by Prof. Skeat I will now endeavour to point out. He suggested himself that the word was borrowed from the Continent about 1400, and by the Continent he can only mean Holland or Germany, as in these countries only was the word *hengst* in use.‡ Unless he can show, therefore, that *hengstmann*, in this or equivalent forms, existed in Holland or Germany before 1400, his view cannot be proved, nor even sustained, and must remain a mere guess; and I believe that he will have the very greatest difficulty in showing this. I myself have been doing all I can to help him, for I care about the truth much more than about my own view, but I have been altogether unsuccessful. The word is not to be found in Oudemans; it is not to be found in Schiller and Lübben; it will be vainly sought for in Graff and in Schade; Lexer and Müller and Zarnke resolutely ignore it. I find it first in Grimm's 'Dict.', and he can find no earlier authority for it than a dictionary of agricultural and domestic terms ('Economisches Lexicon'), published in 1731; and I think I can give good reasons why it did not exist sooner. In the first place, *Mann* and its equivalents were not in early times, and are very seldom even now, applied in the Teutonic languages or dialects to those who take care of horses. Some inferior word is generally chosen, such as *Knabe* or *Knecht*. Thus, in Mod. H. Germ. we do not find *Pferdemann*, but *Pferdeknecht* or *Stallknecht*, and this rule seems to have prevailed for centuries, both in Germany and in Holland.§

\* And they do not even do this. *Henzman* is looked upon by Prof. Skeat (for he considers it to = *hengstman*) as an earlier form than *henchman*, and *henchman* is as old as 1440. It is before that date, therefore, and not after, that Prof. Skeat should look for examples of *henzman*.

† *Hengstmann* can never have meant a rider on horseback, a horseman, as Prof. Skeat seems to think, for *mann* was never so used in German, nor *man* in Dutch.

‡ Prof. Skeat no doubt made this suggestion for the same reason that led me to agree with him so far, viz., because the A.-S. *hengest* scarcely made its way into M.E., and had apparently ceased to exist nearly 250 years before the date of the 'Prompt. Parv.' (1440). Stratmann gives but one quotation, and that is from Layamon's 'Brut' (about 1205), l. 3546.

§ In A.-S., again, *man* is not found added on to *hors*. *Hors-hyrc* and *hors-ward* seem, according to Bosworth, to have been used of those who took care of horses. In



And in the second place, these words *Knabe* or *Knecht* and their equivalents are found joined to the generic term for a horse, and not to any special term. Now, whatever may have been the case originally, *Hengst* has for many, many centuries been not the generic, but a special term. In A.-S. *hors* was evidently the generic term, and it is the one which has survived in modern English. *Hengest* meant "a gelding, a horse, a jade" (Bosworth), and was therefore commonly a special term, and was comparatively but little used. In O.H.G. Schmitthenner tells us that *parafrid*, the oldest form of the modern *Pferd*, was in use as early as the end of the ninth century. It was not, therefore, until after *Hengst* had come to mean "stallion," a horse which has gradually come to have a special attendant, and one of a superior kind, that any term denoting attendant was joined on to *Hengst*, and then it was the word *Mann*, and not *Knabe* or *Knecht*. Whether my explanation is a sound one or not I must leave to others to determine; but one thing is certain, and that is, that Grimm was unable to discover the word *Hengstmann* earlier than 1731, and even then he found it only in a special technical lexicon, which shows how little the word was generally known.

With regard to my own derivation, I have discovered (Wackernagel, 'Abb. zur Sprachkunde,' pp. 149, 150) that, as early as the fourteenth century, *Heine* (= *Heinrich*) was the current name for a professional fool or jester, and that *Heintzmann* (from which, or *Heinssmann*, I derived *henchman*) was used in the same meaning by Murner (1475-1536). We see, therefore, that *Heintzmann* was really a word in actual use very shortly after the date of the 'Prompt. Parv.' (1440), whilst *Hengstmann* cannot be found earlier than 1731.†

English, too, we say *groom*, (*h*)*ostler*, *horse-boy*, *stable-boy*, and but rarely *stable-man*. Nor in the Scandinavian tongues either do we find the equivalents of *man* much used. PROF. SKEAT himself can only find two instances, viz., *hesta-maðr* in Icelandic and *hestu-man* in a Swedish dialect; whereas he himself cites *hesta-ruen* as O. Swedish, and *hete-dreng* and *hete-stein* as "Norwegian words for horse-boy"; and in Danish we have *stald-karl* and *stald-dreng*, and in Swedish *stall-dräng*, all = stable-boy.

According to Grimm, *Hengst* in O.H.G. meant a gelding (as sometimes in A.-S.), and this meaning was continued on into M.H.G., and still subsists to some extent in Bavaria. But at the beginning of the fifteenth century the meaning of *stallion* (the only meaning which, with the above trifling exception, the word now has in High German, Low German, Dutch, and Frisian) began to creep in, though it was apparently not until much later, when more attention came to be paid to the breeding of horses and this began to attain to the dignity of a science, that stallions were deemed worthy of a special attendant of a superior kind, and that the compound word *Hengstmann* came into use.

Wackernagel also gives (p. 152) *Kuntzmann* (formed in exactly the same way as *Heintzmann*, from *Kuntz* = Conrad and *Mann*) and *Kuntzenspieler* as current words

And as for the forms *Hinxman*, *henxman*, and *hensman*, upon which PROF. SKEAT lays so much stress, they are at least as compatible with my view as with that which he supports. *Heinrich*, in German, not only became *Heinss* and *Heintz*, it (with *Heinrich*) also became *Hein-ke* (*ke* seems to be one of the oldest diminutive endings), *Hen-ke*, *Hin(c)ke*, and with an *s* (as in *Heinss*),\*\* *Hinckes* and *Hinck* (see Pott, pp. 143, 145, 158; Schambach's 'N. D. Wb.,' s.v. "Henrek"; Miss Yonge, vol. ii. p. 222; and see note ††). With the help of these forms it is not difficult to explain *Hinxman* and *henxman*, and we can also explain the names *Hincks* (*Hinks*), *Hinckesman*, *Hinckel*,†† *Henke*, and *Henkes* (though the last two might be from *Johann*), which I find in Kelly's 'London Directory' for 1882. And as for *hensman* (which I explain = *Heinssmann*, *Hensemann*\*\*), if it comes from *henchman* = *hengstman*, does the common name *Henson* come from *hengst* also, and mean the son of a horse? Surely it rather means the son of *Henry*!††

In conclusion, the reason why I proposed my derivation was not, as PROF. SKEAT seems to imagine, because he had advocated some other, but simply because I thought that *hengstman* failed not only as regards meaning, but as regards the form *heyncceman* in the 'Prompt. Parv.,' and the still more German form *heinsman*, so persistently given as a form in actual use by Minshen (1617; he gives it not only under "Henchman," but by itself), by Blount (1681), and by Bailey (1733), both of which forms are very like my form *Heinssmann*. I was not aware at that time that *Hengstmann* first occurs in 1731.

F. CHANCE.

I did not intend again joining in this erratic controversy, but SIR J. A. PICTON's letter contains several remarks that I cannot let pass. In attempt-

=*Taschenspieler* (conjuror), and there is also the older form *Cwontzenjager*, in the same sense. We see, therefore, that proper names were made into compound words with the help of other words besides *Mann*. Cf. also *Henneke Knecht* (Wackernagel, p. 130), where *Knecht* is the second word; and see likewise what he says about *Petermünchchen* and *Petermann*, in pp. 153, 154. Lower, too (i. 183, 184), says, "Some Christian names have been oddly compounded with other words to form surnames"; and amongst the surnames he quotes are *Matthewman*, *Marklove*, *Harryman*, and *Jackman*. But these are now names only; once probably they were words also.

\*\* Pott (p. 57) and Ferguson ('Teut. Name System,' p. 32) are of opinion that the *s* does not always denote a genitive. *Heinss* is probably only another way of writing *Heins* with one *s*, and this *s* may well have come from the Lat. *Henricus*, for we see from Koolman (s.v. "Hinrich") that the Lat. form was used in ordinary language. For *Heinke*, *Henke*, &c., cf. *Janke* = little Jack (Pott, p. 144).

†† Pott (p. 158) has also *Hinckelmann*.

†† Grimm (s.v. "Hein") gives *Hein* and *Henn* as shortened forms of *Heinrich* and *Henrich* respectively; and no doubt in English also *Hen* was sometimes used = Henry when *son* or another word was added to it.



ing to refute my assertion that "there is no evidence that [A.-S.] *lōcian* ever meant 'to look after, to attend to,'" he asks me to turn to the A.-S. version of the Psalms. Now the two quotations that he gives from this source were familiar to me when I made the above assertion, and they certainly contain nothing to disprove what I said. In one passage *lōcian* translates *observare*, which cannot be made to mean "attend to, look after." The other passage is even more irrelevant, for here *lōcian* means *pertinere*, a common meaning it had in A.-S. (compare the parallel development of meaning in the Latin *spectare*). I cannot see what object is served by bringing forwards such totally irrelevant quotations as the above.

I cannot understand how SIR J. A. PICTON can describe the suffix *ωτης* as "a mere terminating syllable." The ordinary schoolboy knows that *ωτης* is more than a meaningless addition to a word. I am puzzled to know by what process SIR J. A. PICTON has evolved from my remarks an assertion that the change of *t* to *c* in *gerulotista* was a phonetic one. I can only give one meaning to the words I used: "I believe this [*c*] to be a misreading of *t*," and that meaning is that the change was a graphic one—one that will be easily understood by any one versed in mediæval MSS. Diefenbach's *gerulasista* proves that I was wrong in regarding *gerulotista* as the correct form. I confessed that I was unable to satisfactorily account for the *c* of *gerulocista*, but this objection to my etymology sinks into utter insignificance by the side of the weighty objections to SIR J. A. PICTON's. First of all, he attempts to explain an obviously Latin word by an English compound. The fact that this Latin word was also used on the Continent disposes of this suggestion. Next, there is the difficulty that there is no evidence whatever of the existence of the said English compound; and, finally, this imaginary compound cannot possibly be made to carry the desired meaning. SIR J. A. PICTON objects to DR. CHANCE's description of his etymology as "a wild guess." Such an etymology as SIR J. A. PICTON propounds seems to be worthy of the perverse ingenuity of the etymologists of Minshew's or Junius's days.

I suppose none of us will live to see the day when a knowledge of Grimm's law will be part of the equipment of every English schoolboy. Indeed one may well despair of the dawning of that day, when one sees its simple rules so frequently set at nought as they are in these columns. At all events, it is not an encouraging sight to see SIR J. A. PICTON seriously referring the Latin *gerere* and the A.-S. *gār*, "a spear," and *gearvee*, "gear," to one Aryan root. For it so happens that even the two A.-S. words are from different roots, for *gār* represents a Common Teutonic *gaiso-z*, whilst *gearvee* comes from the Com. Teut. adj. *garwo-z*, *-rudo*, *garwo(m)*, "yare, ready." The roots of

both these words are unknown to comparative philologists. The only ray of light thrown upon the origin of either of them is the connexion of *gār* with the Zend *gaŋu*, "a lancer." As Teutonic *g* represents an Aryan *gh*<sup>1</sup>, it is absolutely certain that these words cannot come from the same root as the Latin *gerere*, for Latin *g* is Aryan *g*<sup>1</sup>, which is represented by Teutonic *k*. What is SIR J. A. PICTON's authority for "the original Aryan radical *gar* or *ger*"? There are several Aryan roots *G'AR*, but no *GER*. Now one of the first things that strikes a student when approaching the study of Aryan philology is the absence of the vowels *e* and *o* from the Aryan alphabet. In Sanskrit *e* is due either to *Guna* or to a contraction of *ai*. It is now generally admitted that the Sanskrit *a* covers in many cases an Aryan *e* or *o*; but philologists have hitherto been unable to resolve this voracious Sanskrit *a* into its original Aryan constituents. So that we are still obliged to represent the Aryan *a*, *e*, and *o* by the one letter *a*. It can hardly be that SIR J. A. PICTON has discovered the clue to this great philological puzzle. Unless he has done so, he has no right to speak of an "original Aryan radical *gar* or *ger*."

A consideration of the frequent violations of Grimm's law (which amount to philological high treason) that one meets with in these columns and elsewhere suggests that the popularization of Aryan philology has added another terrible weapon to the already deadly armoury of the unscientific etymologist. Unfortunately he is still the prevailing genus in England, and he has now added to his marvellous capacity for philological blundering the power of wandering into the field of comparative philology and of there playing ducks and drakes with the Aryan roots and their permutations. When brought to task, as he is upon rare occasions, he shows such a total inability to appreciate the gravity of the philological crimes that he has committed, that one despairs of his ever learning caution and reticence. However, I venture to recommend for his digestion the following words of Prof. Sayce:—

"Etymology is not a plaything, for the amusement of the ignorant and untrained; it is a serious and difficult study, not to be attempted without much preparation and previous research. The etymologist must be thoroughly trained in the principles of scientific philology, he must have mastered both phonology and sematology, and he must be well acquainted with more than one of the languages with which he deals."—"On the Science of Language," vol. i, p. 70.

W. H. STEVENSON.

In a wardrobe account of 31 Hen. VI. (1452) an original, and so far as I know, a hitherto unpublished document, belonging to the Marquis of Bath, I find that during nine months, from Michaelmas, 1452, to Midsummer, 1453, the following allowance of dress was made to each of the king's five *Henzemen*, Roos, Hungerford, Isham,



Thorp, and Wentworth: A gown of murrey long cloth, lined with black cloth, and two ells of canvases for packing the same to go to the king at Lincoln. Also, a gown of russet cloth furled throughout the body with black lambskin, the sleeves lined with black cloth, for wear at the Feast of the Nativity of our Lord. Also, for the same feast, a gown of striped cloth, furled with black lambskin; two pair of hose; three pair of shoes; a doublet of black fustian; one pair of boots; and one pair of white spurs. Also, a gown of green cloth, made with *bolsters* stuffed with wool. Also, a gown of crimson cloth, with the like *bolsters*; and a doublet of velvet and black satin.

The names of the five *henzemen* are those of good families, and the account of the dresses allowed to them immediately follows that of the dresses supplied to the king himself. Then comes a long list of persons to whom articles of dress, some official, others complimentary, were sent, as bishops, nobility, &c., among the rest "to John Fastolf, Knight, against the Feast of St. George." Last follows the list of subordinate household officers, clerks, huntsmen, valets "ad equum," and valets "ad pedes," who get nothing but one plain gown. It would hardly appear from this that the *henzemen* had anything to do with looking after the king's baggage, or any menial services, but rather that they were young men of good family who were in personal attendance upon him, and that having *boots* and *spurs* as well as shoes provided for them, they did so either on horseback or on foot.

J. E. JACKSON.

Leigh Delamere, Chippenham.

'MARMION': THE DYMOKE FAMILY (7th S. ii 469; iii. 37, 150, 235).—It is pleasant to know that the ancient house of Dymoke of Scrivelsby is not yet extinct in the male line, but that a scion still remains (*ante*, p. 236). Readers of the "Waverley Novels" may remember that in 'Redgauntlet' Sir Walter Scott describes the banquet in Westminster Hall which succeeded the coronation of George III. in the adjacent Abbey in 1761, and mentions Lillias Redgauntlet, at the bidding of her uncle, taking up the champion's gage of battle, the gauntlet or mailed glove, and substituting another for it (chap. xviii.). In a note upon the passage Sir Walter mentions such a story having been usually current, but doubts its truth. He makes Hugh Redgauntlet observe, when witnessing the scene, "Yonder the gigantic form of Errol bows his head before the grandson of his father's murderer." This refers to James, Earl of Errol, who officiated as High Constable of Scotland at the coronation, and is mentioned by Horace Walpole, in his account of it, "as the noblest figure I ever saw, the High Constable of Scotland, Lord Errol." In Westminster Hall, where the banquet took place,

fifteen years before, his father, the Earl of Kilmarnock, had been sentenced to the block for his share in the rebellion of 1745.

John Dymoke, Esq., of Scrivelsby, officiated on the occasion as champion, and an interesting account of the coronation and procession may be seen in the *Gentleman's Magazine*, vol. xxxi. p. 214, which is also transcribed in 'Tenures of Land and Customs of Manors,' by W. C. Hazlitt. At the end of it it is recorded that "the great diamond in his Majesty's crown fell out in returning to Westminster Hall, but was immediately found and restored." Those who were wise after the event asserted that this foretold the loss of the United States of America.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

AS MR. WALFORD has corrected Mr. PICKFORD, so I hope to be excused if I correct Mr. WALFORD. The late champion, "Lionel" Dymoke, had a son, and he is yet living, and yet he is not champion. A very gentlemanly fellow he is, and much sympathy is felt for him. Two or three weeks ago I dined at the ordinary at the Bull Inn, Horncastle, in the company of his father-in-law (the Rev. Mr. Chapman) and of the present champion, "Frank" Dymoke, of "Clem," and many other of the principal farmers and country gentlemen round. The present champion has a son grown up, and the Dymokes are not likely to be extinct just yet.

Sir Henry Dymoke was the last of the champions who officiated at a coronation. He may have been a midshipman and not able to ride, but I never heard it before. As he was the son of a country clergyman, he was almost sure to be a rider. He could ride well enough afterwards, as I have seen many times. He was a fine, big-framed, aristocratic-looking man, dark, and slightly peck-marked. A very honourable, just, and good man. His lady was one of the handsomest women I ever saw. They had one daughter, but no sons. When he died the championship went to his brother, "Johnnie" Dymoke, the "Roughton parson," the opposite to his brother in looks and almost every other way. Many curious tales were told of this reverend champion. I have often seen him driving about the country lanes in a large carriage, with a pair of horses, servants in livery, &c., scarcely noticed by any of the country gentlemen. He was succeeded by his son, the late Lionel; and he by the present champion, who was a middle-class farmer at Tetford. When I was a boy my father rented the champion's "home" farm, next to Scrivelsby Park. My son is now curate in a parish adjoining the estate, and I have brothers and other relations scattered round. It is our home; that is why I speak confidently. I suppose that Sir Henry was much disappointed at not being allowed to officiate at the coronation of the



Queen. The version I have always heard of the Astley incident is this. As the champion, after he had thrown down his glove, had to back his horse right out of the hall, it would have been very awkward if it had turned restive among the company; to avoid which he hired a trained horse from Astley's, which went through the performance admirably, but made a slight hole in his manners in a matter which is not much affected by training. I have referred to no books, but have given my own recollections, and have written the names colloquially as I have always heard them.

The surviving son of the late champion was grown up when his father died; judging from appearance, I should say he was then about twenty.

R. R.

Boston, Lincolnshire.

With reference to the communication of Mr. WALFORD on the family of Dymoke, I trust you will allow me, being well acquainted with the facts, and maternally descended from the branch of the Dymokes extinct with the Hon. Lewis Dymoke, champion at the coronation of George III., to explain that the late Mr. Henry Lionel Dymoke left at his death no legitimate issue, and that, under the provisions of his will, the estate of Scrivelsby is now held by Mr. Francis Scaman Dymoke, formerly of Tetford, who represents in the male line a branch of the family senior to that of which the late Mr. H. L. Dymoke was the last representative. I presume Mr. F. S. Dymoke may, in virtue of his tenure of the estate, style himself "the Hon. the Queen's Champion."

D. W. MARSDEN.

4, Harcourt Buildings, Temple.

SITWELL: STUTVILLE (7th S. iii. 27, 154).—Your correspondent DR. CHARNOCK gives as the derivation of Stutewell "town for Stots," and instances Stutgard. Nothing is clearer than the derivation of the word, for we have its French counterparts Grandville and Grosville, and the lords of the town were called by either name in early Norman documents. The form Stuteville is no doubt the early British or Gaelic word *stoite*, prominent, large, now *stout*. What Stutgard means I do not know. Perhaps your correspondent will explain.

PTM YEATMAN.

MINCING LANE (7th S. iii. 189).—John Stow, 'Survey of London,' says:—

"Mincheon Lane, so called of tenements there sometime pertaining to the *minchuns*, or nuns of St. Helen's, in Bishopsgate Street."

In reply to the query, the origin of the word *mincheon* or *minchun* may be traced as follows.

1. Ducange has:—

"*Mynicena*, moniales, ex Anglo-Saxon. *mynicene* vel *minicene*. Concilium Rahamiense in Angliâ, anno 1009 [Care, however, says that this date is doubtful], cap. i.:

'Episcopi, et abbates, monachi et *mynecene*, canonici et nonne,' &c."

2. The A.-S. word is evidently the equivalent of the Latin *monachina*, a diminutive of *monacha*. Under "Monachina" Ducange quotes, but without a date, "reverendæ matres monasterii Angelorum, vulgo dictæ monachinæ. Et vere monachinæ seu monachulæ," &c.

3. Webster's 'English Dictionary' gives, "*Mynchen*, a nun; A.-S. *mynecen*, *mynicen*, *minicen*, *municen*," and "*Mynchery*, a nunnery; a term still applied to the ruins of certain nunneries in England. *Oxford Glossary*." Minchinhampton, Gloucestershire, says a gazetteer, "was given by the Conqueror to Caen nunnery; whence the name, from *monachyn*, a nun."

4. 'Sacred Archaeology,' by the late Mackenzie E. C. Walcott (a useful book in which to find a clue, but, when used alone, untrustworthy and misleading), has the following:—

"*Mynicens* (fem. of *mynuc*; Latin, *moniales*). Classed with monks in England in 1009 and 1017, and probably Benedictines; differing from nuns in being of younger age and under a rule more strict."

JOHN W. BONE.

In Dr. Ingram's 'Memorials of Oxford,' vol. iii., Oxford, 1837, "St. Mary the Virgin," pp. 14, 15, there is notice of the "Remains of the Mynchery at Littlemore," of which he remarks, "This mynchery or nunnery, the Saxon mynchery, *mynecenarice*, was restored soon after the conquest."

ED. MARSHALL.

Coles's 'Dictionary' (ed. 1713) has, "*Mincings* (*monachæ*), obsolete, nuns." The remains of the convent at Littlemore, still called "the minchery," are well known to Oxford men and others.

EDWARD H. MARSHALL, M.A.

Hastings.

Hope no offence, but I would enjoin a study of southern literature, *ex. gr.*, "*Minch*, a nun; *mynchys*, see Wright's 'Monastic Letters,' p. 228, &c." (Halliwell's 'Archaic Dictionary,' vol. ii. p. 554).

"A third lane out of Tower Street, on the north side, is called Mincheon Lane, so named of tenements there, sometime pertaining to the *Minchuns* or nuns of St. Helen's in Bishopsgate Street."—Stow's 'London.'

*Mynchis*, quasi monkess, a female monk; *mincheon* gives *munching*, according to Bailey, with the same meaning.

A. H.

Mynchens (*myncren*, Saxon, a nun) is familiar to me as the name of a manor at our old home of Arkesden, Essex. From Grinchell, who held it in Edward the Confessor's time, it passed through various families until Margaret, daughter of Sir Thomas Audeley,

"brought it, among other very great estates, to her husband, Thomas Howard, Duke of Norfolk, who, 20th of December, 1502, obtained license to sell this



manor of Minchon, otherwise Myncheons, with appurtenances," &c.

There was also a "manor or reputed manor" of Mynchons at Great Dunmow, and another Mynchens at Willingehall Spain, Essex. This latter manor in 1562 was called Mynchins, (1567) Michins, (1578) Mynsons, *alias* Myttons, and (1683) Minsons or Minstons. At one time it "belonged to the Clerkenwell Nunnery" (see Morant's 'Essex') as well as (10 Hen. IV.) "4 acres, called Mynchin," in Tottenham (Robinson's 'Tottenham'). The name Minchinhampton (Gloucestershire) comes from the manor of Hampton, having been given by William I., or his Queen Matilda,

"to the abbess and nuns of the convent of the Holy Trinity at Caen, in Normandy, whence this place obtained its distinctive appellation, Minechin, or Monakyn (*Monacha*), being the ancient designation of a nun."—Dugdale's 'England and Wales.'

Hare ('Walks in London') writes:—

"Mincing Lane is named from houses which belonged to the minchuns or nuns of St. Helen's."

It will be seen from the above how numerous have been the forms that "mynchen" has taken.

H. G. GRIFFINHOOFZ.

34, St. Petersburg Place, W.

BANDALORE (7th S. iii. 66, 230).—Conf. 'N. & Q.,' 1st S. vii. 153; 2nd S. ii. 350, 416.

R. S. CHARNOCK.

N OR M IN THE MARRIAGE SERVICE (7th S. iii. 105, 217).—In writing the note at the first of these references, I consulted Blunt's 'Annotated Book of Common Prayer,' and never having had occasion personally to use the Marriage Service, did not notice that the letters M and N, which were formerly employed only in the notice for the publication of banns, are in most modern copies of the Prayer Book (as HANDFORD points out at the second reference) adopted in the service itself to represent the man and the woman respectively. If the bride (long since wife) at Great Yarmouth, therefore, who was referred to in *Church Bells* be a reader of 'N. & Q.,' I must apologize to her for imputing that she made a mistake in calling herself N and her husband M. But does not the order of the letters indicate that they are not to be taken (as the same letters have been thought to do in the Catechism) as representing a man's and a woman's name respectively? For the only such names I have heard suggested are Nicholas and Mary, whereas in the Marriage Service M represents the man and N the woman. And, as I remarked before, there does not seem to be any reason why a man should be supposed to have two Christian names rather than a woman, so that the occurrence of these letters here appears to negative the suggestion that M in the Catechism stands for double N or for *nomina*. It seems to me more likely that N was in the first instance taken as a convenient letter and the initial of *nomen* or *name*,

and that M was afterwards adopted as the next preceding letter (the next following, O, being objectionable for obvious reasons).

W. T. LYNN.

Blackheath.

The Chetham Library possesses a fourteenth century MS. which contains the Marriage Service in the old "swinging" form. Here it reads, "I N [the head of a man combined with the initial] take the N [the head here being that of a woman] to my wedded wyff.....til deth us depaarte."

J. ROSK.

Southport.

'THE OWL CRITIC' (7th S. iii. 189).—This poem, by James T. Fields, is to be found in *Harper's Magazine*, Christmas number 1881. Whether this is its first appearance in print I cannot say.

H. G. A.

This poem appeared for the first time in the Christmas number of *Harper's Magazine* for 1881. The author is James T. Fields, a frequent contributor to this and other American magazines, if I am not much mistaken. If EDWARD V. has not got a copy I will send him an extract.

HERBERT HARDY.

Thornhill Lees, Dewsbury.

'The Owl Critic' was written by James T. Fields, and its first appearance seems to have been in *Harper's Magazine*, but I am not aware of the time. I give this on the authority of Alfred H. Miles, 'A 1 Reciter,' London, 1882.

ED. MARSHALL.

JOKES ON DEATH (7th S. ii. 404; iii. 18, 97, 194).—MR. PIGOTT's story reminds me of another, told by Lady Murray of Stanhope in her 'Narrative' concerning her grandfather, Sir Patrick Hume of Polwarth, who died in 1724, aged eighty-three. As Lord Binning was sitting by his bedside, not many hours before he expired, he saw him smiling, and said, "What are you laughing at?" He answered, "I am diverted to think what a disappointment the worms will meet with when they come to me expecting a good meal, and find nothing but bones." Lady Murray adds, "He was much extenuate, and had always been a thin clever man" (*sic*).

MR. GARDINER makes a mistake in attributing the two "jokes on death" to the Marquis of Argyll. Both sayings were those of Archibald, Earl of Argyll, his son.

CONSTANCE RUSSELL.

Swallowfield.

THE FIRST PRINCIPLES OF PHILOLOGY (7th S. ii. 445; iii. 111, 161, 277).—I do not know why the views about the first principles of philology are called *my* views. Is it possible to name any advanced philologist who does not hold somewhat similar? MR. HALL should, in courtesy, look at



the *examples* in my larger 'Dictionary,' and at the dictionaries and works of Vanicek, Fick, and Curtius. The "advanced school" of philologists in Germany have abandoned the term "Aryan" for "Indo-Germanic," but they not only keep the theory, but give a much stricter analysis of the vowel-sounds. I refer, for example, to the latest work of the kind, viz., Karl Brugmann's 'Grandriss der vergleichenden Grammatik der Indogermanischen Sprachen,' Strasburg, 1886, not yet completed. It commences with a rigorous analysis of all the Indo-Germanic vowel-sounds, and is of the most "advanced" character. The present views of the best philologists are well given by Sievers under the article "Philology" in the 'Encyclopædia Britannica.' They agree with my views as given years ago, but are more exact and accurate.

WALTER W. SKEAT.

'THE RETURN FROM PARNASSUS' (7th S. iii. 107).—In the famous portrait of old Scarlett, the sexton of Peterborough during the greater part of the sixteenth century—who at the close of his long life boasted of the dreary honour of having officiated at the burial of three queens\*—still *in situ* on the west wall of the cathedral, a dog-whip tucked within his belt is plainly represented as a part of his ordinary equipment. This painting was exhibited a few years ago in London, at South Kensington, in a loan collection exhibition of national portraits.

NEMO.

Temple.

In the neighbourhood of Sheffield a sexton is still called a dog-whipper. In Hunter's time St. Luke's Day (October 18) was called dog-whipping day. It is said that a dog once swallowed the consecrated wafer in York Minster (Drake's 'Eboracum,' p. 219). Is not the beadle of a church quite a modern official? I once saw the sacristan, as he was called, take a dog out of a church near Oxford.

S. O. ADDY.

VERBUM DESIDERATUM (7th S. ii. 346, 430).—In the winter of 1839–40, the highway from Logansport, Indiana, to Indianapolis, the capital of the state, a distance of seventy-five miles, lying on rich soil and through a dense forest the greater part of the way, became exceedingly muddy and quite impassable. At this time the following lines, attributed to Jesse Douglass, a genial newspaper editor, found their way into the newspapers:—

This road is not passable,  
Not even jackassable;  
And those who would travel it  
Must turn out and gravel it.

These lines are so nearly the same as those cited by your correspondent T. as having been stuck up by the Earl of Kilmorey at the entrance to a

\* Katharine of Arragon, Katharine Parr, Mary Stuart.

lane, that I think the originality might be claimed for the "Hoosier" editor.

HORACE P. BIDDLE.

Island Home.

MACHELL MSS. (7th S. iii. 249).—The Carlisle Dean and Chapter has large portions, but most of the original papers, and the transcriptions by G. P., i. e., the late George Poulton, author of 'Beverlac,' are in the hands of the Rev. Canon Machell, of Roos, Holderness. Last year's Cumberland and Westmorland Antiquarian and Archaeological Society's *Transactions* contain the latest account of Machell matters, by LANCASTER HERALD.

College of Arms.

BALGUY FAMILY (7th S. iii. 270).—To save misapprehension, I would like to be allowed to say that the query in the full heading, *loc. cit.*, should have stood, not, as placed, before Bagaley, but before Baguley, so as to indicate my doubt as to whether Baguley, Bagaley, and Bagley are really variants of the name Balguy or Balgay.

C. H. E. CARMICHAEL.

New University Club, S.W.

CAPTURE AMONG THE INFIDELS: FOCALIA (7th S. iii. 208).—*Localia* is, from its juxtaposition to gold and silver ornaments, almost certainly *jocalia*=jewels, not *focalia*, as suggested by Mr. WALFORD.

G. N.

Glasgow.

Is it not *jocalia*, jewels?

J. T. F.

Bp. Hatfield's Hall, Durham.

HEINEL (7th S. iii. 169, 211).—May I notice two mistakes in my reply? "By the Earl of Walpole" is an erroneous presentation of "from Walpole to the Earl of Strafford," and "v." should be vi.

ED. MARSHALL.

"MANUBRIUM DE MURRO" (7th S. iii. 167, 213).—May I be allowed to express a doubt if Becker is any final authority on this subject? The word *murro* appears to be a variant of *murex*, Greek *κορυλλίον*, which connects itself with porcelain, "the purple fish"; and again with our "murray coloured," from *morum*. "Porcelain earth" is the Chinese *kaou-ling* or "lofty-ridge," from a chain of hills whence the finest potter's earth is derived, though we have local supplies in Europe. The Romans must have had porcelain drinking vessels, yet I do not find in their vocabulary any proper word for porcelain but *murreus*, and its variants *murra*, *murra*.

Fluor spar, from Derbyshire, would hardly have reached imperial Rome by the time of Pompey, for his coadjutor Caesar stopped somewhere short of the Peak when he visited Britain, and Pompey did not survive till the reign of Claudius. Given porcelain vessels, we find Roman glass in our museums vitrified with wonderful fluorescence;



porcelain is tougher than glass, fluor spar toughest; and I contend that to call fluor spar "murra" is a transition meaning, not its original application. Pliny's description would apply just as well to quartz, or any other pseudomorphous mineral, including moss-agates.

Comparing *murro* with *môrum*, the handle might be of mulberry wood. A. HALL.  
13, Paternoster Row, E.C.

NOTICES ON THE 'PILGRIMAGE TO PARNASSUS' (7th S. iii. 181).—"Cheerfullie let's warke" (l. 666).—Can *warke* be aught else than an error of the transcriber for "walke"? In the north—the West Riding of Yorkshire more to my knowledge—there is a peculiar usage of this dialectal form for "work" in conjunction with work itself. "Work" and "warke" are both used, and in a different sense, by the working people here in their general or working-day parlance. I have never hitherto noticed the use of "warke" but as a substantive; those using "warke" thusly are sure to ejaculate "work" as a verb. One may hear "Go to thi warke," and "Work away, my lad!"

Now as in our local dialects there remain many expressions quite unaltered in spelling and pronunciation, we may conjecture that "warke" was never used but as a substantive, and as the above is of necessity a verb, it must be taken to mean "walke." If I am wrong, can any one give me a usage, out of an old author, of "warke" in both senses? However, it is of interest to note the distinction applied in Yorkshire.

HERBERT HARDY.

Thornhill Lees, Dewsbury.

KARL BODMER (7th S. iii. 228, 258).—Karl Bodmer, a Swiss painter, was born at Zurich, near the end of 1805. He resided there until 1830, studying art and painting chiefly landscape. Soon after the year 1830 he made several journeys through various parts of Europe, and settled for some time in the valley of the Moselle and on the banks of the Rhine, where he employed his time in landscape painting. In 1833 he accompanied Prince Maximilian to America, and on his return he exhibited some of his pictures in the Paris Salon (1836). For the remainder of his life he lived in France and Germany. To the annual exhibitions at Paris he sent pictures (water colours) representing the costumes and appearance of the various American Indians, forest scenery, with landscapes. He also exhibited at the Universal Exhibition of 1855. E. PARTINGTON.  
Manchester.

There is a plate of Karl Bodmer's in Mr. Hamerton's 'Examples of Modern Etching' (1875). In the "critical note" accompanying the plate he is described as "an artist of mature accomplishment in his own way, and of immense range. There is

hardly a bird or quadruped of Western Europe that he has not drawn," &c. No reference is there made, however, to "Nord-amerika in Bildern."

G. F. R. B.

RICHARD CARLISLE (7th S. iii. 228).—Is not the person referred to a man whom I recollect, sixty years ago, keeping a small bookseller's shop in Fleet Street, near the Bolt-in-Tun, who was a pronounced atheist and scorner of the Christian church? In his window was a disgusting picture of the Deity, made up of the materials furnished by Revelation i. 13 and following verses; and in a window over the shop there swung the life-sized figure of a bishop, who was hanged by the neck. He published a book which pretended to disclose all the mysteries of freemasonry. I remember him behind his counter when I was a boy, and regarded him as a monster. ALFRED GATTY, D.D.

Richard Carlile was found guilty of publishing Paine's 'Age of Reason' and Palmer's 'Principles of Nature' in October, 1819, and sentenced to three years' imprisonment in Dorchester Gaol and the payment of fines of 1,000*l.* and 500*l.* respectively. He was the editor of the *Republican*, the *Lion*, and the *Prompter*, and was the author of 'The Deist; or, Moral Philosophy,' and other works. G. F. R. B.

APPOINTMENT OF SHERIFFS FOR CORNWALL (7th S. iii. 148, 198, 213, 293).—Mrs. BOGER has found a mare's nest. The Prince of Wales always shakes hands at levées with his friends.

CORNWALL.

ST. MARGARET'S, WESTMINSTER: THE HISTORICAL TOBACCO BOX (7th S. iii. 269).—The *Pall Mall Gazette*, Jan. 29, 1884, not only had a history of this interesting article, but gave an illustration of "the tobacco box and its cases."

RALPH THOMAS.

The book inquired for by NEMO is scarce, and I regret not being able directly to give him the information he requires; but it may be some assistance to say that a copy was recently sold at Sotheby & Co.'s. I happen to know the name of the purchaser, and will send his address if NEMO will write to me. A. L. HUMPHREYS.

2, Kirchen Road, Ealing Dean.

NEMO will find a long account of the book he inquires for in Hone's 'Year Book,' 1569-1579.

W. C. B.

"IT WILL NOT HOLD WATER" (7th S. iii. 228).—Is it merely a coincidence, or is there any connexion between this very common expression and the words of the prophet Jeremiah: "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. ii. 13)? I merely mention this as



a possible origin of the phrase. Certainly a more telling description of some worthless theory or of some shallow proposal could not be found than in these melancholy words of "the weeping prophet."

ROBERT F. GARDINER.

This common saying is more frequently used as an expression of non-belief in statements of an improbable character. One who feels that he cannot believe what another says will say, "It won't hold water." It is probable that the saying first had life in the pot-making districts, and arose out of the well-known fact that unglazed earthenware vessels will not hold water for any length of time. Fill an unglazed vessel with water at night, and the next morning it will be found empty.

THOS. RATCLIFFE.

Workshop.

Doubtless an abbreviation, and in the full form, "It is like a sieve (or a leaky tub, or anything you like), which will not hold water"—simply meaning, it is not trustworthy. As to the origin or source in any other sense I can say nothing.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

"ROSE OF DERRINSALLA" (7th S. ii. 408).—Derrinsalla, county of Tipperary, came into the Cleburne family by the marriage of Ellen Palmer (daughter or niece of Counsellor Henry Palmer) to Edward Cleburne, grandson of Richard Cleburne, of Ballycallatan Castle, in that county, whose granddaughter drew "head and quit rents" from that estate till quite recently, though the lands and the mills were held by the Lysters. The fair and rosy-cheeked Ellen was locally known as the "Rose of Derrinsalla," and I believe some short-lived sonnets were composed in her honour.

E. J. HUNTER.

DOLMEN (7th S. iii. 146, 238).—M. H. R. refers at the end of his reply to the superstition of passing a baby through a "stone of the hole," as it is called. Possibly M. H. R. would like to know that an instance of this superstition is given in Mr. Dyer's 'English Folk-lore,' 1884, p. 25, where that distinguished folk-lorist points out that in the parish of Madron, in Cornwall, there is a curious Druidical relic, consisting of a circular block of granite, having in its centre a hole about eighteen inches in diameter. Mr. Dyer says, further, that "formerly a curious custom prevailed of putting children through the hole a certain number of times, under the notion that this act would cure them of the complaint from which they might be suffering. The stone went by the name of the creeping stone."

I should not have thought it worth while, perhaps, to write on this point had not a curious proof of the survival of an old and very kindred superstition to the above recently come to light near my native town in Somersetshire. The case was re-

ported to the newspapers by Mr. F. T. Elworthy, but it has not, so far as I am aware, been afforded any permanent place in folk-lore records. To give Mr. Elworthy's own words:—

"Some months ago, the wife of a highly respectable farmer presented him with twins, one of whom was born with hernia. As soon as was convenient, upon a Sunday morning, before sunrise, the farmer and his wife, with several neighbours and servants, proceeded to a wood on his farm. They then, with wedges, split a young, growing ash tree, opening the split wide enough to permit the afflicted child to be passed through it. This was done three times with due solemnity, and the tree was restored to its previous condition, barring the split, which was carefully bound up with a hayband. The belief is that if the sides of the tree reunite and grow together the child will be cured."

Readers of 'N. & Q.' will be able, I have no doubt, to recall records of many similar cases of the ash tree superstition; but that it should still be practised is worth noting, at any rate.

A. L. HUMPHREYS.

2, Kirchen Road, Ealing Dean.

FIRST DUKE OF RICHMOND (7th S. iii. 288).—If D. alludes to the first Duke of Richmond of the last creation, son of Charles II., he is wrong in supposing his name to have been Louis. King Charles, being present at his baptism, gave him the surname of Lennox and his own Christian name, and every succeeding Duke of Richmond has had the same. But there was a Ludovick, Duke of Richmond, the first of a former creation, Ludovick Stuart, second Duke of Lennox, having been created Duke of Richmond in 1623. The direct male line of his race failed in 1672.

CONSTANCE RUSSELL.

Swallowfield, Reading.

I know of no authority at all for calling this duke anything but Charles; and the following extract from the baptismal register of St. James's, Piccadilly, will probably be held to settle the question: "1694, Jan. 9. Lewes [Louise] Lennox, of Charles and Ann Duke and Dutchess of Richmond; born 1st."

HERMENTRAUDE.

By referring to Courthope's 'Historic Peerage,' it will be seen that the first Duke of Richmond was Henry Fitzroy, natural son of Henry VIII., created 1525, title extinct 1536. It was revived in Lodovick (not Louis) Stuart in 1623, extinct 1624. Revived in James Stuart, 1641; descended to his son Esme in 1655; then to a cousin Charles, 1660; again extinct in 1672. The present, or Lennox family, began with Charles Lennox, natural son of Charles II., created Duke of Richmond in 1675. Prior to these dukes were several Earls of Richmond, running back to the time of William the Conqueror.

E. COBHAM BREWER.

"EX LUCE LUCELLUM" (7th S. iii. 228).—The epigram, as I recollect it, was supposed to be the



complaint of the match-seller at the proposed tax, and addressed to Mr. Lowe. It was as follows:—

"Ex luce lucellum,"  
Your motto we know;  
But if Lucy can't sell 'em,  
What then, Mr. Lowe?

G. L. G.

There is no context to this phrase, which sprang in this shape from Lord Sherbrooke's (then Mr. Lowe) fertile brain. See *Hansard*, April 20, 1871.

EDWARD H. MARSHALL, M.A.

RODMAN FAMILIES (7th S. iii. 169).—*Rodman* = counsellor. Conf. Wachter under "Rad," "Rat," "Rath," and "Mund." R. S. CHARNOCK. Ibiza.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Folk-Songs of Italy*. Specimens, with Translations and Notes, from each Province, and Prefatory Treatise, by R. H. Busk. (Sonnenschein & Co.)

For many years past Miss Busk has not only diligently ransacked the many published repertoires of Italian popular songs, but has been indefatigable in collecting new ditties and variants from the mouths of the singers themselves during her visits to Italy. In this task she has been assisted by many friends and collaborators, English and Italian, and more particularly by Dr. Giuseppe Pitre, of Palermo, the highest authority on all questions of Sicilian folk-lore and popular literature. The result is the present volume, which is of singular interest and value in many ways. The student of language will find in it a brief, but typical series of examples of the principal families among the seven hundred dialects spoken in United Italy; the lover of folk-lore and folk-literature unacquainted with Italian for the first time is enabled to make a profitable comparison of the popular songs of Italy with those of other countries; while the many examples it contains of natural feeling, spontaneously and beautifully expressed, appeal to all who can appreciate simplicity either in poetry or human nature.

One of the most striking points in the book is the remarkable family likeness of the songs. Many of them, especially those from Corsica, Venice, and Sicily, are distinguished by a powerful dash of local colour; but it is not so much that the singers are of different races as that they sing under different conditions. In these "swallow flights of song," indeed, we hear the voice of primeval Western humanity rather than of any special nationality. Even the wide racial distinction between Italian and Englishman almost disappears, and more than one poem reads exactly like an Italian transmutation of such an old North-country ditty as—

Bobby Shafto's gane to sea  
Wi' siller buckles at his knee;  
When he comes hame he'll marry me,  
Bonny Bobby Shafto.

Bobby's fat and Bobby's fair,  
Kaiming out his yellow hair;  
He's my love for evermair,  
Bonny Bobby Shafto.

Or of such a Midland maiden's lament as—

I am a pretty wench,  
And I come a great way hence,  
But sweethearts I can get none:

Every dirty sow

Can get sweethearts enow,  
But I, pretty wench, get never a one.

Here and there, perhaps judiciously, Miss Busk has ignored the existence of a sinister *double entendre* in favour of the more obvious and irreproachable meaning. In all countries the popular muse represents popular sentiment; and popular sentiment, often brutally frank, seldom pays any excessive deference to Mrs. Grundy. A male editor, indeed, would probably have included one or two well-known *stornelli* and *strambotti* which a lady naturally finds it impossible to reproduce.

In one instance, that of 'La Lavandaja' (p. 162), it may be noted that the legend recorded has probably migrated into Piedmont from Brittany, where the "washerwoman" is a well-recognized variety of water-kelpie, or rather water-banshee, a very distant relative, indeed, of the Siren, or, as Miss Busk prefers to spell it, "Seiren," and only a cousin many times removed of Undine or Mélusine.

As a selection, the songs are admirably representative alike of the class of literature and of the localities to which they belong. Without any ingratitude, however, we could wish that all instead of some of the translations had been in plain prose instead of what Miss Busk calls "rimed vocabulary." The inversion of phrases and limitation in the choice of words necessarily involved in any translation into English rhyme, or even assonance, often destroys the simplicity which is one of the chief and most characteristic charms of the originals. This, however, is a matter of taste, on which we lay the less stress because the instances are few indeed in which the meaning has been sacrificed to the rhyme.

Nearly all the songs selected are old—some, probably, older than the hills among which they are sung. But Miss Busk has supplemented her work with a few charming examples of later date, and a further supplement, containing the musical notes of a few ancient and modern popular ditties, materially enhances the value of a pretty volume, compiled and edited with rare knowledge and judgment, and inspired throughout with an enthusiastic love alike of the Italian people and of the songs of the people.

*The Blood Covenant: a Primitive Rite, and its Bearings on Scripture*. By H. Clay Trumbull, D.D. (Redway.)

DR. TRUMBULL has written a most useful book. It will be found of much value by the theologian and the folklorist. We are bound to say, however, that it is not exhaustive. The blood covenant in some form or other seems to have existed among all races of mankind. Some of its forms are disgusting, others horribly cruel. It is, perhaps, not going beyond the bounds of probability if we say—provisionally, of course—that the evidence at present gathered points to archaic customs practised in that remote time when the human race were one family. The notion that by drinking the blood or eating the heart of some one distinguished for courage or endurance those who partook of the horrid rite were made heirs of the virtues of the deceased is widely spread. Dr. Trumbull gives a terrible instance in the fate of Jean de Brébeuf, the Jesuit founder of the mission to the Hurons. He was put to death by a series of cruel tortures which the most hardened of us would shrink from contemplating. "Such manhood as he displayed under these tortures the Indians could appreciate. Such courage and constancy as his they longed to possess for themselves. When, therefore, they perceived that the brave and faithful man of God was finally sinking into death they sprang towards him.....laid open his breast, and came in a crowd to drink the blood of so valiant an enemy, thinking to imbibe with it some portion of his



courage. A chief then tore out his heart and devoured it" (p. 128).

The blood-bath is a rite which might be much more fully dwelt on with advantage. Most of the stories which have come down to us are, we trust, mythical; but that it has been employed we have no manner of doubt. There is a legend mentioned in Cresson's 'Monasteries of the Levant' how the Emperor Constantine the Great suffered from leprosy, and how he ordered a number of children to be killed to furnish him with a bath of blood. Before the crime could be carried into execution he was warned in a vision that if he accepted Christianity his leprosy would depart from him, and the slaughter of the children was countermanded (p. 397). This is no doubt a fable, but it points to horrors which have really taken place.

The notion that the corpse of one who has been murdered will bleed afresh if the murderer comes in contact with it is widely spread, and is still credited in many parts of England. It was commonly believed by the educated classes in days not very remote. Webster says, in his 'Appius and Virginia,'—

See  
Her wounds still bleeding at the horrid presence  
Of you stern murderer, till she find revenge!  
Nor will these drops stanch, or these springs be dry  
Till theirs be set a-bleeding.—V. iii.

Many of our readers may remember an allusion to this belief in 'Young Hunting,' a weird ditty, preserved in Aytoun's 'Ballads of Scotland,' ii. 67-72. A modern verse-writer has utilized the old superstition in an imitative ballad called 'Lincoln City':—

If ye bring him near us to touch the corpse,  
Oh, bid him lay his hand on me;  
Let him not go nigh the sainted dead,  
Lest he have part in her purity.  
If but the murderer cometh nigh,  
My wounds shall gape and my blood shall start,  
But Amabell would not betray  
Even the hand that pierced her heart.

Showers and springs of blood are not remotely connected with this subject. Blood-rain is mentioned more than once in the 'Saxon Chronicle.' An important letter on this subject occurs in the *Gentleman's Magazine* for May, 1853, p. 512.

*The History of Streatham.* By Frederick Arnold, Jun. (Stock.)

THIS book has no claim to be considered, in any sense of the term, a learned work; but Mr. Arnold has given us a pleasing account of Streatham; and, what is more, he has taken pains to supply the references for most of the statements he makes. The chapter on the monuments in St. Leonard's Church contains an account of several interesting coats of arms and epitaphs. One of the few epitaphs that Dr. Johnson wrote is here. We learn from the churchwardens' accounts that "In the iv. yere of ye rayne of our sofferayne lord Kyng Edward the VI., there wasse a wyndowe brookynne at ye este ende of ye church," and that, among other things, a "sacring bell" was stolen. Mr. Arnold tells us that "till the first ten years or so of the present century.....the Streatham highway had a narrow patch of common-land on either side, where travellers could let their cattle graze, which extended its whole length." We wish he had told us whether it is now enclosed, and how the right of pasturage was lost, or allowed to fall into disuse. We would much rather have learnt all about this than have had the sketch of the life of Dr. Johnson that takes up more than twenty-five pages. In a book of this kind it seems to us a pity to have devoted so much space to the life of one whose biography is well known, and whose connexion

with Streatham all who have any interest in the subject must clearly recollect.

*The History of Tithes, from Abraham to Queen Victoria.* By Henry W. Clark. (Redway.)

We cannot speak favourably of this book. Mr. Clark writes in the spirit of a partisan, not with the impartiality of an historian. Some of the tables he gives will be of service to those who take interest in the subject of tithes.

**QUAINT GOOD FRIDAY CUSTOMS.**—The *City Press* says that the two ancient City customs were duly observed on Good Friday. The first was at St. Bartholomew (Rahere's Priory Church), West Smithfield. Here, at half-past eleven o'clock, twenty-one of the oldest widows of the parish picked up a new sixpence from an old tomb in the churchyard. The observance has existed for over four hundred years. The second was at All-hallows, Lombard Street. Here, at the conclusion of divine service, sixty of the youngest boys connected with the Bluecoat School were presented with a bag of raisins and a new penny. Peter Symonds, by his will, in the year 1665, directed that "60 of ye youngest boys of Christ's Hospital should attend Divine service on Good Friday morning at Allhallowes Church, each to receive a new penny and a bag of raisins." William Petta, in the year 1692, added to the bequest as follows: "That ye minister who preaches ye sermon before ye boys on Goode Friday morning shall receive 20s.; ye clerke, 4s.; and ye sexton, 3s. 6d." There was considerable interest manifested in the observance of both of these ancient customs.

THE subject for the next prize essay in *Walford's Antiquarian* will be 'The Origin and History of Change Ringing.'

*Easter Sunday: April 10.*  
Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

D. VALE ("Le Denton and Le Dreigh Families").—Your complaints are without foundation. The query which you say has been refused insertion, appeared 7th S. ii. 27, and the only answer received was given 7th S. ii. 237. A letter sent, in answer to previous complaints, to the address you give, was returned through the Dead Letter Office, marked "Not known."

HERBERT HARDY.—Like "Upse English" and "Upse Dutch," "Upse Frieze" (=Frisian) is common in Elizabethan literature. Consult the glossaries of Wright, Halliwell, Nares, &c., and 'N. & Q.'

F. W. POYER ("Stafford Family of Eyam")—There is no error; question and reply appear at the references indicated.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; to this rule we can make no exception.



LONDON, SATURDAY, APRIL 23, 1887.

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Notices to Correspondents, &c.

## Notes.

## MONUMENTAL INSCRIPTIONS AS EVIDENCE.

The value of mural and other funereal inscriptions as evidence depends much on the authority under which they were set up, and on the distance of time between their erection and the events which they commemorate. They are provable by copies, or other secondary evidence. If parol testimony of their contents be offered, on the ground that the original monuments are destroyed or effaced, the court will not be satisfied unless the prior existence of the monuments and the genuineness of the inscriptions be established in the very strongest manner that the circumstances will admit (*Tracy Peerage*, 10 C. & F. 154). The ease with which evidence of this nature can be manufactured, and the difficulty of disproving it so as to fix the witnesses with perjury, show the necessity of enforcing this rule with more than ordinary strictness.

The following are briefly some of the most important decisions and dicta of the judges on the subject:—

"The publicity of an inscription on a tombstone gives a sort of authenticity to it, and if it remains uncontradicted for a great many years it will, in the absence of evidence to the contrary, be taken to be true. But the rule as to the authority of inscriptions on tombstones cannot be put higher than that."—*Haslam v. Cron*, 19, W. R., 568, *Bacon V.C.*

An inscription, giving an account of the Moreton family, on the wall of a chancel in a church in which some of the family (who had resided and had property in the parish) were buried is good evidence of pedigree; and the inscription having been effaced, copies of it, one of which had been made in pencil, and was afterwards traced over with ink (but by whom it did not appear), were received as evidence of its contents. (*Slaney v. Wade*, 7 Sim., 595; and 1 Mylne & C., 338.)

A claimant to a peerage, after his case was referred to the House of Lords and evidence taken on it, presented an additional case, alleging an inscription on a tombstone in a churchyard in Ireland, which, if proved, would sustain the claim. The tombstone could not be produced. Several witnesses from the neighbourhood swore positively that they saw the tombstone and inscription about twenty years ago. There was no material discrepancy in their statements, nor were any witnesses called to contradict them. Held, that the evidence was not sufficient of the existence of the tombstone or the inscription, and the neglect by the claimant of this material part of his case earlier induced a suspicion of fraud, which could not be removed without production of the tombstone, or of other witnesses of greater credit from the neighbourhood. (*Tracy Peerage*, 10 C. & F., 154.)

S. erected in a church a monument to the memory of S., whom he described in the inscription thereon to have been his (S.'s) father. The inscription had been put up after S. had been engaged in a controversy as to the relationship with C., but it did not directly relate to that controversy. It was admitted in evidence. (*Shrewsbury Peerage*, 7 H. L. Cas., 1.)

An old "collection of monumental inscriptions" in country churches is inadmissible to show what had been the inscription on a partly defaced tomb. (*Ibid.*)

"A pedigree, whether in the shape of a genealogical tree or map or contained in a book or mural or monumental inscription, if recognized by a deceased member of the same family, is admissible, however early the period from which it purports to have been deduced. On what ground is this admitted? It may be because the simple act of recognition of the document and consequent acknowledgment of the relationship stated in it by a member of the family is some evidence of that relationship, from whatever sources his information may have been derived; because he was likely from his situation both to inquire into the truth of such matters, and from his means of knowledge to ascertain it."—*Davies v. Lowndes*, 6 M. & G., 525, *Lord Denman C.J.*

The Lord Chancellor: "An inscription upon a tombstone open to all mankind, and erected, or supposed to be erected, by the family, is also received in evidence." (*Monkton v. Att.-Gen.*, 2 Russ & Myl., 147.)

Doubts appear to have been entertained at Nisi Prius respecting the admissibility of an inscription on a tombstone in a burial-ground for Dissenters



(Whittick v. Waters, 4 C. & P., 375, per Parke J.); but it is submitted that such doubts are wholly groundless, for not only has this species of evidence been admitted by the House of Lords in peerage claims (Say and Sele Peer., Serg. Hill's Collect. in Linc. Inn Library, vol. xxvi. p. 173), but inscriptions on foreign monuments have also been received (Hastings Peer., Pr. Min., 197; Perth Peer., 2 H. of L. Cas., 874, 876).

The chief authorities for the above notes are Taylor's 'Law of Evidence' and Fisher's 'Common Law Digest,' vol. iii., but to ensure accuracy I have consulted nearly all the actual cases there cited, besides others. And in one point Fisher's 'Digest' is incorrect, for it states that "an inscription on a tombstone is inadmissible to prove the age of a person (Colclough v. Smyth, 15 Ir. Ch. Rep. 347; 10 L. T. 915)," whereas the actual words of the Master of the Rolls in that case were, "evidence of reputation was inadmissible in reference to a person's age." E. HOBSON.

Tapton Elms, Sheffield.

#### NOTES ON MR. A. S. PALMER'S 'FOLK-ETYMOLOGY.'

It has been publicly announced that the English Dialect Society has appointed Mr. A. Smythe Palmer to be the editor of their proposed dictionary. Mr. Palmer is best known as the author of 'Folk-Etymology: a Dictionary of Words perverted in Form or Meaning by False Derivation or Mistaken Analogy.' This work forms mainly Mr. Palmer's credentials entitling him to the office he has been good enough to undertake. I offer, therefore, a few notes thereon, in order that those who are interested in the proposed 'Dialect Dictionary' may be in a position to judge how far the newly appointed editor is duly qualified for undertaking so great and difficult a work. The number in each case refers to the page of 'Folk-Etymology.' 'N. E. D.' = 'The New English Dictionary.'

18. *Badger*. *Badger* (the name of the animal) is not an Anglicized form of Fr. *bladier*, a corn-dealer; it is quite a modern English word, the first quotation for it in the 'New English Dictionary' being from Fitzherbert, 1523, and there is hardly any doubt that it is derived from *badge* + *ard*, from the white mark on its forehead. Fr. *bladier* was not "orig. *bladger*," which would be an impossible French form. *Badger*, to barter, is not a disguised form of O.E. *beger*, a buyer; for M.E. *beger* is a form of *buggere*, from M.E. *buggen*, A.-S. *bycgan*, to buy, whereas our modern verb *badger* is derived from the animal. 'N. E. D.' gives no quotation for the verb before 1794.

23. *Bastard*. The M.E. *baaste* of 'Prompt.' has nothing in the world to do with Gael. *baos*; M.E. *bast* is simply O.F. *bast*, pack-saddle used as a bed.

28. *Bessen*. This is not "a corruption of O.E. *bisen*, example"; M.E. *bescene* is the pp. of the verb *bi-scen*, A.-S. *bi-scion*, to look about, whereas A.-S. *bym* (*bisen*) = Goth. *buzun*, in *ana-buzun*, a derivative of Goth. *biudan*, to command.

33. *Blush*. *Blush* in the phrase "at the first blush" is not related to A.-S. *blæcan*; nor is *blush*, to redden, related to Lat. *lucere*! These guesses are absolutely without value. *Blush* in both senses is identically the same word; equivalents in Greek or Latin for the same have not been found. See 'N. E. D.'

37. *Box*. There is no necessity whatever to imagine that *box* in "box the compass" was borrowed from Sp. *boxar*.

521. *Brazen-nose*. The name of this college has nothing whatever to do with *Brasin-huse*, an impossible, unauthenticated form. There is not the slightest authority for the incredible statement that the original college was built on the site of the *brasinium* or "brewing-house" pertaining to King Alfred's palace. The name means, and has always meant "brazen-nose," and nothing else.

524. *Charlemagne* is not a Gallicized form of G. *Karlman*, but, as everybody knows, the French form of *Carolus magnus*.

62. *Child*. The A.-S. for "to bear" is *beran*, not *béran*. What would be said of a Greek scholar who, instead of *φέρειν*, wrote *φίρειν*? There is not the slightest evidence that the Gaulish personal name *Brennus* was ever used in the sense of "a king," nor that it is derived from the root *bhar*. See 'N. E. D.' s.v. "Berne." A.-S. *bora* was never used by itself to mean "king."

469. *Colidei*. Ir. *ceile*, the first element in the word *cuidce*, has no connexion whatever with Ir. *giolla*, whence *Gilchrist*, *Gillespie*.

528. *Eastbourne*. It is absurd in the highest degree to explain *Eastbourne* as = *eas-bourne*, and *eas* as a modification of Celtic *uisge*, water! Have we any historical evidence of the Gael having left traces of his presence in the river-names or place-names of Sussex? This is one of the worst of the many bad etymologies in the book, and is due, as Mr. Palmer states, to the dangerous guidance of Dr. Taylor. For how many etymological heresies is not 'Words and Places' responsible!

110. *Enceinte*. This word has nothing in the world to do with Gr. *ἐγκυος*! Fr. *enceinte* is simply Late Lat. "*in-cincta*, prægnans, eo quod est sine cinctu, quia præcingi fortiter uterus non permittit"; so Isidore, as quoted by Ducange. Why should any one be tempted to give up this clear, obvious account of the word for a derivation which is historically incredible and phonetically impossible?

160. *Halloween*. This word does not = M.E. *halegene*, A.-S. *halgana* (sic), sanctorum, an equation which clearly shows that Mr. Palmer and Mr. Oliphant know nothing about the historical



development of English pronunciation. *Halloween* = the even of the saints.

173. *Hogshead*. Ir. *tocsaid* has nothing in the world to do with Gael. *tag*, to brew! It is a mere borrowing from our *hogshead*. So Gael. *taigeis* = E. *haggis*.

175. *Honeymoon* is not "the same word as Icel. *hjon*!" It is quite a modern word, and the obvious, in this case, is the correct etymology.

191. *Island*. *Yls* or *ils* is not a perverse spelling of *isle*; on the contrary, our *isle* is a bad, unphonetic spelling, just as absurd as if, with our present pronunciation of *cider*, we were to retain the O.Fr. spelling *cisdre* or *siadre*.

547. *Oxford*. Of course this name is connected by Mr. Palmer with *Ouse*, *Isis*, *Ose*, *Isa*, *Uak*, *Esk*, *Eze*, *Aze*, *Ock*, *Uc* in Uxbridge, *Osen* in Oseney—all from Celtic *uisge*, which we found at Eastbourne! There has never been any attempt to explain the different spellings, to prove that these river-names are connected with one another, or with Ir. *uisge*, or to show decisively that they are Celtic at all.

435. *Whisky*. More variants of *uisge*! Mr. Palmer adds to the above the *Wash*, *Isca*, and *Wis* in Wisbech. A. L. MAYHEW.

#### WHO WAS ROBIN HOOD?

(Concluded from p. 282.)

Another unmistakable proof of Robin Hood's Danish extraction is to be found in the song called 'Robin Hood's Progress,' where we find, when he was but fifteen winters old, he carried the bow of a man, and, to use the phrase of that period, first fished his arrow. The fifteen foresters he encountered stared at him, and held it scorn for one so young to presume to bear a bow.

Thus it is evident Robin claimed the rights of manhood, as Waltheof had done, according to Danish custom. For at this early age the young Dane was called for by name, by one of the chiefs, in the presence of the "Thing," or tribal gathering, to receive the arms of a man. After this he was considered his own master, and obliged to provide for himself. He was expected to live by the spoils of the chase or the foray.

To die with arms in his hand was the ardent wish of every free-born Dane. The history of ancient Scandinavia abounds with examples of the preference evinced for a violent death. The Christian Dane still loved to be clothed in armour when he felt his end approaching. Let us now compare Robin Hood's dying wish—

Now put my bent bow in my hand,  
A broad arrow I'll let flee;  
And where this shaft shall chance to fall,  
There shall my grave digged be.  
And lay my bent bow by my side,  
Which was my music sweet;

And cover my grave with the sod so green,  
As is both right and meet—

with the last words of Siward, as they are recorded by Henry of Huntingdon:—

"Lift me up that I may die standing, and not lying down like a cow. Put on my coat of mail: cover my head with my helmet; put my buckler on my left arm, and my gilded axe in my right hand, that I may expire in arms."

Does not this all-mastering longing to die as they had lived proclaim them kith and kin? The true old Danish spirit breathes in every line. The self-same spirit which prompted the aged Viking to be carried into the thick of the fight and laid upon the bloody sod, that he might breathe his last amidst the roar of the battle din—

Which was his music sweet.

And do not the modern exponents of the science of heredity assure us how often the ancestral type reappears in the fifth generation? Robin Hood would be the fifth from Siward. Like Waltheof, Robin Hood met death through the treachery of woman; but he forbade leal John to take vengeance on his false cousin, the prioress of Kirklees. "Nay, nay," said he; "I never hurt woman in all my life, nor man in woman's company; and as it has been during my life so shall it be at my end."

Thus far the ballad story. 1247 is given as the date of his death on the discredited tombstone at fair Kirklees. Making all allowance for the uncertainties which crowd the mist-land of tradition, the confusions, the mistakes, one fact remains beyond all question. Robin Hood was the third to receive the hero-worship of the masses from the Trent, with its thirty streams, to the border hills of Cheviot. The men who drove out the tyrant Tostig, when the battle-axe had dropped from the cold hand of Siward, averred, "We were born free, and brought up in freedom; a haughty chief is a thing insupportable to us, for we have learned from our ancestors to live freemen or to die."

We can understand the devotion with which the sons of men like these went on pilgrimage to the untimely grave of Waltheof, and saw miracle and portent, born of their own enthusiastic fidelity, wrought by the touch of the silent marble. The claims of William the Longbeard are equally apparent, and the devotion to his memory was as real. The spot where he was executed was visited from every corner of England. The gibbet on which he was hung was carried away in the night, chip by chip, as a sacred relic; and when the wood was gone, the earth which touched its foot was scraped up by handspail until a deep excavation marked the site of his death. The crowds which met there to see the spot and pray were only dispersed by the point of the lance. At last a perpetual guard was established around the hole all England had combined to consecrate,



That this devotion was transferred to Robin Hood is unquestionable, as proverb and ballad and drama amply attest. Men swore by his bow and his clemency. At the beginning of the eighteenth century this bow and its broad arrow was still shown in Fountains Abbey. His reputed grave at the fair Kirkstrees has its pilgrims still. May-Day became his day, and the game which was instituted *in memoriam* was played until long after the Reformation. Into the nature of this game we cannot enter here. No description of it survives. I have elsewhere discussed its probable character from the many allusions to it in our old writers. The first mention of it is at the Synod of Worcester, 1240, when strict commandment was given to put down the game of May-Day king and queen. This date suggests the game was invented by Robin during his life. It combined the older May-Day pastimes—the Danish fight between the summer and the winter queen, so long kept up in the Isle of Man, and the French drama of the shepherdess Maid Marian. Into this he had infused a stirring political significance, which perpetuated the memories of the May of 1215. Here, again, we find the French and Danish element uniting.

To measure the fervour of the devotion with which this game was kept up, we must again refer to our ancient statute book, where we find, "The chusers of Robin Hood and queens of Maii sall tyne their freedom for five years, and sall be punished at the king's will, and the acceptor of such an office sall be banished furthe of the realm." Later on it was again enacted, "All persons quha a landwort or within burgh chuses Robin Hood sall pay ten pounds and sall be warded during the king's pleasure."

Stringent as these enactments may appear, they were powerless to check the tide of popular feeling. We have Latimer's testimony as to the way in which the day was kept as late as the reign of Edward VI. (see the sixth of his sermons before the young king). On one of his pastoral rounds he had given notice that he would preach at a certain church, not far from London. "When I came there," he says, "the church door was fast locked. I tarried there half an hour or more, and at last the key was found; and one of the parishioners came to me, and sayes, 'Syr, this is a busy day with us; we cannot hear you; it is Robin Hood's day; the parishe are gone abroad to gather for Robin Hood.'"

Robin Hood's stone, Robin Hood's well, still point out his favourite haunts. The bay on the Scarborough coast, where the ranger of the woods showed himself no unworthy descendant of the rover of the sea, still bears his name.

To the depth of an attachment so enduring the claims of Falk Fitz Warine seem too small. For a myth, for a creation of the popular imagination,

would Englishmen have risked imprisonment and exile? But for the bold heart who defied the worst of England's despots when John's usurping banner floated above the towers of Nottingham—if he were the lineal descendant of Siward; if he were the protector and defender of the oppressed when William the Longbeard failed; if he were the leader of the refugees, the lingering remnant of the outlawed Saxons, who had learned from their ancestors to live free or die; if after John's accession he again and again came into personal collision with the Sheriff of Nottingham, and worsted him single-handed—then we can understand the why and the how his name was graven so deeply on the English heart. For John's most hated minion, Philip Mark, whose dismissal was insisted on in the twentieth article of Magna Charta, was the sheriff of the counties of Nottingham and Derby during the reign of John. Extortion in their bailiwicks seems to have formed the ground of all the charges against John's foreign favourites who are mentioned in this article.

The borough of Huntingdon bought its charter of King John in 1206, and assumed the municipal arms—a tree with bird on bough, shadowing a huntsman, with bow and arrow in his hand, blowing a horn. On the other side of the tree there is a stag current, pursued by two dogs. Local history asserts these arms were chosen as an emblem of Huntingdon's outlawed earl, Robin Hood. The dates we have been comparing show us this was done whilst Robin Hood was alive. This emblem was also adopted by the Saxon retainers of the family of St. Liz, when, as we have shown, the writing of names in pictures was the fashion of the day. Could they have pictured him more accurately—the proud outlaw? Could any one in that day fail to understand such a pledge of their fidelity to the heir of Siward? When we remember how many powerful kinsmen of the St. Liz, French, Norman, and Scotch, were dwelling in the neighbourhood, is it not most likely the men of Huntingdon were right? E. STREDDER.

The Grove, Royston, Cambridgeshire.

THOMAS DEKKER. (See inferentially alluded to 7th S. iii. 84, 'Carlyle's Definition of Genius.')—A very able paper by an accomplished poet, Algernon C. Swinburne, on the above author, appearing in this month's number of the *Nineteenth Century*, already referred to in your columns, affords an apt illustration of a tantalizing habit, now too frequently indulged in by authors, of assuming an undue amount of knowledge pre-existent in the minds of the readers to whom they appeal on the subject of which they profess to treat. It is only another form of the old aggravating assumption of Lord Macaulay—"Every schoolboy knows." Mr. Swinburne provides us with an apparently exhaustive examination of Dekker's prose works, and



yet palpably leaves something of the curiosity of the general reader provokingly unsatisfied. For example, at the foot of p. 94 he begins a sentence, completed on p. 95:—

"Among his [Dekker's] numerous pamphlets, satirical or declamatory, on the manners of his time and the observations of his experience, one alone stands out as distinct from the rest, by the right of such astonishing superiority in merit of style and interest of matter that I prefer to reserve it for separate and final consideration."

At p. 101 he accordingly proceeds to fulfil this promise, beginning with the sentence, "One work of Dekker's too often overtasked and heavy-laden genius remains to be noticed; it is one which gives him a high place for ever among English humourists." Now my complaint is that the title of this work, thus alluringly commended, is never once given throughout the article. It is too much, surely, to expect the ordinary magazine reader, who may not, indeed, have Dekker's prose (or even poetical) works readily accessible, to recognize the pamphlet alluded to by the internal evidence afforded by the text. We are precluded from concluding that the title is intentionally suppressed from reasons of propriety by the assertion (p. 102) that "it [the treatise recommended] is generally and comparatively remarkable for its freedom from all real coarseness or brutality, though the inevitable change of manners between Shakspeare's time and our own may make some passages or episodes seem now and then somewhat over particular in plain speaking or detail." But the qualification of this statement surely does not justify the concealment from those lovers of literature for whose erudition the work is thus eulogized that the tract so inferentially indicated is entitled 'The Batchelor's Banquet,' a piece of information which, for the benefit of my literary brethren who may not have—as, indeed, I do not pretend to have—Dekker's prose works at their fingers' ends, I hope you will permit me thus to supply. Again, we are tantalized with an allusion without a reference, thus: "The fine passage quoted by Scott in 'The Antiquary,' and taken by his editors to be a forgery of his own, will be familiar to many myriads of readers who are never likely to look it up in the original context" (p. 91). Now, it has long been asserted that Sir Walter Scott was in the habit of composing text lines of blank verse as headings to fit the contents of the sequent chapters of his novels, and giving as his authority the words, "Old Play." Throughout 'The Antiquary' the majority of the chapter texts are thus vouched, but a few have a definite reference affixed. Among these, however, Dekker does not appear. How are we to select the "fine passage" intended to be thus characterized out of forty or fifty more or less fine passages, each vouched "Old Play"? Should the illustrious poet I have thus presumed to criticize do me the honour to read these words, would it be too much to ask him to inform the

literary world whether the title, 'The Batchelor's Banquet,' was suppressed by inadvertence or design? Furthermore, he would confer a benefit if he would indicate the number of the chapter in 'The Antiquary' to which the "fine passage" he admires is prefixed?  
NEMO.

Temple.

FEDERATION.—Perhaps the earliest idea of a federation is found in the annexed extract from a letter written by the Earl of Carlisle, Mr. William Eden, and Capt. George Johnstone to Henry Laurens, the President of the first North American Congress, and dated at Philadelphia, June 9, 1778. These three formed a quorum of the Commissioners appointed under the King's Letters Patent of April 13, 1778, for treating with the United Colonies, the others being Richard, Lord Viscount Howe, and his brother Sir William, who already held the king's special commission of a more bellicose nature under the Letters Patent of May 6, 1776. The extract is as follows. The three Commissioners express their readiness to concur in this, *inter alia*:—

"To perpetuate our union by a reciprocal deputation of an agent or agents from the different states, who shall have the privilege of a seat and voice in the Parliament of Great Britain; or, if sent from Britain, to have, in that case, a seat and voice in the assemblies of the different states to which they may be deputed respectively; in order to attend to the several interests of those by whom they are deputed."

It was then too late, the independence and confederation of the United States had been proclaimed, and Congress replied to the Commissioners that no negotiations could be entered on till that independence was acknowledged by the withdrawal of the fleets and armies of the King of Great Britain.

A further attempt of the Commissioners, dated at New York July 13, 1778, and signed by Sir Henry Clinton (as a substitute for Sir Wm. Howe) in addition to the three named above, was met by a disdainful resolution of the Congress refusing to hold intercourse, correspondence, or negotiation with Capt. George Johnstone "upon affairs in which the cause of liberty and virtue is interested." Those who wish to know the details of Johnstone's conduct, to which Congress refers, will find Mrs. Fergusson's statement of it quoted at length (from a Pennsylvania paper) in the *Scots Magazine* for 1779, vol. xli. p. 717. The episode is little known. Johnstone thereon withdrew from the commission, and reappeared in the House of Commons as a strenuous opponent of American independence. Am I not correct in supposing that this Capt. George Johnstone was father of Sir John Lowther Johnstone, the sixth baronet of Westerhall?

SIGMA.

THE HITTITE HIEROGLYPHS DECIPHERED.—The *Times* of February 26 contained a letter from



Mr. James Glaisher, Chairman of the Executive Committee of the Palestine Exploration Fund, announcing that Capt. Conder, R.E., had, after four years' patient research, discovered the key to these inscriptions, first found by Burckhardt in the year 1808. His communication included a letter from Capt. Conder himself on the subject, and held out a promise that a memoir with full particulars would be produced before the end of this month. An article appeared in the *Times* of the following Monday, February 28, upon this most important discovery, "which seems to mark a distinct step forward in philological, and probably also in ethnological science," and "promises to equal in interest the interpretation of the cuneiform inscriptions, or the hieroglyphics."

W. E. BUCKLEY.

"TWO PENNY DAMN." (See 7th S. iii. 232.)—I wish to rescue the fair fame of our great Iron Duke from the somewhat profane levity ascribed to him by your correspondent D. as thus:—

"F.M. the Duke of Wellington does not care one twopenny damn what becomes of the ashes of Napoleon Bonaparte."

Now what is meant here by a *damn*? The addition or subtraction of a single letter makes all the difference between a harmless proverbial expression and an imprecation certainly uncalled for. The duke was an old Indian officer, and gained his first laurels at the battle of Assaye, and it was natural that any cant phrases learnt in his youth should have clung to him in his old age. The *dám* was an Indian coin and weight, descended from time immemorial, and bore different values at various dates and in differing localities. The 'Ain-i-Akbari' contains many allusions to it. Like our own coinage, the debasement of quality led to great depreciation in the intrinsic value. Originally the gold *mohur* contained sixteen *dáms*. The *punches* was a copper coin, in value the quarter of a *dám*; the *bárahgání*, half a *punches*.

The 'Ain' or Institutes of Akbar, have preserved a record of the Court custom of always keeping ready in the palace large sums in *dáms*, every thousand of which was kept in a bag ('Ain-i-Akbari,' i. 3). The diminishing value had reduced the *dám* to about the English twopenny, hence "a twopenny *dám*" would naturally pass into ordinary speech, like the "threepenny bit" amongst ourselves.

It is not only in this case that the addition of a letter seriously affects the sense without altering the sound. A standing toast or sentiment of the engineers, "May the rivers be dammed, may the shafts be sunk, may the mines be blasted," sounds rather profane, but is really only a professional aspiration for employment.

J. A. PICTON.

Sandyknowe, Wavertree.

STEWART GENEALOGY.—It is interesting to note, in connexion with the able article by Mr. Walter

Rye in the *Genealogist*, that so late as the commencement of this century the Heralds' College recognized the so-called royal genealogy of the Stewart family, maternal ancestors of the Protector. The following arms were confirmed to the Yarmouth family of Stewart by Sir Isaac Heard: Quarterly or and arg., on a fess az. three fleurs de lis of the first; in the first and fourth quarters a fess chequy of the second and third; in the second and third quarters a lion rampant gu., debruised by a bend raguly gold. This confirmation fully recognizes the fictitious details of the wonderful history which Mr. Rye has so ably exposed. He would also render good service to genealogy in showing what right the Yarmouth family had to this confirmation. REGINALDUS.

EPITAPH.—While at Newhaven, Sussex, last month, I copied the following from a headstone in the churchyard:—

READER, with kind regard this GRAVE survey,  
Nor heedless pass where Tipper's ashes lay,  
Honest he was, ingenuous, blunt, and kind;  
And dared do, what few dare do, speak his mind.  
PHILOSOPHY and HISTORIC (sic) well he knew,  
Was versed in PHYSICK, and in SUGGERY too,  
The best old STINGO he both brewed and sold,  
Nor did one knavish act to get his Gold.  
He played through life, a varied comic part,  
And knew immortal HUMOROUS by heart;  
READER, in real truth such was the Man,  
Be better, wiser, laugh more if you can.

The stone is to the memory of Thomas Tipper, who died in 1785, aged fifty-four years.

J. M. COWPER

Canterbury.

THE AUTHOR OF 'KILLING NO MURDER'.—

There is an exhaustive note on this topic in 'N. & Q.,' 2nd S. x. 451. But compare:—

"J'ai lu (dans Gui Patin peut-être) un fait curieux; il n'a jamais été remarqué, que je crois: le docteur affirme que *Killing no murder* fut d'abord écrit en français par un gentilhomme bourguignon."—Chateaubriand, 'Essai sur la Littérature Anglaise,' p. 170.

In the 'Lettres Choisies de Guy Patin,' vol. i. p. 406, published at Rotterdam in 1725, I read:—

"On a imprimé en Hollande un livret intitulé 'Traité Politique, &c., que tuer un Tyran n'est pas un Meurtre.' On dit qu'il est traduit de l'Anglois, mais le livre a premièrement été fait en françois par un Gentilhomme de Nevers, nommé Mr. de Marigni, qui est un bel esprit."

It is clear, however, that the work of Marigni, whose full title was "Carpentier de Marigny," was a translation from the English work published in Holland, as was the original. It is a small 12mo., entitled, 'Traité Politique, composé par W. Allen, Anglois et Traduit Nouvellement en François, où il est prouvé par l'Exemple de Moyse, et par d'autres, tirés de l'écriture que Tuer un Tyran (titulo vel exercitio), n'est pas un Meurtre,' Lugduni, 1658. For the probable authorship of the English pamphlet see Goodwin, 'History of the Commonwealth,'



vol. iv. p. 388. The balance of evidence is in favour of Col. Edward Sexby, for whom see Goodwin, vol. iv. p. 278, and Carlyle's 'Cromwell,' vol. iv. p. 168.

J. MASKELL.

MISQUOTATIONS.—The following may amuse readers of 'N. & Q.' 1. 'Tom Jones,' first issue of the first edition, vol. iv. p. 91:—

Who steals my *cash* steals trash.

Altered in the *errata* to "Who steals my *gold*," and the miscorrection embodied in the text of subsequent impressions of the same edition.

2. A. Daudet's 'Aventures Prodigieuses de Tartarin de Tarascon,' forty-fifth edition, p. 38:—

"Je sene deux hommes en moi," a dit je ne sais quel Père de l'Eglise."

Cl. Racine's third 'Cantique Spirituel':—

Mon Dieu quelle guerre cruelle,  
Je trouve deux hommes en moi.

DUNHEVED.

NICKNAMES IN LANCASHIRE.—The new Life Brigade has just been formed here (at Southport) to replace that so sadly broken up by the disasters in December. The local papers give a list of the names and addresses of those chosen to man our new lifeboats. Of thirty-one fishermen no fewer than thirteen are better identified by the nicknames, given in brackets, Sammie, Shifty, Crow, Tuff, Killer, Drummer, Stretch, Dawber, Dagger, Fash, Hottle, Henry's Harry, and Bolds.

J. ROSE.

Southport.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'EPISTLE OF YARICO TO INKLE.'—I should be glad of information in regard to the author of the following book, a copy of which I have before me: "The Epistle of Yarico to Inkle: a Poem. Glasgow, 1750. 4to., pp. 32." Copies are in the British Museum and in the Advocates' Library, Edinburgh, but the author is not noted in the catalogues of those libraries. I am interested in the book, because the poem was reprinted in 1792 in Marblehead, Massachusetts, and again in the same year in Hartford, Connecticut, and this reprint has been uniformly ascribed by American bibliographers (such as Duyckinck, Allibone, and Drake) to Isaac Story, a son of the minister of the same name in Marblehead, and at the time of this publication a student in Harvard College. The book bears no name, and is "printed for the sons and daughters of Columbia"; but the title-page has a monogram "J. S." The poem is identical with the Glasgow poem, except for a single word here and there, and for the last twenty-seven lines,

which are taken from Edward Jerningham's poem on the same subject, which was first published anonymously in 1766. These replace the last thirty lines of the Glasgow poem. The story has been a favourite ever since Steele told it in the *Spectator* of March 13, 1711. Baker's 'Biographia Dramatica' mentions "'Inkle and Yarico,' a tragedy in three acts [by Mr. Weddel], 1742." Watt notes those titles beside the poem published in Glasgow—a translation of Geesner's 'Inkel und Yariko,' published in London in 1762; an opera by George Colman, 1787; and a poem by C. B. Brown, 1799. Baron Methuen, I am informed, also published a volume entitled 'Yarico to Inkle, and other Poems,' in 1810. I have not been able to consult any of these last productions, and should be glad to know if they show any connexion with the Glasgow book of 1750, or if there are other poems on the same subject.

WILLIAM C. LANE.

Harvard College Library, Cambridge, Mass., U.S.

P.S.—Since writing the above I have had an opportunity to examine the Hartford reprint mentioned, and find that the original (Glasgow) ending of the poem is there retained, although the text and punctuation seems to correspond exactly with the Marblehead production. Both Marblehead and Hartford editions are dedicated to Miss Arabella Saintloe.

CAN AND KEN.—In Evelyn's 'Diary' (May 26, 1684) he mentions a sermon preached by Dr. Can on the occasion of Lord Dartmouth's election as Master of the Trinity Company. I have not succeeded in finding the name of Can among the clergy of the period. On the other hand, Ken had just returned from Tangier with Lord Dartmouth, had acted as his chaplain there and on board ship, and was obviously the natural person to be invited to preach. Can any of your readers report anything of Dr. Can? Is there any other instance in which Bishop Ken's name appears in this form? I have been told that what we now know as Caen Wood, Hampstead, appears in earlier documents and books as Ken, or Kenne Wood.

E. H. PLUMPTRE.

Deanery, Wells, Somerset.

MARRIAGE OF HENRY CROMWELL.—The parish church of Northaw, in Hertfordshire, was totally destroyed by fire in the short space of a couple of hours on the morning of Sexagesima Sunday, February 20, 1881, and monuments and registers perished in the conflagration. Amongst the marriage entries there was formerly the following: "Henry Cromwell, esq., and Eluzie [sic] Joanes, widow, were married by faculties 23 May, 1614." This Henry Cromwell, of Upwood, co. Hunts, and M.P. for Huntingdon, was a younger brother of the Protector's father, and both he and the aforesaid lady, who was his first wife, were buried at



Hursley, co. Hants. The parish of Northaw adjoins that of Cheshunt, but the connexion of the Cromwell family with the latter did not commence until long subsequently. Can any of your readers throw any light upon the marriage of Henry Cromwell at Northaw? FRED. CHAS. CASS.

SUFFOLK TOPOGRAPHY.—I have been hunting up the guide-books for the neighbourhood in Suffolk where I reside, and I find very little information to be obtained, from the fact that the editors boldly copy one another; *e. g.*, I have searched White's 'Suffolk,' edition Sheffield, 1855; Cotman's 'Excursions,' 1818; 'Beauties of England and Wales,' "Suffolk," by F. Shoberl (how many plates should this volume have?); and a 'Topographical and Historical Description of the County of Suffolk,' printed at Woodbridge 1829. The title-page says it is embellished with prints and a map of the county; but although it is apparently in its original binding, there are none, neither can I see any trace where they have been. The pages are headed "The Suffolk Traveller." Can it be Kirby's? But it does not give the distance from village to village, &c., which that book is supposed to do. I shall be glad of the names of any books which are worthy of research. H. A. W.

EARLIEST ALMANACS.—I would like to hear direct from your chronological authorities as to the first almanacs printed in all languages.

R. C. STONE.

52, Broad Street, New York.

ANTIQUGLER.—Can any correspondent inform me what is a silver *antigugler*? It appears as a legacy in a will of one of my ancestors, dated December 23, 1804.

E. A. FRY.

King's Norton.

TEXT OF EPIGRAM WANTED.—Can you give reference and text of epigram on speeches by Lord Granville (in House of Lords) and Mr. Labouchere (in House of Commons) on the late Lord Beaconsfield? It began and ended, "Honour from honoured.....*Per contra*.....Lord Beaconsfield has both.....Praised by Granville and reviled by Labouchere."

SUBSCRIBER.

ABRAHAM AND HANNA COWLEY.—Baptisms of three children of "Abraham Cowley and Hanna his wife" occur in the parish register of Shenley, Herts, between the years 1685 and 1689. Can any one inform me whether this Abraham Cowley was a relation of the poet, who was buried in Westminster Abbey August 3, 1667?

FRED. CHAS. CASS.

Monken Hadley Rectory.

OWNER OF COAT OF ARMS WANTED.—In Hambleton Church, Bucks, on an old oaken chest, traditionally said to have belonged to Cardinal

Wolsey, and on which his arms appear, I find another coat which rather puzzles me: A sword and key in saltire impaling (what appears to be) a pelican in her piety, the shield encircled with the motto of the Garter and surmounted by a mitre. I cannot trace these as the arms of any see, and should be glad of information.

NATH. J. HONE.

BATH SHILLING.—What was a "Bath shilling," mentioned in the 113th *Tatler*? Was it a token? When were Bath shillings first coined, and when were they finally withdrawn from circulation? Were they worth twelve pence?

JONATHAN BOUCHIER.

NAME OF ARTIST WANTED.—Who is the artist of a picture of which I possess a small copy in blue tint (water colour)? Subject, a young girl with scanty draperies and bare feet is kissing a kneeling statue of Cupid, which is placed upon a circular ornamented pedestal in a sylvan landscape. The girl is attended by a kid. I lately saw a larger copy of this picture in a gentleman's house, but had no opportunity of inquiring about it. The subject seems to be a favourite.

W. H. PATTERSON.

EPILEPSY: ITS CURE.—In Thomas Middleton's play 'The Mayor of Queensborough' occurs the following passage:—

Rox. O, 'tis his epilepsy; I know it well:  
I help'd him once in Germany; comes it again?  
A virgin's right hand strok'd upon his heart  
Gives him ease straight; but it must be a pure virgin,  
Or else it brings no comfort.—Act II. sc. iii.

Mr. W. G. Black, in his 'Folk Medicine' (Folk-Lore Society), makes no mention of this supposed remedy. Can any of your correspondents say whence Middleton got his information?

F. C. BIRKBECK TERRY.

RICHARD MARTIN.—Heine says when he was young he used to scan the newspapers, in order to find out, among other things, "whether Richard Martin had not again presented a petition to Parliament for the better treatment of poor horses, dogs, and donkeys." Who was this Richard Martin? I find no trace of him in the biographical dictionaries.

GUSTAVUS.

[Martin, of Cro Martin, Ireland, introduced in Parliament the famous Act known as Martin's Act.]

ORIGIN OF GERMAN PHRASE.—Can any of your readers give me the exact English form and the source of the following saying, which I saw quoted in German as the translation of an English adage?—"Jedermann ist er selbst und er ist nicht sein Vater" (lit., "Everybody is he himself and he is not his father").

GERMANICUS.

HOLBORN GRAMMAR SCHOOL.—James William Dodd, the actor, is said to have been educated at



Holborn Grammar School. In 1394, according to Stow, King Henry VI. ordered that a grammar school should be erected in the parish of St. Andrew, in Oldborne. Is this the school in question? If so, when did it cease to exist; are its records in existence; and how is access to them to be obtained?

URBAN.

YARNER.—Sir Abraham Yarnar, Knt., of Dublin, had a daughter Jane Yarnar, who married Sir John Temple. Their daughter, Jane Temple, married William Bentinck, first Earl of Portland. Who was the wife of Sir Abraham Yarnar above mentioned? Where can the genealogy of Yarnar be found? BARON VAN BREUGEL DOUGLAS.

The Hague.

'THE ENGLISH MERCURIE.'—Can any reader of 'N. & Q.' give some information on a pamphlet of four pages, printed by Christopher Barker, entitled "The English Mercurie, published by Authoritie, July 23, 1588"? It gives an account of the defeat of the Armada, said to be taken from a letter to Sir Francis Walsingham from the Lord High Admiral on board the Ark Royal. Is the pamphlet well known to collectors?

A. J. J.

DUBORDIEU FAMILY.—Are there any representatives of Jean Dubordieu, who was married to the Countess Desponage, and who, with his mother, the Lady of Bordieu, escaped from France on the revocation of the Edict of Nantes? I am under the impression that his descendants settled in Ireland.

SENEC.

CONVICTS SHIPPED TO MARYLAND, 1718-1776.—Where can I find a complete list of felons shipped from England to Maryland during the period 1718 to 1776 under Act 4 George I. c. xi., which statute allowed the court here a discretionary power to order convicts to be transported to the American plantations? Was Labrador ever used as a penal establishment; and, if so, at what time, being in North America? I am aware persons contracted, carrying convicts from England to America, where they served out their penal servitude. This privilege was extended even to their assigns, who had an interest therein. Have any works treating on convict connexion between England and North America ever been published from official sources? Also, were convicts employed in erecting public works in Maryland, 1718-1776? Information is required upon these matters for historical purposes.

DANIEL MURRAY.

Fulham, S.W.

CLARKE FAMILY.—Can any one furnish me with information as to the descendants of John Clarke (1541-98), who married Catherine Cooke? Both were (so far as is known) natives of Bedfordshire. In 1630 several of the family emigrated to

America. Any information in regard to them will greatly oblige.

M. CLARKE.

163, Elm Street, Cincinnati, Ohio, U.S.

[Replies may be sent direct.]

#### AUTHORS OF QUOTATIONS WANTED.—

"If a state submit at once, it may be blotted out at once, and swallowed in the conqueror's chronicle."

"Credulity is the man's weakness, but the child's strength."

There comes a time when all too late  
The mind desires to prompt  
The achieving hand.

And ready for her last abode  
Her pale form like a lily showed  
By virgin fingers duly spread.

JAMES YATES.

But man the lawless [? charter'd] libertine may rove  
Free and unquestion'd [? unlicens'd] through the wilds  
[? paths] of love.

NEMO.

["Chartered libertine" is, of course, Shakespearian. See 'Henry V.,' I. i.]

Forgive me, maidens, if I seem too slack  
In calling vengeance on a murderer's head.  
Impious I deem the alliance which he asks;  
Requite him words severe for seeming kind;  
And righteous, if he fall, I count his doom.  
With this, to those unbribed inquisitors,  
Who in man's inmost bosom sit and judge,  
The true avengers these, I leave his deed,  
By him shown fair, but, I believe, most foul.

W. P. SYMONDS.

From whence came Smith, albe he knight or squire,  
But from the smith that forgeth at the fire?

In the 'Life and Times of Thos. Fuller,' by the Rev. M. Fuller, published by Hodges in 1884, these lines are ascribed to "a learned antiquarian." Who was he?

E. WALFORD, M.A.

#### Replies.

#### THE REFORM OF THE HERALDS' COLLEGE. (7th S. III. 223.)

At the above reference your correspondent MR. LAMBTON YOUNG asks five questions, and supplements them by a series of remarks apparently intended to bring discredit on what he is pleased to describe as "a fine historic institution." Allow me, as an amateur genealogist who for more than twenty years has constantly consulted the records in the College and been personally acquainted with most of its members, to make some reply to these questions and the strictures which accompany them. I take them in the order in which they are asked.

1. "Cannot something be done to modernize, but still retain, this interesting College?" No doubt much can be done to modernize but still retain any institution. You can dismiss its officers, sell its library, rebuild its house, and, by replacing the officers with new men, buying a new library, and building a new house, still retain your (modernized) institution, precisely as we do our old parish churches when we restore them. We new



roof them, new pew them, new glaze them, turn out all the monuments, dig up the buried dead of centuries and replace their bodies with hot-water pipes, and we have completely modernized and still retained our venerable churches. The only question for us to consider is, Does the *Heralds' College* need any such drastic reform? I, for one, say, No.

2. "Is the *Heralds' College* asleep?" Mr. YOUNG, in his next paragraph, supplies us a negative answer. The heralds actually charge the "prohibitory" fee of 5s. for making a search; and, more than this, they get it! Pretty good evidence that they are as wide awake as other people. It is this miserable 5s. which so sticks in the pocket of Mr. YOUNG that it has caused him to pen nearly two columns of 'N. & Q.' advocating a reform of the College, which appears to be summed up in his being allowed free access to the records whenever he favours it with a visit.

3. "What is the use of the *Heralds' College* and its numerous officers as now managed?" Very much the same now as it always has been. To manage state ceremonials, record titles conferred by the sovereign, pedigrees of the greater and lesser nobility, to grant arms to persons in a proper social position to use them, and show, for the small fee of 5s., their records to those whose business or curiosity induces them to consult them. I do not think that your correspondent knows very much about the College, for before asking this question he says that there are "sixteen officials of the College, in addition to the Earl Marshal and Garter." As a matter of fact, there are only twelve—Norroy and Clarenceux Kings, six heralds, and four pursuivants. But the following charge made against the heralds "or other dignitaries," by which term I suppose is meant the kings and pursuivants, is a very ungenerous insinuation. Mr. YOUNG writes, "Should one of the heralds or other dignitaries render you any service, such as finding out a missing link in a pedigree, searching some wills or parish registers, or consulting the inscriptions on monuments and tombs in various churches, the existence of which you have, in all probability, indicated to him yourself beforehand, you may have to pay some exorbitant charges." It must, or at all events ought to be known to Mr. YOUNG that the officers of arms practise just as do solicitors and other professional men, each having his own clients, who can make any arrangement they choose as to the charges for the business they wish done before employing any of these gentlemen. The money they pay is therefore as honestly earned as that charged by any other men for work and labour done—*ex gratia*, by Mr. William Whiteley, your "universal provider"; Messrs. Tape & Parchment, the solicitors who draw your will; Dr. Jalap, who smooths your pathway from this world to the next; or Mr. Mute, the undertaker, who "con-

ducts" your "earth to earth" interment on economical principles, and in a paper coffin.

4. "Why cannot the library and all the books of pedigrees be made of public use?" I am inclined to doubt whether Mr. YOUNG has ever seen the library of the College, or, if he has, whether he knows how very little it contains which would be of public use. It is very small, very deficient in genealogical and heraldic books, and contains very little which cannot be easily seen elsewhere. The reason why the MS. books of pedigrees, which are in the public office, and not in the library, should not be made of public use is, one would think, obvious. Except those which have formed the private collections of heralds and antiquaries, and have either been purchased by or presented to the College, they consist of heralds' visitations and records of pedigrees made by the heralds, and, attested by the persons who recorded their descents. These MSS. are legal evidence, and, as such, are frequently produced in our courts of law. Moreover they are the most valuable genealogical records possessed by this, or probably any other state in Europe. They, especially many of the older ones, have already suffered from continuous use by two or three centuries of heralds, and consequently the less they are used the longer they will last. To throw them open to the inspection of the general public without the fee of 5s., which to a small extent limits the wear and tear they have to undergo, would be an act of the wildest folly.

Let Mr. YOUNG inspect the copies of visitations among the Harleian MSS. at the British Museum, and see how public use has affected them. Some have had to be mended with tracing paper, much to their injury; others—I speak from personal experience—stink from the handling of the dirty public who have had free access to them for many years. They are of no value as legal evidence, therefore it does not much matter; but with the original records in the College the case is, I apprehend, quite different. Furthermore, assuming that it would be a good thing to take away the library of the College and throw it open to Mr. YOUNG and the general public, how is it to be done? On this point, like most social reformers of institutions they do not understand, he maintains a silence worthy of certain political agitators of whom many of us have had rather too much.

5. "Why cannot a real visitation of all England be held again by the heads of the College, to which all persons wishing to have their arms and pedigrees duly registered should be invited to send in their claims for examination and (if found correct) registration?" I do not quite understand what is meant by a "real" visitation, because I know of no sham visitation having been made. It is, however, evident, from the form of this question, that



the visitation contemplated by MR. YOUNG would be quite a different thing from those made in former times. In days gone by persons were not invited to send in their claims to arms for registration. They were summoned to do so; and if they refused, or failed to prove their right to arms, were disclaimed publicly, as common persons, having no right to call themselves, or be called, gentlemen. Nor were these visitations held only for the purpose of recording arms and pedigrees. Half their object was to prevent persons of mean birth from calling themselves esquires or gentlemen, to the detriment of the social position of those of the *lesser nobility* whose right to coat armour was the evidence of their title to be ranked above the common people. Although the untitled nobility of England are no less noble now than their ancestors were two hundred years ago, every man of common sense knows that "*tempora mutantur nos et mutamur in illis*," and that, in a democratic age like ours, popular feeling is entirely opposed to attaching much importance to the "superior prerogative of birth"; consequently a visitation cannot now be held, because it would not be in accordance with public opinion.

I shall not dispute the rider to this question, in which it is stated that since the last visitation in 1686 great numbers of families have risen to position and rank, and that some have registered their arms and pedigrees. "Others," says MR. YOUNG, "from fear of getting charged some large amount by the officials of the College, have not attempted registration." I challenge him to produce a list of them.

Having attempted to answer these five questions, it is only necessary to make one or two observations on the concluding portion of the article. In the paragraph following that which contains question 5, suggestions are made as to the method which your correspondent would like to employ in reforming the College, the chief being the total abolition of the previously mentioned fee of 5s. On this subject it would have been more appropriate had MR. YOUNG made a representation to the Duke of Norfolk, Earl Marshal, the head of the Heralds' College, which would no doubt have received the attention it deserved. Next we have an appeal to Sir Albert Woods, familiarly designated as "our" present Garter, to take the initiative in any improvements in the mode of conducting the affairs for which the College was founded. No one who knows him can doubt but that he would be the first to improve the College in any possible way; but to appeal to him to do so on the lines indicated by MR. YOUNG is tantamount to telling him that he has mismanaged the concern, and is incompetent to discharge those duties which he has long performed to the satisfaction of everybody except your complainant.

Lastly, I would remind MR. YOUNG that to describe the College as "a sealed corporation" is hardly fair. It is not, nor ever has been, a public office, but is, though discharging quasi-public functions, much more akin to a City company, its property being, I believe, that of its officers for the time being. Let MR. YOUNG go to a City company with his 5s. in his hand, and see if they will place their records at his service with the same amount of courtesy and freedom as the College.

I feel bound to say, from long experience, and I believe my assertion will be backed by the testimony of every genuine genealogical antiquary, that for all reasonable literary or historical research the records of the College are ever open, and that no *bonâ fide* genealogist, properly introduced, and intending only to consult them for literary purposes, and not as a professional pedigree-maker paid for his services, is ever refused access or asked for a fee.

Though there is much more that he could say, MR. YOUNG, in his concluding sentence, informs us that "this letter is long enough for the present." In this opinion, and in this alone, I entirely coincide and agree with him, and trust that before he again criticizes an institution about which he evidently knows next to nothing we shall know by what authority he speaks.

GEORGE W. MARSHALL.

It seems to me that we may date the decline of heraldry from the time of the cessation of the heralds' visitations two hundred years ago; and until we have a revival of them, or at least of periodical publications of the arms and pedigrees confirmed and registered from time to time in the Heralds' College, I fear we shall see no true and consistent restoration of it.

To begin with, the Heralds' College must throw off its exclusiveness and become popular; it must adapt itself to the feelings and requirements of the age, and assert its right to be the only source and authority from which all things relating to armorial matters must emanate. If it lacks power, it knows where to obtain it.

I would suggest—and I think as a first step this would be the most courteous way of treating the College—that a deputation from the various literary societies wait upon the kings of arms, setting forth our grievances.

F. W. D.

Nottingham.

I am glad to see this subject started in your columns, and hope that many others will support the suggestions made by MR. YOUNG. To take a thing that does not belong to you is punishable by law, yet day by day we find persons taking and using the armorial bearings that belong to some one else. In some cases it is the result of their ignorance of the laws of heraldry, and



in others a wilful purloining of the rights of others. The very general use of crests, &c., on writing material may seem to the uninitiated a minor matter; but it is very annoying to see one used by a person who has not the most remote right to it, knowing that the duty upon armorial bearings is at the same time evaded. For a few shillings one may get a coat of arms, crest, and motto, without having taken any trouble to trace pedigree and exhibit just claim to it, which would be required did he seek confirmation at Herald's College. That few resort to the College is not to be wondered, first, because of the heavy fees, and secondly, after having paid them you may have the pleasure of finding some one who may have the same name, although of a totally different family, using the arms conferred to you, and you have no redress, because the College is powerless to make a person prove his right or to disclaim. If the College was sustained in its duties, a moderate scale of fees introduced, and compulsory registration, the public funds would be greatly increased by the payment of the tax, which being one source of imperial revenue, it seems only consistent that the College should be a department under Government, having legal powers.

CINQUEFOIL.

MARLOWE'S 'FAUSTUS' (7th S. iii. 285).—Your correspondent URBAN is quite right. The joke of blurring out the whole name when, with an affectation of secrecy, only the first letter of it is promised, is as old as the hills, and as permanent. I, a Londoner, have been familiar with it from childhood. More than ten years ago, in a note in the *Athenæum*, Oct. 14, 1876, I protested against Dyce's unfortunate adoption of Collier's "emendation" of "L" for "Lechery," and quoted in support of the quartos the following passages from Latimer and Lilly:—

"They cal them rewardes, but bribes is the fyrst letter of theyr Christian name."—Latimer, 'Seven Sermons,' p. 129, Arber's reprint.

"There is not farre hence a Gentlewoman whom I have long time loved.....the first letter of whose name (for that also is necessary) is Camilla."—Lilly, 'Euphues and his England,' p. 340, Arber's reprint.

To these ancient instances I would now add the following from Middleton, the dramatist:—

Her name begins with Mistress Purge, does it not?

'Family of Love,' II. iii. vol. ii., p. 131, ed. Dyce.

For modern instances I give one from Balzac's 'Un Homme d'Affaires' (for the joke is French as well as English) written in 1845. L'avoué Desroches is narrating an adventure of a certain well-known man about town whose name he affects to conceal, when one of his audience, La Palferine, breaks in with, "Et la première lettre de son nom est Maxime de Traillès." My last instance is from the *Referee* of Feb. 21, 1886. The writer of the 'Dramatic and Musical Gossip' of that journal mentions an

amateur sparring-match between two members of the profession:—

"I have no space [says he] to describe the rounds in detail, nor can I say who won, seeing that the referee (the first letter of whose name is said to be John L. Shaks) declined to give a decision."

I may add that in my boyish days we always gave the joke exactly as it stands in 'Faustina.' Instead of saying, "The first letter of the name is so-and-so," or "The name begins with so-and-so," we said, "The first letter of the name begins with so-and-so."

P. A. DANIEL.

MOSING OF THE CHINE (7th S. iii. 183).—*Moss* is very probably the French *mousse*, Latin *mucor*, *mucus*, Anglicè muck. The French *moisir* seems related, as moss to vegetable mould. Whether the Greek *marasmus* is related to Latin *marcor* does not appear to concern the Shaksperian quotation. Taken figuratively, *mousser* means *lourd peasant*, Latin *hebes*, weak, as in decay. So *moise*, a brown study, is a melancholy depression, mourning. The *chine* must mean the back-bone. In French the verb *echiner* is to break the back-bone, "rompre les reins."

When Shakspeare wrote "possesst with the glanders, and like to *mose on the chine*," I do not suppose that he meant to compare one form of disease technically with another, as would a vet; but, looking to ultimate results, he meant "like to die." So figuratively, and perhaps scientifically, to *mose on the chine* is to "decay in the spine." Dryden's expression "labours from the *chine*" means a convulsive cough, where the body quivers and the back doubles up with the effort. The quotations from old authors are interesting, but "Martin saith," &c.; speaking of anatomy, surely a microscopic examination of the spinal marrow would be a proper test to ascertain the actual condition of the "pith of the back." A. HALL.

MR. C. B. MOUNT says that he "finds no trace of *mort d'échine* in Cotgrave." This is correct; but, if he will look s.v. "Mouruë" he will find it rendered "The Mumpes; and (in a horse, &c.) the mourning of the chyne."

JULIAN MARSHALL.

MORTGAGE: MORTMAIN (7th S. iii. 209).—MR. W. W. MARSHALL, in the teeth of authority ancient and modern, thinks that *mort* in these words signifies not "dead," as hitherto received, but "unprofitable." He has failed not only to establish his proposition, but even to raise an admissible *ratio dubitandi* as to the accuracy of the meaning he disputes. Beginning with *mortgage*, take the exposition by Blackstone, in his 'Commentaries,' book ii. c. x., that estates held in pledge are of two kinds, *vicum vadium*, or living pledge, and *mortuum vadium*, dead pledge: *mortgage*—the first being when a man borrows sum and grants to the lender an estate to be



the rents repay the sum borrowed, the second being when the money is borrowed on the agreement that in case of non-payment at a given time the land pledged is "for ever dead and gone from the mortgagor." Can anything be plainer than this? Mr. MARSHALL says a mortgage was unprofitable, but surely so was a *vivum vadium*. Which of the two the debtor chose was only a choice of evils. Besides, the metaphor is so lively that it not only presents itself to us in Latin *mortuum* and French *mort*, but we actually have it in modern slang *dead head*. No doubt a *dead head* is an unprofitable head, but is a *dead loss* to be translated an unprofitable loss?

As regards *mortmain*, it is equally plain, from the citation from Digby as well as from Blackstone (from whom I think Digby quotes), that *dead* is the root idea, and that in *mortua manu* was applied to a holding because the holders were dead in law. Scotch writers bring out the same idea. Menzies on 'Conveyancing,' pt. ii. chap. i., refers to a grant "*ad mortuam manum*, i. e., to a hand which could neither fight for the superior nor transfer the grant." In Scotland the equivalent of *mortmain* is "mortification"; when a man grants lands for pious purposes he "mortifies" them. The root idea of death is here present again. A derivation differing somewhat from those quoted above is indirectly suggested by Stair in his 'Institutes,' ii. 3 (39). Referring to pre-Reformation grants, he says mortified lands are such as have "no other *reddenda* than prayers and supplications and the like"—that is, masses for the souls of the dead. Here again the idea of the dead prevails. Mr. MARSHALL may think masses as well as mortgages were unprofitable! Perhaps they were.

In fine, the meaning suggested by Mr. MARSHALL is purely arbitrary, and would utterly destroy the force of a most expressive and venerable figure of speech.

G. N.

Glasgow.

No better explanation, to my mind, can be given of these terms than those which are contained in Mr. MARSHALL's own question; and, of course, he is right in regarding the word *mort* "in both words" as meaning "unprofitable." This stands to reason, because whatever any one has alienated from himself is, until it has been redeemed, unprofitable to him. The meaning of *mortmain*, however, differs materially from that of *mortgage*, and the difference is, as stated by Prof. Skeat, that property in *mortmain* "could not be alienated." So that, to speak metaphorically, the *hand* which held it might properly be called *dead*, as being powerless to transfer or hand it over to another, nor could it ever again return to the original possessor. The outcome of this was the Statute of Mortmain, under which no land could

be bequeathed to a corporate body, lay or clerical. On the contrary, property under mortgage could be recovered by the debtor on the money borrowed from the creditor being paid to him in full according to the stipulated conditions and at the expiration of the time agreed upon.

Littleton, as Mr. MARSHALL states, does not say the land "is taken from him for ever, and is dead to him" (this would be *mortmain*), but he says, "*ejus modi vadium pereat et moriatur debitori, si conducta die summam, pecunie, pro qua pradium impignoratam est non exsolvatur; contra creditori perinde perent, si exsolvatur*"; that is, the property mortgaged shall die and be lost to the debtor if on the day agreed upon the sum borrowed on it be not paid; on the contrary, if it be paid, it shall in like manner be lost to the creditor—exactly what I have said above. EDMUND TEW, M.A.

AUTHOR OF LATIN QUOTATION WANTED (7th S. iii. 229).—

Quis legem det amantibus?

Major lex amor est sibi.

'Bostii Consol. Philos. Lib. iii.,'

Met. xii. 47.

T. W. CARSON.

[The Rev. E. MARSHALL and Mr. R. PIERPOINT supply the same answer.]

'TITANA AND THESEUS' (7th S. i. 387).—At this reference I submitted a query regarding this book, and stated that it was not mentioned in any bibliographical work to which I had access. I find on further research that I was wrong, as an edition of 1636 is entered as the work of W. Bettie in Lowndes's 'Bibl. Man.,' ed. Bohn, 1864, p. 166; and it is added that "a notice of this curious work will be found in the 'British Bibliographer,' ii. 436-7." In Messrs. Ellis & White's catalogue, No. 47, p. 16, a copy is advertised for sale at the price of fifteen guineas. A note is added to the effect that "this early English romance is of the highest rarity. It is believed that not more than five or six perfect copies exist." I should be glad of any further information regarding it.

W. F. PRIDEAUX.

WEDDING ANNIVERSARIES (7th S. iii. 168, 218).—I have always understood the sixtieth anniversary to be the diamond wedding. If this be true, then the Rev. T. C. Cane married at the respectable age of twenty-five.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

I am afraid that the diamond wedding of the Rev. T. C. Cane, referred to by the last correspondent, was the sixtieth anniversary of his wedding, not the seventy-fifth, as it might naturally be supposed to have been. This would make the rev. gentleman twenty-five years of age at the time of his marriage—not by any means an unusual age for a bridegroom. I am unable to produce in-



stances, but I am certain the sixtieth anniversary is, rightly or wrongly, often styled a diamond wedding.

ROBERT F. GARDINER.

The diamond wedding is celebrated on the sixtieth anniversary. See 'Reader's Handbook,' article "Wedding," p. 1091.

E. CORHAM BREWER.

HUGUENOT FAMILIES (7th S. iii. 89, 176, 257, 297).—Your correspondent R. E. should communicate with Christoffel C. de Villiers, the Secretary of the Huguenot Society at the Cape. His address is Leonberg Villa, Sea Point, Cape Town. For some time past that gentleman has been occupied in collecting information about the French refugees who landed in 1688, and settled at Drakenstein, Wellington, and other places. R. E. will see the names of De Villiers and Rousseau in the accompanying list. I should be glad to receive the address of the secretary of the Huguenot Society of London.

EDWARD MALAN.

[The list in question is, by MR. MALAN'S permission, at the service, for inspection and return, of R. E., and shall be forwarded him if he will send us a large stamped envelope with full address.]

One of these families was that of Le Grand of Canterbury. Hasted, in 'Hist. of Kent' (vol. ii. p. 627), states, "Julian Le Grand was a native of Bailloul, and left the Low Countries, with many others, on account of his religion" (1 temp. James I.). Some members of this family are buried in the west walk of the cloisters of Canterbury. The latest date on the gravestone is, I think, 1819. John Le Grand is in a list of subscribers to the 1825 edition of Gostling's 'Walk in Canterbury.' I should be glad to learn anything in regard to this family subsequent to 1825. My interest is personal.

W. L. RUTTON.

CHRISTMAS, A CHRISTIAN NAME (7th S. ii. 506; iii. 216).—On this see Mr. Bardsley's 'Romance of the London Directory,' p. 85. Christmas is not especially uncommon as a Christian name. Mr. Bardsley, however, mentions Pascal, but does not mention Easter, so it may not be out of place if I say that I have known a lady whose Christian name was Elizabeth Easter.

J. H. STANNING.

Leigh Vicarage, Lancashire.

IMP OF LINCOLN (7th S. ii. 308, 416; iii. 18, 115, 179).—The two uses of the word *imp* may perhaps be illustrated by what I remember of another word, *limb*. "A *limb* of the devil" is a common expression, of which the shorter *limb* is no doubt only an abbreviation.

PADDY FROM CORK.

J. M. W. TURNER (7th S. iii. 69).—In Dr. John Brown's 'Spare Hours,' first series, second paper,

the title of which paper is 'With Brains, Sir' (Boston, Houghton, Mifflin & Co., 1893), the first paragraph begins with:—

"Pray, Mr. Opie, may I ask what you mix your colours with?" said a brisk dilettante student to the great painter. 'With brains, sir,' was the gruff reply—and the right one."

Perhaps the following, from the second paragraph, will account for the bringing in of Sir Joshua's name:—

"Sir Joshua Reynolds was taken by a friend to see a picture. He was anxious to admire it, and he looked it over with a keen and careful but favourable eye. 'Capital composition; correct drawing; the colour, tone, chiaroscuro excellent; but—but—it wants, hang it, it wants—*That!*' snapping his fingers; and wanting 'that,' though it had everything else, it was worth nothing."

M. A. F. HOLMES.

THACKERAY AND DR. DODD (7th S. iii. 227).—Harris, "the convict for a highway robbery," and Dr. Dodd were hanged together at Tyburn on June 27, 1777, the former being conveyed there in a cart and the latter in a mourning coach. See 'Authentic Memoirs of the Life of William Dodd, LL.D., &c.' Mr. Anthony Morris Storer, who was an eyewitness of the execution, says, in a letter to George Selwyn, "Another was executed at the same time with him, who seemed hardly to engage one's attention sufficiently to make one draw any comparison between him and Dodd" (Jesse's 'George Selwyn,' 1844, iii. 197).

No mention of the three papers referred to in the *Temple Bar Magazine* is made in Mr. Shepherd's 'Bibliography of Thackeray.' An article on Courvoisier's execution, written by Thackeray, and entitled 'Going to see a Man Hanged,' appeared in *Fraser's Mag.* for August, 1840, pp. 150-8.

G. F. R. B.

The *Annual Register*, 1777 (p. 188), has an account of Dr. Dodd's execution. He drove thither in a mourning coach, accompanied by two clergymen, Mr. Villette and Mr. Dobey, who assisted him in prayer "in the cart" after he left the mourning coach. Mention is made of one other person executed at the same time, but name and sex are not given.

EDWARD H. MARSHALL, M.A.

Hastings.

SHOVEL-BOARD (7th S. iii. 240).—A specimen of this may be seen at the New Place, Stratford-upon-Avon, a house bought by Shakspeare in 1597 from Sir Hugh Clopton. The term seems also to have been applied to the broad pieces of money or copper pushed or slid along the board; for in 'The Merry Wives of Windsor' Slender speaks of "two Edward shovel-boards" (I. i.).

In 1885, when going out to Norway on the Ceylon, I saw several of the passengers amuse themselves by playing at a game recent



principle shovel-board. Large circular pieces of wood were rolled or slid on their flat sides along the deck to marks or squares with numbers chalked upon them.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

SUTTON COLDFIELD (7th S. iii. 247).—Will Dr. NICHOLSON kindly give a reference in what he terms "the old Shakespeare folios," or any one of them? Sutton Coldfield appears as "S. Colefield" in Gibson's Camden, 1695. Possibly "Cophill" is a confusion with Coleshill. A. H.

QUEEN ANNE'S FARTHING (7th S. iii. 85, 215).—The coin Mr. ARNOLD possesses is not of the same type as that referred to 7th S. iii. 85. This last-mentioned farthing reads "Anna dei gratia" on the obverse, and "Bello et pace" round a single standing figure on the reverse. Particulars of these pieces, with the prices realized at various times, are given in the Rev. G. F. Crowther's 'Guide to English Pattern Coins,' recently published by L. Upcott Gill. H. S.

The genuine coins are copper, not bronze. Any specimens "of pewter or white metal" might be culled medallions, as being professedly imitations—prepared as curiosities, not intended fraudulently for circulation. A. H.

BOWLING-GREENS (7th S. ii. 409; iii. 41, 116, 178).—An English translation of 'The Bowling Green,' a Latin poem, by Joseph Addison, will be found in Addison's 'Works' (Bohn's "British Classics"), vol. vi. p. 576. The translation is by Mr. Nicholas Amburst.

ROBERT F. GARDINER.

THE REV. SAMUEL WELLER (7th S. iii. 307).—The Wellers were connected with my family, and I can give J. G. M. some information as to themselves and their descendants, though not as to their origin. It will be too long for 'N. & Q.' and if J. G. M. will give me his name and address I will write to him privately.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

"BY THE ELEVENS" (7th S. iii. 307).—See 'N. & Q.' 6th S. xi. 437. GEO. L. APPERSON.  
Wimbledon.

PLAYING MARBLES ON GOOD FRIDAY (7th S. iii. 308).—See 'N. & Q.' 5th S. xi. 427; xii. 18. GEO. L. APPERSON.  
Wimbledon.

'THE SCOURGE, IN VINDICATION OF THE CHURCH OF ENGLAND' (7th S. iii. 309).—By Thomas Lewis; see Lowndes, *sub nom.*

F. W. D.

SECRETARY TO THE BOARD OF ADMIRALTY (7th S. iii. 308).—Philip Stephens (afterwards Sir

Philip Stephens, Bart.), was secretary from June 19, 1763, to March 3, 1795. EMILY COLE.  
Teignmouth.

GOLDSMITH AND VOLTAIRE (7th S. iii. 227).—Whether Goldsmith took the idea from Voltaire or not may be doubtful, but it seems to me that the most obvious explanation of the parallelism is that both writers had in mind the old Latin epigram:—

Vipera Cappadocem malesana momordit, at ipse  
Gustato perit sanguine Cappadocia.

F. NORCOTE.

The parallel between the lines of Goldsmith and Voltaire will not seem so curious when it is known that they were both imitating an ancient epigram:—

Vipera Cappadocem nocitura momordit; at illa  
Gustato perit sanguine Cappadocia.

E. YARDLEY.

This joke is much older than either Goldsmith or Voltaire. There is an old Greek epigram to the same effect:—

Καππαδόκην ποτ' ἐχιδνα κακὴ δάκεν· ἀλλὰ καὶ  
ἀντὶ

Κάτθανε, γευσάμενη αἵματος ἰοβάλου.

J. CARRICK MOORE.

DR. WATTS (7th S. ii. 88, 175).—MR. MASKELL may be interested in having the site of Dr. Watts's later meeting-house so definitely determined as a note in the *City Press*, September 25, 1835, has fixed it, viz., at No. 30, Bury Street, Aldgate, and at the corner of St. James's Court. This varies slightly from his own location. J. J. S.

HOMER (7th S. iii. 189, 231).—'The Iliad of Homer, in English Hexameter Verse,' by J. Henry Dart, M.A. Oxon, was published by Longmans in or about the year 1860. This work ought to have been mentioned, by me or by others, under the heading of (English) "Hexameters" (see *ante*, pp. 29, 93). A. J. M.

The late Mr. Lancelot Shadwell translated the first ten or twelve books of the 'Iliad' into English hexameters about 1841-47. I am not sure whether the book was actually published, or only privately printed. I have, or once had, a copy.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

POSTERS (7th S. ii. 248, 312, 305, 497; iii. 51).—I may refer those who take an interest in the literature of these ancient institutions to an article in *Le Livre* for November, 1884, by M. Gustave Fustier, entitled 'La Littérature Murale: Essai sur les Affiches Littéraires en France.' It may not be generally known that in France the collecting mania extends to posters, and that a few amateurs possess a magnificent series of advertisements



literally rescued from the walls and hoardings of Paris. Many of these are finely illustrated, and M. Fustier gives reproductions of posters adorned with designs by Raffet, Bertall, Célestin Nanteuil, Félicien Rops, and other artists of renown. One of the most ancient documents of this nature, bearing on the police regulations of the city of Lyons, dates as far back as 1594, whilst the seventeenth century is represented by a large number of pieces in the collection of M. Lépine. Since the publication of M. Fustier's paper a work has been issued on the subject, called 'Les Affiches Illustrées d'après les Documents Originaux.' The author is M. E. Maindron, and, judging from the prospectus, it must be a desirable possession, containing as it does more than a hundred facsimiles of the most artistic and original posters of the period.

W. F. PRIDEAUX.

Calcutta.

**TITLE WANTED** (7th S. iii. 227).—Leonard Fuchs's 'Historia Plantarum,' Basil, 1542, has been frequently reprinted and translated. It is almost entirely confined to plants used in medicine. There were many outline figures in his work, several of them original. He also prepared a second volume of his history, and had procured many engravings for it, some of which, upon wood, are preserved at Tübingen.

CONSTANCE RUSSELL.

Swallowfield, Reading.

The book which MR. SHIRLEY HIBBERD has is probably 'Histoire des Plantes, avec les Noms Grecs, Latins, et François.' Its author, Leonard Fuchs, wrote several botanical works, for a list of which see Pritzels's 'Thesaurus Literaturæ Botanicae.'

R. B. P.

**THE CLEVELANDS** (7th S. iii. 228).—John Cleveland, the Royalist poet, born in 1613 and died in 1658, the son of a Lincolnshire rector, was probably of the same family as Moses Cleveland.

CONSTANCE RUSSELL.

Swallowfield, Reading.

**BINDING OF MAGAZINES** (7th S. iii. 86, 155, 257).—I cannot agree with MR. GARDINER that in binding up magazines any advertisement sheets should be removed; I would rather say let the loose ones be carefully secured by the binder as insets. The most interesting available material for a yet-to-be-written history of English lotteries is the multitude of amusing handbills distributed in now almost forgotten magazines by Bish and other giants of the trade in lottery tickets.

ANDREW W. TUCK.

The Leadenhall Press, E.C.

**TOM PAINE** (7th S. iii. 249).—Some six or seven (!) years ago I was returning from Winchester to Waterloo, when a London bookseller got into the train at Farnham (!), and recognizing me as a customer of his, we entered into conversa-

tion. He told me he had been to the sale of the effects of Cobbett's sister, who, I believe, had recently died, and among the articles he had purchased was a trunk, which he believed to be full of Cobbett's pamphlets, but upon unpacking after purchase he found a paper parcel at the bottom of the box containing human bones, and marked "The bones of Tom Paine." Having them in the train, he said he would sell them to me at a reasonable price if I was willing to purchase; but I declined the offer.

I cannot recollect the bookseller's name, but the date of the sale, which could no doubt be ascertained, would fix the date at which they changed hands. What became of the bones afterwards I never knew, not feeling sufficiently interested to inquire.

GEORGE POTTER.

Grove Road, Holloway, N.

The mortal remains of this philanthropic, but calumniated individual have probably not been reinterred since they were brought to this country in 1819. A similar inquiry to that of M. A. Ozon has previously been made in 'N. & Q.' Following up the result of that inquiry, I made a pilgrimage to Guildford in 1876 or 1877, and endeavoured to trace the "bones," as I was then preparing a biography of Cobbett. I succeeded so far as to discover a tradesman who recollected that his father possessed the box of relics, which had come into his possession after the sale of Cobbett's effects in 1835. But no information could be obtained definitely as to what had become of the box or its contents, and I had no subsequent opportunity of following up my researches on the spot.

I may add to this memorandum a record to the effect that a lock of hair from Paine's desecrated skull came into my possession some years ago, which had previously belonged to Mr. Tilly, Cobbett's secretary.

EDWARD SMITH.

Hale End.

The Editor of 'N. & Q.,' at 4th S. i. 16, gives the date of 1819 for Cobbett's bringing over the bones of Tom Paine, which he did not bury, but left at his death in the care of a committee for future burial. From the subsequent notices at pp. 84, 201, 303, it is not apparent that the bones were ever buried. At p. 201 there is mention of a small pamphlet, to which MR. W. BATES gives the fanciful name of "stictiblet" in his communication, which contains 'A Brief History of the Remains of the late Thomas Paine, from the Time of their Disinterment in 1819 by the late William Cobbett, M.P., down to the Year 1846,' London, L. Watson, 3, Queen's Head Passage, 1847.

ED. MARSHALL.

Paine's bones were not brought to England until November, 1819. See Huish's 'Memoirs of the late William Cobbett,' 1836, vol. ii. p. 281.

G. F. R. E.



**SUICIDE OF ANIMALS** (6<sup>th</sup> S. xi. 227, 354; xii. 295, 454; 7<sup>th</sup> S. i. 59, 112, 155, 178; iii. 17).—I think the following instance as remarkable as Miss BUSK's. Our shepherd had an old collie, which was getting past work, and he therefore was obliged to get a young one. The first day the young dog was taken out the old collie seemed very dejected, and in the evening lay in a corner, speaking to no one. Next morning he was gone, and a hole found scraped in the clay floor under the door. The shepherd looked everywhere for him, and he was ultimately found drowned in an old quarry-hole, not far from the shepherd's cottage. He may, of course, have fallen in, but it seemed most improbable that a dog who knew the neighbourhood so well should do so, and we have always imagined that the poor old dog drowned himself in despair at another dog taking his place.

M. A. CAMERON.

**THE DUKE OF KENT** (7<sup>th</sup> S. iii. 248).—The incident alluded to by MRS. DEANE probably occurred on the duke's voyage from Boston to the West Indies in 1794, when he was under orders to join Sir Charles Grey. "In the course of the voyage the vessel was more than once chased by privateers, which there was every reason to believe belonged to the enemy." His marriage was solemnized according to Lutheran rites at Cobourg on May 29, 1818, and according to those of the Church of England at Kew on July 13 following. See the Rev. Erskine Neale's 'Life of H.R.H. Edward, Duke of Kent' (1850), pp. 35 and 238.

G. F. R. B.

The 'Lives' of H.R.H. the Duke of Kent, by Erskine Neale, William James Anderson, and 'Memoirs,' also the extensive correspondence—naval, civil, and military—preserved in the Public Record Office, treat fully upon this prince's services from 1789 to 1820, and no doubt MRS. DEANE therein will find a solution of her many queries. Burke's 'Peerage' decides H.R.H.'s marriage in Germany to Her Majesty's mother, and Stockmar, likewise, for this event is an authority.

F. HUGELSHOFER.

He was "present at the reduction of St. Lucie on April 4 [1794]. On the expedition the impetuous bravery of His Royal Highness was manifested at St. Lucie, with too little consideration for his own safety, and too much disregard for the enemy's position" (*Annual Register*, 1820, p. 681). He landed at Portsmouth April 14, 1798 (*Ann. Reg.*, 1798). He was married, first at Coburg, May 29, 1818, and afterwards at Kew on June 11 in that year (*Ann. Reg.*, 1820).

EDWARD H. MARSHALL, M.A.

Hastings.

In connexion with MRS. DEANE's seventh query there is a "remarkable coincidence," as it has been

called, which it might not be out of the way to notice. Prof. Genzler, who officiated at the marriage of the Duke and Duchess of Kent in 1818, was the clergyman who, in the following year, baptized the infant Prince Albert, the future Prince Consort. The coincidence is rendered all the more curious when we add the fact that the same *accoucheuse*, Madame Siebold, assisted at the birth of Prince Albert, having some three months before performed a similar office at the birth of the Princess Victoria.

ROBERT F. GARDINER.

**INCANTATIONS** (7<sup>th</sup> S. iii. 207, 278).—I sent the query on this subject to a friend versed in Highland lore, and although his reply is not an answer to the question put by MR. MALCOLM MACLEOD, yet his letter is so interesting that perhaps you may find room for it in 'N. & Q.'—

"In the year 1852 my brother Donald had the misfortune to be run over by a runaway horse and cart. His knee-joint was severely injured, and though I presume the medical men called in did their best, they did not succeed in making a 'good cure.' Much sympathy was aroused for my brother, who, young as he then was (sixteen), had been a general favourite in the parish. Many came to visit him, to tender sympathy, and moreover to give advice and propose various nostrums as 'the perfect cure.' Amongst them came an old man named Adam Gordon, from off the Draynach, the high ridge opposite Rogart railway station. Adam, who was a grasskeeper for Rovie farm, had ideas of his own, and told Donald that the accident that had befallen him was nothing more nor less than a *sacrifice* for the sins of omission by the man whose horse and cart had caused the accident to him. 'Did he not,' said he, 'break up the new land on the West Kinauld farm without offering a sacrifice?' It was true; and he had observed it all his lifetime, that when an unusual or a new work was commenced without a *sacrifice* (perhaps he meant that it should be commenced with a religious service and a benediction, as in France) there was sure to be an accident. Were there not many accidents when 'the Mound' was made? Were there not several accidents when Bonar Bridge was built? And why? Because the Lowlanders who had charge of the works began them, like so many brutes, without offering a *sacrifice*? I asked Donald to whom was this sacrifice to be made. The reply was, To the Devil. Here, then, was a relic of devil worship. Be that as it may, honest Adam Gordon had implicit faith in tradition, and in the customs, too, of those who went before him, for previous to taking his leave of Donald he went seven times round him, laying his hands each time on the wounded knee, repeating all the while in an intoned manner some rhyme, ending each round in the name of the Trinity. However well meant Adam Gordon's nostrum was, or might be, it did not effect a cure, though he was afterwards heard to say it was he who had preserved life from being made a *sacrifice* for the new land broken up with the sacrifice being first offered."

The old man's idea of "sacrifice" is interesting—a something to propitiate a superior power; and the going round seven times and the invocation of the Trinity show the remains of the old heathen

\* An embankment near Dornoch.



worship of the North with a superstitious imposition of Christianity. JOHN MACKAY.

'*LIBER ELIENSIS*' (7th S. iii. 248).—The only publications of the Anglia Christiana Society were:—

1. *Chronicon Monasterii de Bello. Nunc primum typis mandatum.* London, 1846. 8vo.

2. *Giraldus Cambrensis de Instructione Principum. Libri iii.* [Edited by John S. Brewer.] London, 1846. 8vo.

3. *Librer Eliensis, ad Fidem Codicum Variorum.* [Edited by D. J. Stewart.] Vol. i. London, 1848. 8vo.

G. F. R. B.

'*THE YOUNG MAN'S BEST COMPANION*' (7th S. iii. 222).—MR. PEACOCK may be interested to know that a later edition of this book was published by Thomas Kelly, 17, Paternoster Row, in 1819. It bears on the title-page the author's name, "L. Murray, F.A.S.," and the preface, dated London, July 7, 1814, states that—

"The present work contains an introduction to English grammar, spelling, and rules for reading with propriety; directions for attaining a fair hand, and for making a pen; a system of stenography; arithmetic; merchants' accounts; and book-keeping by single and double entry.

"Next follow the useful arts of algebra, geometry, mensuration, and gauging, which are explained in a popular and pleasing manner. Full directions for acquiring the art of drawing, with observations on perspective; a chronological table of events from the beginning of the world to the end of the year 1813; rules for improving the memory, with an account of the most recent systems of artificial memory next follow. To these succeed general observations on gardening; a brief sketch of naval and military affairs; heraldic terms; an account of the various religious sects; and observations on behaviour and manners, with rules for conversation. The whole is concluded by a choice selection of the most useful and important receipts in the different branches of art and science."

W. B.

The volume referred to by MR. PEACOCK seems to have been a sort of "trade" book, issued at different places. I have now before me a copy which belonged to my father, and which is complete and in excellent condition. It has a frontispiece, an engraved title-page, a double-page plate of writing "copies," and two astronomical plates. The engraved title is:—

"The Young Man's Companion and Youth's Instructor: being a Guide to various Branches of Useful Knowledge, including English Grammar, Writing, Arithmetic, Geography, Astronomy, History, Biography, Chronology, to which are added the Elements of Natural Philosophy. Oxford, Printed and Published by Bartlett & Newman, 1814."

The printed title-page adds, "By J. A. Stewart" and "The Second Edition, Improved"—the second edition having been required in "the short space of a few months from the time of its first publication."

As the chapter on "Religion" (part x.) fills pp. 687 to 774 (both inclusive), describes the principal doctrines of Christianity, the necessity for revelation, and the principal religious denominations (seventeen in number), this was probably the work used by Brodrick for the purposes of an oath, since, unlike 'The Young Man's Best Companion' of 1813, published at Burslem, it does "touch on religion."

The volume has 862 pages, 8vo., and should contain plates of "The Air Pump, Electrical Machine, &c.," "The Flight of Buonaparte from Moscow," "Portraits of Cardinal Wolsey, Shakespeare, Duke of Marlborough, Col. Gardiner, Dr. Johnson, and Lord Nelson in Group," and "A Visit to the Bee Hive"; but these plates were lost when my copy was bound. The volume is curious and interesting even now, as an example of a one-volume handy popular cyclopædia of seventy years ago.

ESTE.

I possess a copy of 'The Young Man's Best Companion,' published in 1740, which I should be very pleased to lend to MR. PEACOCK if he would care to see it.

CAROLINE STREGBALL.

KNARLED (7th S. iii. 208).—There are two passages in the writings of Sir Walter Scott in which this word is used. One is in 'Rob Roy':—

"'You speak like a boy,' returned MacGregor, in a low tone that growled like thunder, 'like a boy, who thinks the auld gnarled oak can be twisted as easily as the young sapling'" (chap. xxxv.).

The other occurs in the beautiful opening scene in 'Ivanhoe':—

"Hundreds of broad-headed, short-stemmed, wide-branched oaks, which had witnessed perhaps the stately march of the Roman soldiery, flying their gnarled arms over a thick carpet of the most delicious greensward" (chap. i.).

In 'Mariana in the Moated Grange' Tennyson applies the term, perhaps rather inappropriately, to the poplar:—

Hard by a poplar shook alway,  
All silver-green with gnarled bark:  
For leagues no other tree did mark  
The level waste, the rounding gray.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Jamieson, in his 'Scottish Dictionary,' gives *knarlie* (adj.), knotty, quoting, by way of illustration, a couplet from the *Edinburgh Magazine* for October, 1818, p. 328:—

The crassan taps o' *knarlie* aiks  
Cam doupan' to the grun.

*Knarlie aiks* = knarled oaks. In Reid's 'English Dictionary' (Edinburgh, 1845) we have, "Knar (*nâr*), a hard knot; knarry, knotty."

ROBERT F. GARDINER.

There does not seem to be need for much discussion upon this point. The two forms as



of some age. Coles's 'Dictionary' (1713) has, "Gnar, Gnurr, a hard knot in wood"; and "Knarry, knotty."

EDWARD H. MARSHALL, M.A.

Hastings.

'DE LAUDIBUS HORTORUM' (7th S. iii. 149, 213, 254).—Perhaps Mr. SIEVEKING may be glad of a note of the following book, which I can lend him if he should require it: "Jacobi Vanierii, e Societate Jesu, sacerdotis, Prædium Rusticum" (Paris, 1746). It is an expansion of some of the ideas in Virgil's 'Georgica.'

E. WALFORD, M.A.

Hyde Park Mansions, N. W.

LEAKE (7th S. iii. 248).—In the 'Naval Chronicle,' vol. xvi., 1806, is a memoir of Sir John Leake, 1656-1720, said to be founded on and quoting largely from a 'Life' by Stephen Martin Leake, Clarenceux King of Arms. In it a belief is expressed that the old admiral used private prayers, such having been found among his papers. It reminds one of the gossiping Miss Ogilvy of Montrose, who brought against Sir Nathaniel Duckinfield the "ill-natured" accusation of having family prayers, in Dean Ramsay's 'Scottish Life and Character.'

HANDFORD.

MR. C. A. WARD may perhaps be glad to be referred to Burke's 'Landed Gentry,' *sub voce*.

E. WALFORD, M.A.

Hyde Park Mansions, N. W.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Popular Tales and Fictions, their Migrations and Transformations.* By W. A. Clouston. 2 vols. (Blackwood & Sons.)

To readers of 'N. & Q.' it is scarcely necessary to dwell upon the services which Mr. Clouston is rendering to the collection, history, and genealogy of popular tales. Proofs of his diligent and conscientious effort have been set frequently before them in its pages, and the simple announcement that the result of his labours sees the light will suffice to send them in search of his volumes. To 'N. & Q.' it is in a great respect due that the study of folk-lore is seen to be a branch of sociological science, and not a mere idle amusement. By means of its pages a large collection of popular stories has been made, and without its assistance the task Mr. Clouston has accomplished would have been far more onerous. The special function assigned himself by Mr. Clouston is that of illustrating the pedigree, birth, and growth of popular fictions. With such great stories as the 'Legend of Faustus' and that of 'Don Juan,' and with such bitter satire, common in some form to most countries, as 'The Matron of Ephesus,' he concerns himself less than with more popular tales, such as are told around the fire in the long nights of Finland winter or recited to a crowd by the Eastern story-teller, both of which, according to the happy illustration of Isaac D'Israeli quoted by our author, "have wings," and become denizens wherever they alight. Eastern story has a special attraction for him. The treasures of this, rendered accessible by Capt.

Burton, to whom his work is dedicated, and by writers such as Mr. Damant, Capt. Temple, and many Indian native writers, have been largely explored by him, and other collections, notably those of Miss Busk, have been employed.

Mr. Clouston is no theorist. He occupies himself little with solar myths; and, although he takes for granted that our nursery fairy tales are reflections or survivals of primitive Aryan traditions, he accepts in these things the conclusions of previous writers, which, in fact, pass without dispute. His special task is to show the manner in which stories are interwoven, and in so doing to effect much towards the classification of folk-tales, the attempt after which he modestly repudiates. Taking a subject such as 'The Thankful Beasts,' he shows the manner in which the lesson of mercy involved in the befriending of animals was first conveyed by stories of the grateful recognition they were able to afford. That stories of this class are of Eastern origin few will deny who know how long was the lesson of humanity in reaching the Teuton mind, and how even yet it has failed to commend itself to the Latin races. 'Aladdin's Wonderful Lamp' affords a chapter depicting the gratitude of beasts. A collection of these stories is given, and the tale is traced through European versions to a Mongolian form. A similar fiction is thus, for the first time, shown to exist in Southern India. A short and learned introduction to the book will be read with much pleasure by all students, and the work, in its notes, historical dissertations, and appendices, is scholarly in all respects. It has, nevertheless, every element of popularity, and, like the tales with which it deals, is as much a delight to youth as it is to manhood. A work more attractive in its class has seldom seen the light. It reflects added credit upon the author of 'The Book of Sindibád' and 'Bakhtyár Nama.'

*Popular County Histories.—A History of Berkshire.* By Lieut.-Col. Cooper King, F.R.S. (Stock.)

Books of this kind that are published as parts of a series have, from the nature of the case, some faults and virtues in common; but we are glad to see that in the volume before us Col. Cooper King has not found it necessary to copy certain of the faults of those who have written before him. On the whole, he has produced a carefully compiled contribution to this series of "County Histories," but we wish he had been rather more accurate and exact in the matter of references. On p. 19 he refers the reader merely to *Blackwood's Magazine*, giving neither year, volume, nor page, and throughout the book information of a like important kind is frequently found wanting. We have a right to expect more care on such a very important point. It is quite as necessary to give references in such a way that they can be used as it is to be accurate on any other matter. Still, we must say, in spite of this grave defect, that on the whole this is a well-written book; and we doubt whether in such a limited space it would have been possible to have brought together the information here given in a form more acceptable to the general reader. Of course so many facts compressed into such a comparatively small space have a great tendency to make most writers appear wanting in freshness. There are few among us who are able to condense what they have got to say into a given space without it being painfully evident to the reader, still we think that Col. Cooper King need not have taken up his pages with remarks of the following nature: "History repeats itself over and over again. Ignorance and superstition go ever side by side" (p. 233). These remarks, though strictly true, strike us as being second-hand and out of place. Yet, despite the faults we have pointed out, this book belongs to the better class of works of its



kind, and we shall only be too pleased if all the unpublished histories in this series are as carefully written as this one is.

*St. Helen's Chapel, Colchester.* By J. H. Round. (Stock.)

Mrs. ROUND has written a careful pamphlet, tracing the history of a desecrated chapel from very early times until the other day, when in a restored condition it was given to the Church of England to serve as a chapter-house for the clergy of the rural deanery. Its long history, whether we accept the earliest part as proved or not, is very interesting. It shows how much there is to tell concerning almost every old building in England by those who have industry and know where to gather information. St. Helen, the mother of Constantine, is said to have been born at Colchester. There is really no authority for the legend. York has a much better claim, but in its case even evidence is wanting. There are those who tell us she was a Dacian. However this may be, from an early period she has been considered to have been a British princess. Churches under her invocation, especially in Mercia, are numerous, and we have met with several wells which bear her name. As the mother of the first Christian emperor and the person who is said to have discovered the cross on which our Lord suffered, she appealed strongly to the religious feelings of our mediæval forefathers. If Mr. Round or some other equally accomplished scholar were to collect the conflicting legends concerning her, and give them to the world in full or in copious abstract, it would be a most useful work.

*Robert Browning, Chief Poet of the Age.* By William G. Kingsland. (Jarvis & Son.)

Mrs. KINGSLAND's title proves him an enthusiast. He writes reasonably, however, as well as excellently, and furnishes a readable introduction to the poet he extols. His volume is accompanied with a portrait.

In the shape of a *Jubilee Memoir of Queen Victoria* (Diprose & Bateman) Mr. E. Walford has printed a biography expanded from one previously published in the *Queen*. It is likely to find many readers.

'ALEXANDRE DUMAS INTIME: IDA FERRIER,' in the April number of *Le Livre*, gives a striking account of the clever actress, the original Catherine Howard in Dumas's drama of the same name, and the heroine of other of his best plays, with whom the novelist contracted a not very happy or successful marriage. 'Les Grands Editeurs d'Allemagne' is continued, and is illustrated by portraits of F. A. Brockhaus and other publishers.

We regret to hear of the death, on the 16th inst., of Mr. Thomas Satchell, whose writings, principally on the subject of fishing and fishing literature, have from time to time been noticed in 'N. & Q.' Mr. Satchell was joint author with Mr. Thomas Westwood of 'The Bibliotheca Piscatoria.' He also prepared for the press numerous interesting reproductions of old fishing books, and did much work in this field of literature. 'The Library of Old Fishing Books,' with the issue of which Mr. Satchell, mainly in collaboration with Mr. Westwood, was intimately connected, comprised 'The Chronicle of the Compleat Angler of Walton and Cotton,' 'The Secrets of Angling' (1613), 'Older Form of the Treatise of Fysshynge wyth an Angle' (c. 1450), 'A Booke of Fishing with Hooke and Line, &c. (1590), together with 'The Angler's Note-Book and Naturalist's Record,' of which the second series is still incomplete.

The prospectus of the Selden Society, just issued, contains a scheme, contributed by Prof. Skeat, for the col-

lection of materials for the projected dictionary. Offers of help should be addressed to Mr. P. E. Dove, 23, Old Buildings, Lincoln's Inn; and in America to Prof. J. B. Thayer, Cambridge, Massachusetts.

MESSRS. JARVIS & SONS, of King William Street, have issued a catalogue containing many books of interest to antiquaries.

### Notes to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

ROSALBA ("The Lass of Richmond Hill").—'N. & Q.' overflows with the subject. Many names have been affixed to the song, but the heroine is Miss Lanson. The song is by Leonard M'Nally. No King George had anything to do with the matter. See 1<sup>st</sup> S. ii. 103, 350; x. 453; 2<sup>nd</sup> S. ii. 6; xi. 207; 3<sup>rd</sup> S. xi. 343, 362, 386, 445, 489; 6<sup>th</sup> S. ix. 169, 239, 317, 495; x. 69, 92, 168, 231, 448; xi. 62; xii. 316.

A. V.—To remove whitewash without defacing the monument underneath, keep the whitewash damp for several days, and scale it off carefully with any convenient instrument—say a paper-knife. Some whitewash cannot be removed.

JAMES HOOPER ("Doily or Doyley").—Doyley's warehouse was No. 346 (east corner) of Upper Wellington Street. See Cunningham's 'Handbook of London,' p. 476, ed. 1850. See also 'Wine and Walnuts,' i. 149, and 'N. & Q.,' 2<sup>nd</sup> S. ii. 476. ('Populus vult decipi,' &c.) The origin of this phrase is found in Thuanus, lxxvii., A.D. 1556. See Jackson's 'Works,' bk. ii. ch. 32, § 9, note, and 'N. & Q.,' 1<sup>st</sup> S. viii. 65. The reference in Whateley is probably to Cardinal Caraffa (Paul IV.). See 'N. & Q.,' 4<sup>th</sup> S. iii. 337.

D. D. GILDER ("Sussarara").—A hard knock on a door. Qy. from a *certiorari*? See 6<sup>th</sup> S. ix. 35, 152. ("Tattering a Kip.") See 3<sup>rd</sup> S. viii. 483, 526; ix. 45; 5<sup>th</sup> S. viii. 508; ix. 117, 275.

ROBERT F. GARDINER ("Passage in Victor Hugo").—The story occurs in the opening pages of 'Les Misérables.'

ALPHA ("A Curious Superstition").—See *anti*, p. 318, under the head 'Dolmen.'

W. C. B. ("The Four Alls").—See 1<sup>st</sup> S. vii. 503; xii. 185, 202, 440, 500.

HERBERT HARDY ("Longevity").—It has been found necessary to stop all discussion on this subject.

CORRIGENDA.—P. 288, col. 2, l. 19, for "carreo" read *correo* (for *corio*); p. 310, col. 1, l. 4, for "Etymologisches" read *Etymologisch*; l. 7, for "1774" read 1744.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 42, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print to this rule we can make no exception.



LONDON, SATURDAY, APRIL 30, 1887.

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## Notes.

## PARISH REGISTERS.

(Concluded from p. 305.)

Marriages since 1754 were registered in the form prescribed by the Marriage Act, and they have always been recorded with greater care and regularity than baptisms and burials.

The burial registers are more perfect, and have been better kept than the baptismal. The new statutory form supplies the valuable addition of the age and residence of the deceased.

Solemn burials were directed and served by the heralds, who drew up funeral certificates, which were recorded in the College of Arms. The series of these certificates begins in 1567, and for genealogical purposes they are of equal value and authority to the Visitations which were made by the heralds under Royal Commissions, but they have been discontinued since the Revolution of 1688.

Before the Civil Wars distinctions of rank were observed at funerals, banners of arms were reserved to peers, standards were allowed to knights, penons of arms to esquires, and gentlemen of lower degree used only escutcheons of arms.

The point of fees was left unsettled by Rose's Act (1812), which simply directs "all accustomed fees for making entries in the register and giving copies," whilst nothing is said about any fee for searching the registers. It had always been held

that the clergy were entitled to some fees for producing their registers for examination and for giving certified extracts, but there was no uniform fee for such services, and the amount, which varied in different parishes, was usually fixed by a table of fees suspended in the vestry, which was assumed to have been approved by the bishop or archdeacon.

Before the Civil Registration Act of 1836 it was assumed to be law that the public had no right to search the registers except by favour of the clergyman and churchwardens. Chief Justice Tenterden judicially declared, "I know of no rule of law which requires the parish officers to show the books in order to gratify the curiosity of a private individual." The Act of 1836 fixes a uniform scale of fees both for searches and certificates, but the case of extracts not certified by the minister is not provided for. It is enacted that:—

"Every rector, vicar, or curate who has the keeping of any register-book of births, deaths, or marriages shall at all reasonable times allow searches to be made of any register-book in his keeping on payment of one shilling for a search of one year, and sixpence for every additional year, and of two shillings and sixpence for every entry certified under his hand as a true copy of the register."

It was contended, however, by some of the clergy that this enactment was limited to births and deaths (the events), and that it did not extend to baptisms and burials (the ceremonies); and that persons searching the register had no right to take extracts unless they were certified by the minister, which involved an additional fee of two shillings and sixpence for each extract. This claim was practically prohibitory to a general search for literary purposes, and an action was brought in the Court of Exchequer to test the legality of so heavy a tax on historical research. The Court decided (*Steele v. Williams*, 'Exch. Reports,' viii. p. 825, in Easter Term, 1853), that the fees for searching registers of baptisms and burials between 1827 and 1830 were regulated by the Act of 1836; that a person paying for a search was entitled to make whatever extracts he pleased during the period for which he had paid the search fee; and that no further payment could be demanded for certificates, unless the person searching required the extract to be certified by the minister. In the absence of any statutory fee for extracts, the judges seem to have considered that every extract should be paid for as a separate search, for in this case twenty-five extracts were taken during a period extending over four years, and the fee allowed was thirteen shillings.

The Act of 1812 has never been repealed, and the registers of baptisms and burials are still governed by its provisions, but they have lost much of their former importance since 1837, when the new system of civil registration came into operation.



As to the advantages of an accurate system of registration. In the important matter of marriage, in questions of pedigree, inheritance, and legitimacy, our rights and interests as individuals are frequently dependent upon the fulness and correctness of the public registers; and they are equally useful to the community, as they form the basis of political computation and show the increase of population.

The parish registers previous to 1837 are every year becoming of greater value as national records. They are most valuable to the local historian and to the biographer, and have during a long time been the only public documents in existence for determining questions of inheritance, for the Heralds' Visitations were confined to the gentry, and were discontinued in the seventeenth century. Hence the importance of preserving with the utmost care all those registers which time, accident, and negligence have spared to us.

The growing taste for antiquarian research and study, and an increased sense of responsibility amongst the clergy have arrested the course of destruction, and, with some allowance for losses by fire and damp, the existing registers are accurately described in the Parish Register Abstract presented to Parliament in 1833. But it is much to be regretted that their safe custody and preservation have not been secured by some stringent enactment. It was never intended that the existence of such valuable records should be left to depend on the fate of a single copy, and if the provisions of the seventieth canon had been properly observed there would have been no difficulty in making up local deficiencies; but the duplicates are seldom forthcoming when they are wanted. There are thousands of parish registers of which the duplicates are missing.

The Act of 1812 empowered the bishops to make a survey of the buildings in which their registers were kept, and they were invited to report to the Privy Council a scheme for remunerating their registrars for the trouble of arranging and indexing the transcripts; but no report has ever been sent in to the Council. And there is no means of knowing what duplicates the bishops' registries do contain; but this might be made the subject of a parliamentary return, which might be prepared with advantage whilst the different schemes for the future safe custody of parish registers are under the consideration of Parliament, as any scheme should include the bishops' transcripts.

The necessity for some statutory provision to arrest the further destruction of this important branch of the national records has long been perceived by every one who has had occasion to consult them.

Col. Chester's edition of the registers of Westminster Abbey, published by the Harleian Society in 1876, is valuable, and those registers, particu-

larly, disclose what a mass of historical materials lies hidden in the registers which are daily perishing before our eyes, almost without an attempt to perpetuate their contents.

A society has been formed for the express purpose of printing *in extenso* the more important registers, and those of Canterbury Cathedral and several London City parishes have been published annually; but there are as many as 9,000 parish registers in England.

A register must be carefully copied before it can be printed, and only a very small proportion of the whole number of registers has any interest for the general public; and it is hopeless to expect that some 10,000 volumes will ever be printed at the public expense. But a process of photo-zincography or photography has been suggested as practicable for their reproduction, and more recently it has been stated that the collotype process secures an absolute facsimile, and that the cost for copying would be infinitely less than the cost of a mere transcription—something under sixpence a folio.

The Parish Register Preservation Bill, 1882, brought in the House of Commons by Mr. Borlase, M.P. for East Cornwall, April 19, 1882, provided that registers of earlier date than 1837 should be removed to the Record Office, where the public should be at liberty to search them on payment of a fee of twenty shillings for every general search, and of one shilling for every particular search.

The Canon of 1603 required the register-books then in existence to be transcribed on parchment at the expense of the parish, and if Parliament now authorized a similar transcript to be made in every parish of existing registers of earlier date than 1837 the original books might all be removed to the Record Office, whilst the transcript would remain with the parish. For all local purposes the copy would be much more useful than the original, because comparatively few persons have sufficient antiquarian skill to decipher the ancient registers, and to fix the dates of entries correctly. It is not that the old books are so badly written as to be illegible, but they are written in court hand, which is a different character from the Italian hand now in use. The legal year, too, until 1752 began on March 25 instead of January 1, so that all the entries before March 25 are attributed to what we should now reckon the preceding year.

The parochial rate, which would have to be levied to defray the expenses of the transcript, could not be more than trifling in amount, and if it was left to the option of the parishioners to act as they pleased about raising it, they could not fairly complain of being deprived of the custody of registers for the preservation of which they refused to make so small a sacrifice.

It is submitted, therefore, that it would be a convenient solution of the problem, and better reconcile local and national claims, if the enactment



of removal to the Record Office included a proviso authorizing every parish which thought fit to incur the expense to make for its own use a copy of the registers transferred to the Record Office, which copy, being duly certified, should have all the force of the original for local purposes.

J. W. WATSON.

#### PARIS GARDEN AND CHRIST CHURCH, BLACKFRIARS.

(Continued from p. 241.)

The approach to Paris Garden and the rest of the Bankside in the sixteenth and seventeenth centuries was almost invariably by the Thames,—but sometimes on horseback, and not at all by carriage. Accordingly, landing-stairs were numerous—at about every fifty yards or so—and were named of the Barge-house, the Bull, the Marigold, Paris Garden Lane, and the Falcon. In fine weather, when the citizen sought the cheerful fields and open air, Paris Garden was one of the chief landings. Down to 1764 (Roeque's time) the rush from the doubtful sports of St. George's Fields, notably on Sunday evenings, to the boats at the Barge-house and Paris Garden was a struggle. Landing at Paris Garden, a few minutes would bring people to the Swan playhouse, which was built about 1598, by Langley, an alnager. In 1602 the people might have seen Ben Jonson on this stage, and in 1604 a fencer thrust through the eye and killed, and many a play and celebrated actor at all times.

Near at hand was Holland's Leaguer, described in 1632 as having a turret, from which the Swan, the Hope, and the Globe could be seen, the first of them so near that the lady of the Leaguer could almost shake hands. In early pictures of the spot, notably in Gotofredi's 'Archontologia,' 1638, a turreted house or castle, as, with some latitude, it might be called, is shown close to the Swan. It is said that this had been the manor-house; but I cannot think that the most important house in the manor could have been converted into a stew, owned, and even occupied, by men of mark as the manor-house had been about the time; and the tone of all the accounts implies that the Leaguer, or Holland's Leaguer, had been for some time an established resort for "gay people." Richard Barnes, or Nicholas Goodman, in the 'Historical Discourse,' &c., tells us of the arch-mistress on the look-out for a suitable place for her work, and that she found one out of the city and yet in view of it—a sort of fort or citadel, a mansion house, fortified, having deep ditches and a drawbridge—and some such place seems to be figured in the rough map of 1627 already referred to. Its elevated situation on apparently an artificial mound gave it a commanding view of the Thames, having the

Falcon on the east, and overlooking the houses between it and the water side. Wilkinson further says the house was taken down about the time of building Blackfriars Bridge—1764 to 1770; but probably the original Leaguer had been removed before that.

In some State Papers (Cal. Dom., 1630 and 1631) one Susan Holland, of Paris Garden, complains that she is charged as a bad woman, is persecuted, and her goods taken from her, and she petitions for redress.

In the course of time the place degenerates, if one may say so, and becomes a beggars' lodging-house—"Mock Beggars' Hall, in the spacious country called Anywhere," as the ballad has it—and which Mr. Halliwell-Phillips pronounces to be "not a country house, the owners of which were famed for turning away beggars, but the notorious house kept by Mrs. Holland in the time of Charles I." This place is further identified by name in the vestry proceedings of St. Saviour's, 1688-9, in connexion with ditches to be attended to, "from Maid Lane to Beggar's Hall."

*Marshall's bequest and the founding of Christ Church.*—One John Marshall, a conscientious, religious man of the Puritan type, and a member of St. Saviour's vestry, dying in 1627, possessed of much property, and being duly impressed with the purity of the doctrine and faith of the Protestant Reformed Church, and further observing that the Paris Garden end of St. Saviour's was in sore strait and want as to religious worship and a suitable place for it, had left provision for the building and endowment of a church and parsonage at Blackfriars. There being much opposition, and consequent delay, Marshall's bequest for a time came to nothing. Accordingly, in 1644 a petition went up from certain inhabitants of St. Saviour's, complaining that nothing had been done to carry out the donor's wishes, and praying that the good work might be proceeded with. There was much squabbling in vestry over the business, the one fearing to lose dues and tithes—souls and spiritual welfare did not go for much—the other wanting their church built and their new parish constituted. Strong language and threats of lawsuits passed freely between the opposing St. Saviour's people and the Upper Ground or Paris Garden people, and much money was borrowed for carrying on the dispute. However, an Act was passed, 1671-2, 22 & 23 Charles II., for making the manor of Paris Garden a parish, &c. The church was consecrated by the Bishop of Rochester, on behalf of the Bishop of Winchester, December 17, 1671, and a sermon was preached on the occasion by the well-known Adam Littleton.

WILLIAM RENDLE.

(To be continued.)



## SPENSER THE TRANSLATOR OF THE 'REVELATION SONNETS,' 1569.

It has been already stated (*ante*, p. 262) that in Vander Nordt's 'Le Theatre auquel,' &c., published in England in 1568, the six Petrarchian twelve-line pieces there called 'Epigrammes' and the eleven Du Bellay and four Revelation sonnets were printed in French verse in the above order, the same that was followed in the English version of 1569; also that these more intricate rhymed and sonnet-fashioned Petrarchian 'Epigrammes' were translated by Spenser in this 1569 edition into two 'Epigrams' of sonnet length, each of twelve alternately rhyming lines and a closing couplet, while ii., iv., v., and vi. are each in twelve alternately rhyming lines only. It may be that in these latter he altered his mind, and gave them a twelve-line length, either because the 'Epigrammes' were in twelve lines or because they were called epigrams, and not sonnets, or for both causes. But on any supposition this shows haste, since he did not then alter the fourteen-lined i. and iii. The same necessity for haste seems to be shown by his adopting alternate rhymes instead of the more intricate sonnet-like rhymes of his French original, which original he returned to in his 'Visions of Petrarch,' published in 1590, when he had time for revision. And the same necessity for haste is shown in this, that in lines 12 of iv. and vi. he omits parts of lines 12 of the French, a thing he never does elsewhere. Thus we have as he proceeds increasing grades of haste—first sonnets in alternate rhymes and an end-couplet, then pieces of twelve alternately rhyming lines only, and lastly the same, omitting parts of the original.

As we proceed onwards we find evidence of still increasing haste. The translations of the Du Bellay sonnets are of sonnet length, but in blank verse, a form, I believe, otherwise without example. And further, though the translation is almost line for line, yet in "Sonet" viii. he was obliged to translate one line by two, and thus give us a sonnet of fifteen lines of blank verse! Like these the Revelation sonnets are line for line and in blank verse, for simplicity of form and haste could go no further.

Such a coincidence, or rather such a unity of increasing haste, could hardly have occurred had there been two translators. Nor can it then be well understood why the translator of four sonnets should need the haste required by the translator of over four times four; nor yet why this Number two should have adopted that unusual expedient of sonnets in blank verse which Spenser had latterly found it expedient or necessary to adopt.

A further consideration is this. Though one may not fully understand why in the 1569 edition the text, speaking of the Petrarchian pieces, has, "I have out of the *Brabants speache* turned them

into the Englishe tongue," and of the Frenchman Du Bellay's French sonnets, "I have translated them out of *Dutch* into English" (expressions which have no equivalents in the edition of 1568 or in the German one of 1572, and which, seeing that Spenser was the translator and looking to the exactness of his translation from the French, were neither truths nor needed in 1569; yet they can be explained in some degree, and—so far as I can see—on this supposition only, that Vander Nordt, or some other foreigner for him, had undertaken to translate these Italian and French poems into English verse, but finding at last, and after some part of the text had been set up and printed off, that verse-making in a foreign and new tongue was too difficult, he at that late date put them into Spenser's hands, and they were done as we see, at first hastily, yet more perfectly, and then so hastily that blank verse of fourteen or fifteen lines had to do duty as "sonnets."

Lastly, besides that these four sonnets show the same haste and the same characteristics as the translations of the Du Bellay sonnets, I cannot but think that I see and hear in them the style and ring of Spenser, and this I thought I had seen and heard before I had worked out this haste and the argument founded upon it—a haste which, independently and without reference to this argument or to the Revelation sonnets, forced itself upon me. In other words, two sets of considerations led me independently and of themselves to the same conclusion—a conclusion backed up by the "*Brabants and Dutch speache*" spoken of above, and by the style.

Why, then, it may be asked, did not Spenser rewrite and republish these Revelation sonnets as he did the others? Simply, I think, because *circa* 1590 they did not fall in with his humour. It seems to me evident that, suggested probably in the first instance by his then impoverished circumstances and lack of advancement, he was led by these pieces of Petrarch and Du Bellay to meditate on the vanity of all things earthly and to say with the Preacher *omnia vanitas*. We see this in all the pieces of his 'Complaints,' and indeed the same is set forth in the very title, 'Complaints containing sundrie small Poemes of the Worlds Vanitie,' a title given in the same words in the Stationers' Registers.

BR. NICHOLSON.

RESTORATION OF PARISH REGISTERS. — The ancient registers of Berkeley, co. Gloucester, were impounded at the House of Lords after the great peerage case of 1811, and had remained there till recently. It is with great pleasure that I am now enabled to chronicle their restoration to the parish. Acting upon a suggestion of the Rev. Dr. Lee, a petition from the Vicar of Berkeley was presented to the House of Lords by the Duke of Buckingham



(Chairman of Committees) on February 21, and the request being granted, the registers, in two boxes, were safely delivered at Berkeley February 23, 1887. There are six books in all, the earliest being dated 1676. The title-page of the register commencing 1787 bears the following note:—

"In the spring of the year 1795 three hundred and nine Persons were inoculated with the small-pox in the town of Berkeley by Henry and George Jenner, all of which recovered."

It is very gratifying to note that these valuable records are now in their own place after so long an absence.

DANIEL HIPWELL.

2, Wilmington Square, W.C.

**A MODERN BOGUS WORD.**—In the course of his work on the 'New English Dictionary' Dr. Murray has had not infrequent occasion to show that bogus words, due to misprinting or misreading, are to be found in earlier dictionaries, and to gibbet them as mere impostors; even Dr. Johnson did not always steer clear of them (witness his adjective *adventine*). But the production of such words has not yet ceased; modern lexicographers are even now adding to the tale of them. In Cassell's 'Encyclopædic Dictionary' occurs the plausible-looking supposed word *breathm*, duly etymologized as being formed of the "Eng. *breath* and *-m*," and defined as "that which is breathed." It might be supposed that we had here some new-fangled hybrid formation of modern science, especially when the *Times* (Jan. 19, 1881) is cited for the announcement that "Dr. B. W. Richardson will deliver a lecture on *Breath* and *Breathms*." Alas for the pitfalls that lie in the path of the too enterprising and too observant dictionary-maker! The lecture in question was only "On *Breath* and *Breathing*": in and a dumpy *g* had been read and printed *ms*.

A. E.

**FILEY.**—A local history of Filey, published last year, informs us that the old name was "Fucelac, the bay where the birds are." The etymology is impossible, but let that pass. The curious point is that the name itself has been misread. In Sir Henry Ellis's edition of *Domesday*, as well as in Bawdwen's translation, the name appears as Fucelac, whereas the photo-zincographic facsimile proves that Fielac is the correct reading. The name probably refers to "Five Pools" made by the Filey beck as it tumbles down the precipitous ravine by the old church.

ISAAC TAYLOR.

**THE EDITOR OF CAMPBELL.**—The publishers of the "Aldine Edition" of the poets announce that their impression of Campbell is edited by the poet's son-in-law, Mr. W. A. Hill. This is misleading. Campbell's family consisted of two sons; and it was not his daughter, but his niece—Mary Campbell, the close and affectionate companion of his last days—that married the Rev. W. Alfred

Hill. See Beattie's 'Life and Letters of Campbell,' iii. 186.

THOMAS BAYNE.

Helensburgh, N.B.

**MAYPOLE CUSTOM.**—The following particulars of the maypole customs at Haltwhistle, in the county of Northumberland (which I recently learnt from some of the old townsfolk there) may perhaps be worthy of preservation in 'N. & Q.'

The maypole was usually some seventy to eighty feet in height. It was made of the two best trees that could be found on some neighbouring estate, and which had been secretly chosen some time before by the youth of the town.

The maypole was set up on May 14 (one of the half-yearly fair days) in the market-place. The night before, the youth of Haltwhistle, who had forcibly requisitioned the best horses they could find, started for a secret destination—for the maypole was invariably a stolen one. Sometimes the gamekeepers offered resistance; but if the townsmen could get the trees into Haltwhistle, then they were claimed by the lords of the manor as waifs, and no interference was allowed with them. The pole was decked with ribbons, holly, and a windmill on the top, and was the centre of rural festivities of the usual nature. In the evening it was pulled down and sold by auction, the proceeds being spent in drink, which seems to account for the great stress laid by my informants on the fact that they always took the very best trees they could find.

The advent of the rural policeman killed the maypole at Haltwhistle. The May fair is still held, but a strict interpretation of the law has robbed it of its central ornament.

Was there any special reason for dressing the pole with holly? I could only ascertain that it was customary, but holly seems a curious decoration in the merrie month.

A. H. D.

**PAINTING, 'THE DISCOVERY OF PALMYRA.'**—On the staircase at Over Norton House, Oxfordshire, the seat and property of my friend Lieut.-Col. Dawkins, is a very large painting in oils by Gavin Hamilton, called "the Jacobite painter," representing the discovery of Palmyra in 1751 by James Dawkins and Robert Wood. Both travellers are standing in the foreground, habited in the Roman flowing toga, a similar drapery to that on the statue of Sir Robert Peel in the north transept of Westminster Abbey. One of them is pointing to the distant ruins in the background, and to the left of the spectator is a mounted Arab. The picture was probably painted about the time of the discovery, and is very fresh in colour.

The same explorers conjointly published in 1753 a fine folio of architectural drawings, very well executed, 'The Ruins of Palmyra,' a copy of which is preserved at Over Norton. The other day, on looking over Gibbon's 'Decline and Fall of the



Roman Empire,' in a foot-note at c. xi., the following allusion to this book was found: "Some English travellers from Aleppo discovered the ruins of Palmyra about the end of the last century. Our curiosity has since been gratified in a more splendid manner by Messrs. Wood and Dawkins."

JOHN PICKFORD, M.A.

A WALLET.—The dictionaries are rather confusing in their account of what a *wallet* is. It is, therefore, satisfactory to meet with an exact definition. Mr. Richard Jefferies, in his book 'Round about a Great Estate,' says:—

"A *wallet* is a kind of rude bag, closed at each end, but with a slit in the centre for the insertion of the things to be conveyed. When filled it is slung over the shoulder, one end in front and the other behind, so as to balance."

Most persons will recollect the gentlemen's purses made of silk, the ends closed, the slit in the centre, and the sliding rings; these were miniature *wallets*. In American books I have seen gentlemen's purses called *wallets*. Does this imply that they were of this long, soft kind? In my ignorance I thought that an ordinary *wallet* was something of leather, like a knapsack, and that therefore this American *wallet*, or purse, was of stitched leather, like the modern *portemonnaie*. I lately observed a lady carrying across her arm a reduced and refined copy of the Kent man's *wallet*. It seemed about a yard long, had the closed ends and slit at middle, and was a most capacious receptacle for numerous parcels.

W. H. PATTERSON.

Belfast.

DR. DODD: MR. PERCY FITZGERALD.—Students of the details of the historical *cause célèbre* of the "macaroni parson" of the last century should be warned in consulting the most elaborate work on the subject, Mr. Percy Fitzgerald's 'Story of a Famous Forgery,' against one or two errors inadvertently committed by that agreeable chronicler. It is perhaps needless to point out that in the passage at p. 151, "Exactly twenty years before an admiral had been hanged 'to encourage the others,'" that the word "hanged" should be "shot," inasmuch as the allusion is obviously to the fate of the unhappy Sir George Byng, the victim of partisan politics, shot on the quarter deck of his own flagship on Monday, March 14, 1757. But an episode of Dr. Dodd's own execution is as palpable an error. At p. 174, describing the dreary procession to Tyburn, Mr. Fitzgerald says, "They had actually to pass by his former house, the one in *Pall Mall* [the italics I supply], where he took in his genteel pupils, and it affected him greatly. At last it all ended, and they were at Tyburn," &c. Now it may probably be urged that this slip carries its own refutation with it. It does not need to have the exhaustive knowledge of London attributed by his creator to the fictitious Mr. Samuel Weller nor the intimate acquaintance with our domestic cockney

chronicles conspicuous in the very real Rev. W. J. Loftie to remind us that Pall Mall is not, and was not, in the direct way from Newgate to Tyburn, and it does not appear that the doctor's grim cavalcade made a detour. The error arose simply from carelessness. The author has been hitherto laudably particular in enumerating the doctor's various residences in London.

At p. 10 he tells us of Dr. Dodd that "on this imprudent step [his marriage] he took a house in Wardour Street." He must have passed the end of this thoroughfare, then, on his last sad journey. On p. 49, "He first stopped in Pall Mall, the street where Mr. Sterne first stayed when he came up." Well, we may take it for granted that the doctor's mourning coach, hired for the occasion of a Mr. Leapingwell, who combined with keeping a livery stables in Gray's Inn Lane the functions of a humbailiff or sheriff's officer, and who, with the Rev. John Villette and the then present and the late Magdalen chaplain, made the fourth in the vehicle, did not go near this even then fashionable promenade. "He had now moved to Southampton Row, Bloomsbury" (p. 51), a street painfully conspicuous to the reverend convict on his progress. "He had moved to Argyll Street" (p. 58); and again, "The party [some festivity at which the doctor in his days of prosperity was present] was 'gay, animated, and convivial,' so much so that Dr. Dodd invited the whole party to dine with him in Argyll Street at an early day" (p. 66). This, then, was the locality where, having to pass by his former house, i. e., the end of the street containing his former house, and not Pall Mall, the neighbourhood of which the solemn *cortège* did not go near, the doctor showed the described emotion. That Mr. Fitzgerald was aware of but had overlooked this fact, and had forgotten, or at all events omitted, to correct the preceding error, is plain from the appendix, where, at p. 190, he prints an extract from the Rev. John Villette's (the notorious Ordinary of Newgate) account of the doctor's behaviour, "When he came near the street where he formerly dwelt he was much affected and wept," and this is confirmed by the contemporary report in the *London Evening Post* of Saturday, June 28 (the day after the execution), "When he came near the end of Great Marlborough Street he observed it was a shocking thing to be carried in that ignominious manner through the neighbourhood of which he lived" (*sic*). Argyll Street, it is needless to say, turns to the north out of Great Marlborough Street, so that the condemned man might, with great propriety, on approaching the northern extremity of Swallow Street, then occupying the place where we find the Regent Circus now, have exhibited the emotion and made the melancholy remark attributed to him by the reporter and commented on by his biographer.

NEMO.



POEM BY LORD BEAconsFIELD. — The following poem by the late Lord Beaconsfield occurs in Heath's 'Book of Beauty' for 1837, p. 186. It will be new to most of the readers of 'N. & Q.' I therefore transcribe it for your pages:—

*To a Maiden Sleeping after her First Ball.*

By the Author of 'Vivian Gray.'

Dreams come from Jove, the poet says,  
But as I watch the smile  
That on that lip now softly plays,  
I can but deem the while  
Venus may also send a shade  
To whisper to a slumbering maid.  
What dark-eyed youth now culls the flower  
That radiant brow to grace,  
Or whispers in the starry hour  
Words fairer than thy face?  
Or singles thee from out the throng,  
To thee to breathe his minstrel song?

The ardent vow that ne'er can fail,  
The sigh that is not sad,  
The glance that tells a secret tale,  
The spirit hushed, yet glad;  
These weave the dream that maidens prove,  
The fluttering dream of virgin love.  
Sleep on, sweet maid, nor sigh to break  
The spell that binds thy brain,  
Nor struggle from thy trance to wake  
To life's impending pain;  
Who wakes to love, awake but knows  
Love is a dream without repose.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'LOCKSLEY HALL SIXTY YEARS AFTER.'—Will any one kindly explain to me how a grandson of the hero of 'Locksley Hall' came to be owner of the place, of which neither his father nor grandfather ever had possession? In the first poem the hero thus describes himself:—

Where in wild Maharratta battle fell my father evil-starr'd;—

I was left a trampled orphan, and a selfish uncle's ward.

That uncle, I presume, was Amy's father—"Cousin Amy"—and she must have brought Locksley Hall to the husband, who died, sixty years after their marriage, at the house of which, at his death, Leonard, grandson of the speaker, became the possessor. Amy's husband was

Gone at eighty, mine own age, and I and you will bear the pall;

Then I leave thee Lord and Master, latest Lord of Locksley Hall.

It seems to me that Lord Tennyson, writing his own opinions, which are more deeply thought out than any man's, as I believe, may purposely ob-

scure his plot, so that the characters that figure in it may not too much identify the writer with any of them. To relate the story of 'Maud' is about as difficult a task as telling that of 'The Corsican Brothers.'

As an old student of the Laureate's writings, I may venture the opinion that 'Locksley Hall Sixty Years After' shows quite as much depth of thought and force of language as are found in the earlier poem; but there is some ruggedness of expression and want of polish not discernible in 'Locksley Hall.' After all, does the poem only mean that the octogenarian waives his own inherited right to the property, and gives his grandson immediate possession?

ALFRED GATTY, D.D.

ALDERWOMAN.—A silver plate at Aldborough Church, in Holderness (London hall marks of 1701), is inscribed, "The Gift of Alderwoman Scot of Hull to Aldborough Church." The word "alderwoman" implies, I suppose, the wife of an alderman. It also occurs on a table of benefactions in Hedon Church, and I have met with other instances of it in connexion with the corporations of Hedon and Hull. Is it known elsewhere; and what is its correct significance?

T. M. FALLOW.

Coatham, Yorkshire.

["Alderwoman" is given, with a quotation from Browne (1640), as an alderman's wife in the 'New English Dictionary.']

'AUNT MARY'S TALES.'—Who was the author of 'Aunt Mary's Tales for the Entertainment and Improvement of Little Boys, addressed to her Nephews,' fifth edition, Harvey & Darton, 1824? The book has a frontispiece, and the preface is signed "Mary." I believe, though I shall be glad to know for certain, that the first edition was issued in 1822.

A. J. B.

'CHEAPE AND GOOD.'—In Gervase Markham's 'Pleasures of Princes' (edit. 1635) a section is devoted to "the fighting-Cocke," and from this the following is extracted:—

"For any other casuall infirmity or sickenesse which shall happen unto Cockes, looke in a little Booke called *Cheape, and good*, and you shall finde them set downe at large."—P. 53.

Who was the author; and is anything known of the work? I can find no reference to it in Watt, Lowndes, or in the B. M. 'Catalogue of Early Printed Books.' T. N. BRUSHFIELD, M.D.

Salterton, Devon.

"THE GIRL I LEFT BEHIND ME."—Chappell's 'Popular Music of the Olden Time' (vol. ii. p. 708) attributes this song to the year 1759, basing the argument on the line, "But now I'm bound to Brighton Camp." I should be glad if some of our Sussex friends would say whether this argument



will hold water; whether the name Brighton was known in 1759. The *Gentleman's Magazine* of that year speaks only of Brighthelmston; and so also Dr. Relhan, in 1761. Parry ('Historical and Descriptive Account of the Coast of Sussex,' p. 61) gives an instance of the use of Brighton in 1775, and calls attention to it, as if he considered it as approximately marking the date of the introduction of the modern name. Chappell's reference for the song was a MS. copy of about 1770. Between "about 1770" and 1775 there is not very much difference; and it would almost seem that this popular "loth-to-depart" was in its origin only a memory of the past; though I would fain hear of evidence to the contrary. J. K. L.

SIR RICHARD NEVILLE, SECOND LORD LATIMER.—Sir Richard (who died 1530) had six sons and six daughters. The marriages are mentioned (Burke's 'Extinct Peerage') of his second son, William, with Elizabeth, daughter of Sir Giles Greville (whose descendants became extinct 1631), and of Thomas and Marmaduke, who each married a daughter of Thomas Jeys. Can any reader of 'N. & Q.' supply me with the names of the descendants (male and female) of these sons down to 1610 only; also of Sir Richard's sons George and Christopher, whose marriages are not given in Burke, and say who were the husbands of Sir Richard's three daughters, Elizabeth, Catherine, and Joane? The marriages of his other three daughters are to be found in Burke.

O. COITMORE.

The Lodge, Yarpole, Leominster.

'WARWICKSHIRE ANTIQUARIAN MAGAZINE,' 1859-71 (H. T. Cooke & Son, Warwick, publishers).—How many parts of this magazine appeared? JOHN E. T. LOVEDAY.

WILLIAM YEO, VICAR OF NEWTON ABBOTS, DEVON.—Calamy, in his 'Nonconformist Memorial,' vol. ii. pp. 53, 54, mentions William Yeo, M.A., of Emanuel College, Cambridge (a native of Totnes), as ejected from Newton Abbots (or Woolborough). He had previously been at Brighthelmstone (Brighton), and was removed to Newton Abbots by order of a Committee of Parliament. I shall be glad of any additional particulars respecting him beyond those given by Calamy, and also for references to Devonshire histories, &c.

FREDERICK E. SAWYER.

Brighton.

SYKESIDE.—The *Leeds Mercury* of Jan. 11, says: "Some twenty to thirty persons have shown symptoms of irritant poisoning in Carlisle and the district, which occurred, it is alleged, after partaking of luncheon at a stock sale at Sykeside, near that city, on Wednesday." In the Visitation of Yorkshire, A.D. 1665, the original location of

"Sykes of Leeds" is given as being Sykes-dike, near Carlisle; and Thoresby, in his 'Ducatus Leodiensis,' adopts the statement, with the additional information that the family's "servants wore the branded Bull as their Badge." But convincing evidence has hitherto been wanting as to the actual existence of this place; and Joseph Hunter, F.S.A., has said, "One would like to know that there is or has been a Sykes dike in the neighbourhood of Carlisle, where a family of the name of Sykes resided in the earlier of the Tudor reigns." The question, as now narrowed, is simply this: Are Sykeside and Sykes-dike identical? If any local correspondent can throw light on this point, it would oblige myself and other readers of 'N. & Q.' J. S.

SHERES: KNYVETT: DOWNES.—Oliver Sheres, of Wrenningham, Norfolk, married Alice Knyvet, daughter of Edmund Knyvet, Esq., of Ashwellthorpe, Norfolk, serjeant-porter to Henry VIII., and is mentioned in will of Jane Knyvet, "dau. and sole heyer of John Bouchier, Knyght, late Lord Berners," in 1560. May 1, 1565, Oliver Sheres, of Urmingham, co. Norfolk, gent., and Alice, his wife, demised to Anthony Grey, of Shelton, gent., the manor of Urmingham, "where said Oliver and Alice now dwelleth." They possessed other lands in Ashwellthorpe and elsewhere. In 1601 Mrs. Downes, who lived in St. Martin's-in-the-Fields, London, and who probably was of good family in Norfolk, mentions in her will "my son-in-law Oliver Sheres."

Was this the same Oliver, or a son? What male issue was there by either marriage; and whom did they marry, and when? Any particulars of Oliver Sheres's family will be thankfully received by

SAMUEL PEARCE MAY.

Newton, Mass., U.S.

FIELDING.—Could any of your readers inform me whether any direct descendants of Henry Fielding, the novelist, are now living; and, if so, what their names are? MAURICE.

"NOM DE PLUME."—The *Daily News*, in reviewing M. Deshumbert's 'Student's French Notes' a few months ago, stated that the French never use this term, but say either "nom de guerre" or "pseudonyme." How did our mistake arise? Who is the first English writer, so far as is known, who used the phrase "nom de plume"? JONATHAN BOUCHIER.

"A OUTRANCE"; "A LA Russe."—I should be very glad of early instances, for 'The Stanford Dictionary,' of the use of *à outrance*, or the incorrect *à l'outrance*, in English literature. Holland and Shakespeare turn the phrase into "to the utterance." I am also in want of early notices of dinners *à la Russe*. I am told this fashion was a



novelty about 1840, but I do not think it is recognized in the treatises of Ude, Francatelli, and Soyer.

C. A. M. FENNELL.

Trumpington, Cambridge.

'ANNALS OF SCOTTISH PRINTING.'—I appeal to the possessors or custodians of books printed in Scotland prior to 1800 for information which will be of the greatest service to me in this work, which I have undertaken to edit and continue for my friend Dr. Robert Dickson. I am desirous to learn the location of the copies of our early printed books. This is easily accomplished so far as our great national libraries are concerned, but my chief difficulty lies with the smaller public libraries and private collections. If the briefest possible lists are forwarded to me of early Scottish books in public or private libraries mention will be made of them, and it will enable bibliographers the better to judge of the comparative rarity of the various works under review.

J. P. EDMOND.

62, Bon Accord Street, Aberdeen.

THOMAS BETTERTON, A PUBLISHER.—In 1660 a panegyric on the Restoration, in very pedestrian verse, was written by a poetaster named John Crouch. Its title runs, 'A mixt Poem, partly Historicall partly Panegyricall, upon the Happy Return of His Sacred Majesty,' and so forth. This work is distinctly stated on the title-page to be "Printed for Thomas Betterton at his shop in Westminster Hall." In the next year (1661) Crouch again published a similar poem ('The Muses' Joy for the Recovery of that Weeping Vine, Henrietta Maria'), and this was also "Printed for Thomas Betterton." Is it possible that the stationer who sold these little pamphlets was the actor? Mr. Knight tells us, in his notice of Betterton in the 'Dictionary of National Biography,' that the actor was in his youth in the employ of a London stationer, and did not enter the theatrical profession till 1661 or after. Crouch printed a great many little poems after 1661, but his publishers were Kirkman, and Crouch in later years, and Betterton does not occur again in connexion with him.

SIDNEY L. LEE.

RUMBALL.—In looking over some old numbers of 'N. & Q.' I come upon 'A Letter to Monmouth' (7th S. ii. 43) containing a reference which is of interest to me. The writer (the Duchess of Portsmouth) mentions "Mr. Rumball the gentleman of my Horse" as having been charged by her with a message to her correspondent the Duke of Monmouth. I should feel much indebted to the contributor of this letter, MR. GEORGE ELLIS, or to any other of your contributors or readers, for some further clue to, or information respecting, this "Mr. Rumball," who in 1679 was in the household of Louise de Quérouaille. His Chris-

tian name would be especially valuable. Possibly the collections of papers and memoranda of Sir Joseph Banks recently acquired by MR. GEORGE ELLIS may contain additional letters of the duchess, with other references to this confidential servant of hers.

LAC.

#### FRENCH QUATRAIN.—

Si vous êtes dans la détresse,  
Oh mes amis, cachez le bien,  
Car l'homme est bon et s'intéresse  
À ceux qui n'ont besoin de rien.

From what is this taken?  
Garrick Club.

T. H.

SALT-SPOONS.—When were these first introduced? The 'School of Good Manners,' printed in 1577 and reprinted by the Early English Text Society, gives the following precept:—

Dip not thy meate in the Salt-seller  
But take it (*sic*) with thy knyfe,

from which it appears that salt-spoons had not as yet come into use at the end of the sixteenth century. As the word is still absent from most of the modern dictionaries, one is inclined to assume that the spoons are of comparatively recent invention?

L. L. K.

Hull.

THE 'ODYSSEY.'—Can you tell me the date of the oldest known MS. of the 'Odyssey,' and in whose possession it is? ERNEST H. GOOLD.

DUNDAS.—Can any correspondent kindly tell me if Major Lawrence Dundas, 26th Dragoons, who died on board H.M.S. Dictator in February, 1796, was a son of the first Baron Dundas, and, if not, whose son he was? A reference to the War and Record Offices have proved fruitless.

E. ATKIN.

3, Plowden Buildings, E.C.

#### AUTHORS OF BOOKS WANTED.—

'Anonymous Poems,' by F. C., 1850, Bentley.

A. T. RHYMER.

Who wrote the article on 'The Sack of Nagy-Enyed' in the *New Monthly Magazine*, vol. xcii. (1851), p. 97?

L. L. K.

#### AUTHORS OF QUOTATIONS WANTED.—

O chide not my heart for its sighing,

I cannot be always gay.

There's a blight in the rosebud lying,

A cloud in the sunniest day. IGNORAMUS.

The following lines are quoted in 'Roraima and British Guiana,' by Mr. J. W. Boddam-Whetham, 79, p. 76. Whence are they taken?—

Ab! what would the world be to us

If the children came no more?

We should dread the desert behind us

More than the dark before. K. P. D. E.

My refuge from the storm

Of this world's passion, strife, and care, &c.

JERKS.



## Replies.

## CORRECTION OF SERVANTS.

(7th S. iii. 229.)

The law as laid down by Chamberlayne in reference to all servants is probably mythical. For Blackstone states:—

"A master may by law correct his apprentice for negligence or other misbehaviour, so it be done with moderation; though if the master or master's wife beat any other servant of full age it is good cause of departure."—I. 14 ii.

Again:—

"Where a parent is moderately correcting his child, a master his apprentice or scholar.....and happens to occasion his death, it is only misadventure; for the act of correction was lawful."—IV. 14, ii. § 1.

For either case there is a statement of ancient authorities in the notes.

X. O. B., in 'N. & Q.' 2nd S. i. 13, asked a similar question in reference to the cruel treatment of apprentices; and G. A. R. may there see the titles of books which contain the history of the notorious Mrs. Brownrigg.

The practice at the time referred to was no doubt different. For Fuller, in his 'Holy State,' in speaking of the "Good Master" (bk. i. c. 8), has:—

"In correcting his servant, he becomes not a slave to his own passion. Not cruelly making new indentures of the flesh of his apprentice. To this end he never beats him in the height of his passion.....Thus some masters, which might fetch penitent tears from their servants with a chiding word (only shaking the rod withall for terror), in their fury strike many blows which might better be spared. If he perceives his servant incorrigible, so that he cannot wash the black-moore, he washeth his hands of him, and fairly puts him away."—P. 18, Cambridge, 1642.

The context shows that Fuller is writing of "free covenant servants," and not merely of "apprentices" as we now know them.

In the following chapter, of the "Good Servant" he has:—

"Just correction he bears patiently, and unjust he takes cheerfully; knowing that stripes unjustly given more hurt the master than the man."—P. 21.

ED. MARSHALL.

If G. A. R. will refer to Pepys's 'Diary' he will find several records of how he had to inflict corporal punishment upon his servants. For instance, under date November 2, 1661. His boy Wayneman let off some gunpowder, and Pepys, finding him out in a lie as to the time and place that he had bought it, says, "I did extremely beat him, and though it did trouble me to do it, yet I thought it necessary to do it"; and on June 21, 1662: "I called him up, and with my whip did whip him till I was not able to stir, and yet I could not make him confess any of the lies that they tax him with." On another occasion he caned him.

And in April, 1663: "With my salt eele went down in the parler and there got my boy and did beat him till I was fain to take breath two or three times." F. G. HILTON PRICE.

This right was given to masters and mistresses by the common law, and has, indeed, never been taken away. But I should not advise any modern employer to attempt its exercise, although even recent treatises assert its existence, at any rate as regards servants under age.

No doubt plenty of examples of the corporal punishment of servants in the olden times could be furnished. Tusser's lines in the 'Five Hundred Points of Good Husbandry' have, I think, before been quoted in 'N. & Q.':—

Past five o'clock, hillo! maids sleeping beware!  
Lest quickly your mistress uncover you bare;  
Maids up, I beseech ye,  
Lest mistress do breach ye!

Whence we may gather that the chastisement was administered in "old-fashioned" style. It was in such style, too, and after all necessary preparations, that the Rev. Zachary Crofton, in the year of grace 1660, castigated his grown-up servant-maid. He zealously defended his procedure as both legal and Scriptural; but this particular case of a male thus punishing a female was thought by many, even in that age, to push the principle too far. A pamphlet war ensued, in which the matter was argued *pro* and *con*. Mr. Crofton was a Presbyterian divine, and the question naturally got mixed up with theology and politics. See "The Presbyterian Lash, or Nectroff's Maid Whipt, a Tragy-Comedy.....London, 1661." In scene v. the maid, Joan, describes the manner in which the operation was performed. "Did he whip thee with a rod," she is asked, "or clap thee with his hand?" "Sir," she answers, "he had a great birchen rod, as big as a broom almost, and yet he gave me two or three claps with his hand." "Alas!" cries her mother, upon this; "poor girl, I warrant thou hast not been whipt a great while before. I daresay, gentlemen, that I have not whipt her myself these ten years." Crofton was Rector of Aldgate.

R. W. BURNIE.

By the common law a master was allowed to chastise his servant with moderation (Dalton's 'Justice,' 1655, cap. 72, p. 204); and Macaulay states that in the seventeenth century masters, well born and bred, were in the habit of beating their servants ('History of England,' edit. Works, 8 vols., 1875, vol. i. chap. iii. p. 331).

A modern text-book suggests that the above only applied to servants under age; but I see no reason to think there was any such limitation.

HORACE W. MONCKTON.

1, Hare Court, Temple.

Pepys's 'Diary,' September 3, 1666: "This day, Mercer being not at home, but, against her



mistress's order, gone to her mother's.....my wife going thither.....beat her there, and was angry."

HANDFORD.

See Charles Manley Smith's 'Treatise on the Law of Master and Servant,' &c. (1885), pp. 138-9, and the cases there cited. G. F. R. B.

"MANUBRIUM DE MURRO" (7th S. iii. 167, 213, 316).—MR. ADDY suggests that *de murro* means "of brier wood"; Miss TAYLOR is of opinion that *murrum* was fluor-spar; and MR. HALL thinks it might be mulberry wood.

None of your three correspondents seems to have tried to ascertain not what Pliny or any other early writer thought *murra* was, but what was the mediæval meaning of the word in England.

A reference to any collection of mediæval wills and inventories—such as, for instance, the invaluable four volumes of 'Testamenta Eboracensia' published by the Surtees Society—will show that, except as a material for drinking-cups, the mention of *murra* or *de murro* (and its other forms) is so rare that its use for any other purpose than that of making mazers was clearly exceptional. Now the identity of *murra* and mazers is so easily proved by extracts from the above-quoted authorities that I need not go into the question here, and as it is equally certain that mazers, and therefore *murra*, were usually turned out of maple wood, a *ciphus de murro* and a *manubrium de murro*—occurring, as they sometimes do, in the same document—can only refer to the same material, and there can, I think, be little doubt that the highly prized spotted wood used for *murra* and mazers would be considered equally valuable for the handles of (what the inventories show were) favourite knives and daggers. I would therefore translate *manubrium de murro* as "a handle of maple wood" or "mazer." I have gone more fully into the matter in a note on the mediæval meaning of the word *murra* which will appear in the June number of the *Reliquary*.

W. H. ST. JOHN HOPE.

Soc. Antiq. Lond., Burlington House.

In the caverns for which the rock of Gibraltar is famous, the walls (*muros*, Sp.) or sides are covered with a coating of the same material which forms the stalactites, and which is called by the English-speaking residents *congeal* and by the Spaniards *coagulation*, *mása formada por coagulación*, or *mása* = mortar. Of this beautiful substance, which is susceptible of a high polish and is of variegated shades of white, yellow, and brown, vases, paper-knives, crosses, studs, &c., are made.

It is probable that the *murra* vasa introduced by Pompey to the notice of the Romans were made of this material, and had been obtained from the flourishing city of Carteia (which was only a league distant from the Calpeian Hill), whose in-

habitants were partisans of Pompey until after the fatal day at Munda, when, hoping to ingratiate themselves with Cæsar, they mobbed their late favourite's son Cnæus, and lamed him as he was scrambling on board his galley in the harbour, which was near the present Rocadillo Point.

R. STEWART PATTERSON,  
Chaplain H.M. Forces.

Hale Crescent, Farnham.

It is difficult to follow MR. HALL in his argument against *murrum* meaning fluor spar, generically speaking. If he contends that it could not be Derbyshire fluorite that was so called in Pompey's time, because Julius did not penetrate to that part of Britain, I understand the reasoning. But fluorite is not a speciality of Derbyshire. The 'Encyclopædic Dictionary' hath it that it is found in the north of England, in Cornwall, and in many foreign localities.

It is new to me that "the Romans must have had porcelain drinking vessels." Chinese porcelain unguent bottles have been found in ancient Egyptian tombs; but have any drinking vessels of that material and of Roman times been discovered in any part of the great empire? H. J. MOULS.

Dorchester.

ARMS IN GRAY'S INN HALL (7th S. iii. 289).—

1. Argent, a chief gules. Worsley.
3. Gules, on a chevron between three *herms* hawks argent, as many lions rampant of the field. Rowlet.
4. The arms and quarterings of the family of Palmer of Wingham, &c. See Howard's 'Mis. Gen. et Her.', vol. i. p. 105, *et seq.* In quartering 7, for "martlets" read *mullets*. They are also engraved as *mullets* in Dugdale's 'Orig. Jurid.'
5. Query Davies of Salisbury?
6. Pale of 6 or and azure, a canton ermine. Shirley. Azure, semée de cross-crosslets, a lion rampant or, crowned gules. Braose. The bearings of Sir Hugh Shirley, Kut., who died in 1403, and who married Beatrix, sister and heiress of Sir John Braose. See 'Stemmata Shirleiana,' second ed., p. 31.
7. Gules, a fesse ermine between three martlets or. Covert of Sussex, &c. See pedigree in Berry's 'Sussex Genealogies.' The same coat is also attributed to Marward, of Dorset.
10. Urswick, of Cumberland.
11. Chaloner, of Yorkshire, as represented in Wakefield Church.

H. S. G.

LUNDY'S LANE (7th S. ii. 428, 477).—The battle of Lundy's Lane occurred July 25, 1814, being variously known as the battle of Bridgewater, battle of Niagara, and battle of Lundy's Lane. Fighting commenced toward evening on July 25, and terminated about midnight of the same day. The United States forces numbered about 2,600, and were commanded by General Winfield Scott



and General Brown. The British forces numbered about 4,500, commanded by General Drummond and General Rial, about 300 being Indians. The total loss of the United States was about 171 killed, 571 wounded, and 110 missing; total British loss, 84 killed, 55 wounded, 193 missing, and 42 taken prisoners by United States, among whom was General Rial; a most emphatic victory for the United States forces.

Many detailed accounts of the battle are extant, among them Lossing's 'Field-Book of the War of 1812,' Douglas's 'Reminiscences,' Johnson's 'Battles of United States,' &c., from which particulars can be obtained. M. O. WAGGONER, Toledo, Ohio, U.S.

"EAT ONE'S HAT" (7th S. iii. 7, 94, 197).—Readers may like to be reminded of the variant "I'll eat my head":—

"This was the handsome offer with which Mr. Grimwig backed and confirmed nearly every assertion he made; and it was the more singular in his case because, even admitting, for the sake of argument, the possibility of scientific improvements being ever brought to that pass which will enable a man to eat his own head in the event of his being so disposed, Mr. Grimwig's head was such a particularly large one that the most sanguine man alive could hardly entertain a hope of being able to get through it at a sitting, to put entirely out of the question a very thick coating of powder."—'Oliver Twist,' chap. xiv. p. 74.

A good definition of what is to eat one's heart is that given in 'Euphues to his Euphæbus' (p. 148, Arber's ed.) as one of the sayings of Pythagoras: "Not to eat our heartes: that is that wee shoulde not vexe our selues with thoughts, consume our bodies with sighes, with sobes, or with care to pine our carcasses." Sighing is supposed to have a very depleting effect upon the heart. My nurse used to warn me that every sigh took a drop of blood from it. Shakespeare speaks of blood-consuming, blood-drinking, and blood-sucking sighs ('2 Hen. VI., III. ii. 61-63; '3 Hen. VI., IV. iv. 22. ST. SWITHIN.

In my former note on this phrase, at the last reference, I could not recall the origin of it. I now beg to quote the following from Bacon's essay "Of Friendship":—

"The parable of Pythagoras is dark, but true, 'Cor no edito'—eat not the heart. Certainly, if a man would give it a hard phrase, those that want friends to open themselves unto, are cannibals of their own hearts."

The "parable" appears to be ascribed to Pythagoras by Plutarch, 'De Educat. Puér.,' 17.

JAMES HOOPER.

Oak Cottage, Streatham Place, S.W.

ST. JOHN (7th S. iii. 247).—In the illustrated Books of Common Prayer issued in the last century St. John is commonly represented holding in his right hand a cup with a serpent or dragon therein. I possess a copy printed by John Baskett,

the king's printer, in 1727, wherein a plate of this kind occurs. At the bottom thereof is inscribed "I Carwitham sculp." EDWARD PEACOCK.

Bottesford Manor, Brigg.

Mrs. Jameson makes mention of pictures by Raphael, Hans Hemling, and Isaac von Melem, in which the saint is represented with a chalice from which a serpent is issuing. See 'Sacred and Legendary Art,' vol. i. pp. 159-60. ST. SWITHIN.

In Mrs. Jameson's 'Sacred and Legendary Art' St. John is said to have been represented with the chalice and serpent by Raphael, Domenichino, and some of the German masters of the fifteenth century—Hans Hemling and Isaac von Melem being especially named. A. A.

Early representations of St. John with the chalice and serpent are common enough in glass and illuminations; but the earliest instance I remember to have seen recorded as the work of an artist with a name is on one of a series of enamels of the evangelist, in the church of St. Peter, at Chartres, by Leonard of Limoges, his initials, L. L. (Leonard Limousin), being on the hilt of St. Paul's sword. R. H. BUSK.

PARKER'S 'MISCELLANY' (7th S. iii. 247).—I think that MR. MASKELL must refer to the *English Miscellany*, published by Mr. J. H. Parker about 1850. I have four volumes of it, and I doubt if more were published. It was edited by the late Bishop Armstrong. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

WARS IN AFGHANISTAN (7th S. iii. 268).—See 'The Afghan Campaigns of 1878-1880,' by Sydney H. Shadbolt (Lond., 1882, 4to., 2 vols.).

G. F. R. B.

CHANTICLEER (7th S. iii. 288).—The cock in Chaucer's 'Nonne Prest his Tale' is "hight Chauntecleer," and "the fairest hiewed on hir throte" of his seven hens "Pertilote." Elsewhere in his poems Chaucer (I believe invariably) speaks of the bird simply as "the cok." *Chanticleer* thus appears to have been meant as a proper name for this particular fowl. It is also applied to the cock in 'Reynard the Fox.' Why did not our modest American cousins adopt it instead of their absurd "rooster"? C. C. B.

The "poure wydow" of Chaucer's 'Nonne Prestes Tale' "hadde a cok highte Chauntecleer," and that name is used by the narrator no fewer than three times from l. 55 to l. 66 inclusive. In Caxton's 'History of Reynard the Fox' we have *chanticleer*. Other versions of the tale in High and Low German have respectively *canticleer* and *cantenkleer*. ST. SWITHIN.

[The REV. C. F. S. WARREN, M.A., MR. THOMAS BAYNE, the REV. O. W. TACOCK, and the REV. E. LEATON BLINKINSOPP supply the same references.]



"THE PIPER THAT PLAYED BEFORE MOSES" (5th S. x. 228; 7th S. iii. 179, 276).—MR. WARREN speaks of 'Father Tom and the Pope' as a short tale by the late Sir Samuel Ferguson. Now 'Father Tom and the Pope' is pretty generally known, but the authorship has been given to a good many people. I should have said the balance of evidence was in favour of Maxwell being the author. I fancy the question has been discussed in 'N. & Q.'; but I am not now at home, and in the club, I blush to say, we have not got the back numbers.

A. H. CHRISTIE.

Your two correspondents at the last reference might have given an earlier date than 1838 for the use of this saying, which will be found in Capt. Marryat's 'Peter Simple,' published 1834; but whence he got it still has to be discovered.

A. C. B.

THE THAMES EMBANKMENT (7th S. iii. 265).—COL. H. MALET will find John Evelyn duly credited with having suggested the Thames Embankment in Mr. Walford's 'Old and New London,' vol. iii. pp. 322, 323.

MUS URBANUS.

SAGE ON GRAVES (7th S. iii. 229).—Was this planted in irony? Erudite correspondents can doubtless supply more recondite examples of belief in the life-prolonging power of this herb. I will content myself with reference to a quaint work of that sprightly writer, the botanist John Hill (or "Sir John Hill"), on "the Virtue of Sage in lengthening human life." He quotes, "the thousand times repeated old famous line—

*Cur moriatur homo cui salvia crescit in horto?*"

and says, "This is the extravagance of praise by which enthusiasts injure the subject they would honour." But he collected instances, nevertheless, which he believed show that it has to some extent the virtues ascribed to it "by the concurrent testimony of all antiquity and in a manner of all nations"; e.g.: (1) An old woman he himself remembered at a village near his native town of Peterborough grew to be so old that her age could not be known, as it was older than the register, and her longevity was ascribed to a plantation of sage about five yards square round the hut where she lived.

(2) "In Peterborough Cathedral, on left-hand side as one enters the great isle, is a picture and monumental inscription of a man named Scarlet, once the sexton there, who lived so long, says the inscription, as to bury all the inhabitants of the place twice over."

He himself remembered an oak bench against an old south wall, still called when he was a boy "the Old Man's bed," all planted round with sage and rue, where he used to lie, "and the people used to say he was always repeating a line, picked up probably from the clergy,

*Salvia cum ruta facient tibi pocula tuta."*

Accordingly John Hill set to work in his garden at Bayswater—"I thank God, the King, and my Great Patron for the opportunity," he adds, parenthetically—to find out what kind of sage, grown in what kind of soil, and what part of the plant it was that justified the belief. For the result, I refer the reader to the work itself.

R. H. BUSK.

Some lines in Cowley's poem on sage are suggestive of a reason for placing in on graves. He writes:—

Tu coram absentia sistis  
Nec tu præteritum præterisse sinis.  
Sed fluidarum animo signas vestigia rerum,  
Et non futilibus figis inusta notis.  
'Poemata Latina: sex Libri Plantarum,'  
"Salvia," vv. 55-8, p. 13, Lon., 1678.

The opening lines are also to the same purpose:—

Salvia, quæ multis titulum virtutibus imples,  
Salvia, quam magni vita beata facit;  
Cum damnosa tuo fugiant oblivia dono,  
Salvia non possum non memor esse tui.—P. 11.

ED. MARSHALL.

PRIOR'S TWO RIDDLES (7th S. iii. 149, 194, 232).—With reference to the latter part of MR. NICHOLSON'S reply, I may perhaps be allowed to make an addition. The words used to be read to me during my childhood from a book called 'Nursery Rhymes' as follows:—

Two legs sat upon three legs  
With one leg in his lap.  
In comes four legs,  
Runs away with one leg,  
Up jumps two legs,  
Snatches up three legs,  
Throws it after four legs,  
And makes him bring one leg back.

The book in question has, of course, been long ago lost sight of, but I well remember that the answer to this riddle was easily recognized through a pictorial representation of the scene which accompanied the letterpress.

JOHN T. PAGE.

Holmby House, Forest Gate.

PHENOMENON VERSUS PHENOMENON (7th S. iii. 186, 235).—Much obliged as I am to PROF. SKEAT for his condescending notice of my paper, I am sorry to say that his observations are not so convincing to me as they appear to be to himself. So long as there is no uniformity in the spelling of words imported from Greek and Latin sources, I think I am entitled to an independent opinion upon the subject. There is no such uniformity, as I am sure the professor will be free to admit. From one instance out of numbers take the word *archæology* (*ἀρχαιολογία*), which, so far as I know, has never been spelt *archeology*. In this very number it is given in two places (pp. 231, 237), and by different writers, with the diphthong.

As to "the harm done by the pernicious system of trying to transplant Latin and Greek



Mr. A. de Grasse Stevens contributes to *Time* a short account of the old custom of pleading "benefit of clergy," *à propos* of the recent discovery of documents among the Middlesex Sessions Rolls relating to the conviction of "rare Ben Jonson" for felony, his trial at the Old Bailey, his pleading the "benefit of clergy," his being called upon to read the "Neck Verse," and his subsequent branding at Newgate in the thumb with the T of Tyburn.

"Benefit of clergy" was very early established, in the days when temporal matters were defended and protected by the spiritual guides of the Church, and was originally intended for the clergy only, since in those early days to read in the Latin tongue was an accomplishment possessed by them alone. Sir Walter Scott aptly illustrates, in the "Lay of the Last Minstrel," the illiteracy of the laity of that period, as also the general belief in the efficacy of the "Neck Verse," when *in extremis*. It is the bold moss-trooper, Sir William of Deloraine, who makes answer to the widowed "Ladye" of brave Lord Walter, when she calls him to her and sends him on his pilgrimage to Melrose Abbey, and bids him seek "the Monk of St. Mary's aisle," adding—

"What he gives thee see thou keep;  
 Be it scroll or be it book,  
 Into it, knight, thou must not look;  
 If thou readest, thou art lorn!  
 Better hadst thou ne'er been born."

To which caution Sir William replies gaily—

"Oh, swiftly can speed my dapple-grey steed,  
 Which drinks of the Terviot clear,  
 Ere break of day," the warrior 'gan say,  
 "Again will I be here."

"And safer by none may thy errand be done,  
 Than, noble dame, by me;  
 Letter nor line know I never a one,  
 Wer't my neck-verse at Hairibee."

So just reason Hairibee was the place on Carlisle wall where the moss-troopers when taken any more were hung.

I suppose Later on this "benefit" was accorded to the laity through the Church, and "thoroughly" we have an illustration of its application and efficacy in Ben Jonson's case. still, I am Though we have no positive information as to what portion of Scripture he but Cambrian was constrained to try his Latin upon, still there remains sufficient evidence knowledge to make almost a certainty the words used by him. Each prison had its par-

I should I ticular "Neck Verse," and although a criminal might roll off glibly that of source of Edinburgh or Carlisle, it by no means followed that he would be equally thought it successful elsewhere. Most of these have now become extinct, and, so far, any other la search for them has only ended in failure. The authentic "Neck Verse" used as also an at Newgate is, however, extant, and since Newgate was the scene of Jonson's as I am a w trial and branding, he doubtless owed his acquittal to the repetition of these present me very words. The portion of Scripture thus applied was the first verse of

There can very strict right and like manner or *Æneas*, for Alexand graphy too to the pho Hydo Parl Having had been knowledge greater than mine. I would, however, say that the law is that having adopted a word, it, as soon

Psalm li., technically known as David's prayer for remission of sin:—"Miserere mei Deus, secundum magnam misericordiam tuam. Et secundum multitudinem miserationum tuarum dele iniquitatem meam." "Have mercy upon me, O God, according to Thy lovingkindness; according unto the multitude of Thy tender mercies, blot out my transgressions."

This Newgate "Neck Verse" is the only one recorded as belonging especially to that prison. Very often the selection of a passage of Scripture to be used in this way depended upon the whim of the acting magistrate, who had the right to open the psalter at random and put before the culprit any sentence he might select, though generally this office fell upon a proper ordinary, appointed by the Church. In the reign of Queen Anne the "benefit of clergy" was still in use, though modified somewhat, and extended to all persons convicted of clergyable offences; nor was it finally abolished until the time of George IV.

"Hold hard!" Satan cries; "such a mighty commander Shall roast by the side of his friend Alexander!"



My mother, born in '98, called him "Boney" and "Bonaparty." The name Boney was the "bogy" by means of which unruly children were put in order. "Here's Boney coming for you!" was for years after his downfall quite sufficient.

THOS. RATCLIFFE.

#### Workshop.

Buonaparte, in his letter dated 21 Ventôse, An IV. (March 11, 1796), "Au Citoyen Lestourneur, Président du Directoire Exécutif," announcing his marriage with "la Citoyenne Tascher Beauharnais," on the 18 Ventôse (March 8, 1796), signed "Buonaparte." In a letter of his to "L'Administration Municipale de Marseille," dated 4 Germinal, An IV. (March 24, 1796), he signed "Bonaparte." See 'Correspondance de Napoléon I., tome i. p. 107, where it is mentioned in a footnote that this is the earliest instance known to the editor of the suppression of the u in Buonaparte's name. But at p. 236 of Mr. Sainsbury's 'Description of his Napoleon Museum' (printed in London in 1840, and now very scarce), the contents are given of two autograph letters, then preserved in the Museum, both of which are dated Paris, 11 Ventôse, An IV. (March 1, 1796). One of these is signed "Buonaparte" and the other "Bonaparte"! I forget now how he signed the Civil Register, at the Mairie, at his marriage with Josephine on the 18 Ventôse (March 8), 1796.

D. F. C.

The following is from the *Graphic* of March 19:

"An interesting relic of Napoleon I. has been presented to the Coburg Museum by the Duke of Edinburgh, so the Paris *Figaro* tells us. It is a brief official announcement of Napoleon's death, made to the British Government by Rear-Admiral Lambert, and runs thus: 'St. Helena, May 15th, 1821.—Sire: I have to inform you the General Napoleon Bonaparte died on the 5th of this month, and was buried on the 9th.'"

E. H.

Lockhart's verses on "Napoleon" (*Maga*, July, 1821) are worth quoting in this connexion, as the evidence of a strong politician and a graceful versifier:—

One only tree, our ancient palm,  
Whose shadow sleeps our door beside,  
Partook the universal calm,  
When Buonaparte died.

Young Buonaparte's battle-cry  
Perchance bath kindled this old cheek.

EDWARD H. MARSHALL, M.A.

I have read somewhere, I think in one of Mr. G. A. Sala's 'Weekly Echoes,' a story of Buonaparte saying, in a gathering of Italians, "Gli Italiani sono tutti mentitori"; and that an Italian lady at once retorted, "Non tutti, signore, ma Buona-parte!" I am not sure of the exact words, but the above conveys the sense.

JAMES HOOPER.

MISS FARRER AND MRS. SIDDONS (7th S. iii. 309).—I have from time to time made considerable genealogical researches into the history of the Farrer or Farran family, and, so far as I am aware, there is no reason to suppose that the celebrated actress had any claim to Jewish descent. Her family, according to tradition, came over from France on the revocation of the Edict of Nantes, the proper spelling of the name being Farran, and not Farrer. It is said that Elizabeth Farrer spelt her name with an e instead of a owing to her family objecting to her adopting the profession of an actress. I have no evidence of this beyond mere hearsay. She was the daughter of George (i) Farran, an Irishman and a surgeon, who turned strolling player. It is not improbable that he was the son of a Thomas Farran, whose father, of the same Christian name, was of Cork in 1691, and of Newmarket in that county in 1721.

She was married May 1, 1797, according to Burke's 'Peerage,' and was, I believe, buried at Bromley, in Kent. Why was she buried at Bromley? Perhaps because she had relatives there. I find that a Rev. George Farran (who was the son of Richard Farran, of Dublin, silversmith, buried at Cork) died at Bromley in 1797, in his eightieth year (*Gentleman's Magazine*, lxxvii. 359). He was admitted at Trinity College, Cambridge, May 21, 1738, as a sizar, and was scholar in 1739; B.A., 1741; M.A., 1747. George Farran had a sister Martha, wife of Robert King, of Catley, in Linton, co. Cambridge, in whose will, dated May 19, 1775, and proved in P.C.C., December 5, 1778 (496 Hay), he is mentioned. She also mentions John Farran, of Chapel Street, Dublin, and his daughter, Elizabeth Farran, who she calls "dear friend." Is this Elizabeth the celebrated actress? An examination of the Bromley registers might throw some light on the matter. I have heard it stated that Elizabeth Farran had issue before her marriage. Is this true?

G. W. M.

I do not see the smallest tincture of the Semitic in the youthful countenance of Mrs. Siddons, as depicted by Gainsborough in the portrait in the National Collection. She was a lovely girl, but there is nothing Jewish about the face, and there is no trace of the actress in either her pose or manner. As a daughter of Eve she might trace back to Adam through the land of milk and honey, as we all do more or less; but this chance is open to every human being. Her name was Sarah, and she abridged 'Paradise Lost'; but if this will make her a Jew, it will make John Milton also one.

C. A. WARD.

Haverstock Hill.

NECK-VERSES (7th S. iii. 228).—See Nares's 'Glossary,' *sub voce*, and also under "Miserere," where he quotes Kersey to the effect that the fi



verse of Psalm li. was "often presented by the Ordinary to such malefactors as have benefit of clergy allowed them." For an excellent summary with regard to benefit of clergy, see Stephen's 'Com.,' ninth edition, vol. iv. p. 443, n.

WM. W. MARSHALL, B.C.L.

Guernsey.

By ancient custom, when a criminal about to be executed claimed "benefit of clergy" he had to prove his claim by reading aloud a verse of a psalm, generally the first verse of Psalm li., "Misere mei," &c. This was called the "neck-verse," and was presented to the criminal by the ordinary as a test of his competence. Allusions are not unfrequent in old plays; the best-known reference is in Scott's 'Lay of the Last Minstrel,' where William of Deloraine is made to exclaim:—

Letter nor line know I never a one,  
Were't my neck-verse at Hairibee.

Hairibee being the place of execution at Carlisle, what William means to say is that he could not read a line to save his life. C. S. JERRAM.

If MR. HUMPHREYS will refer to Bailey, *sub nomine*, he will find "neck-verse" thus explained:

"A verse or two in a Latin book of a Gothick black character, which a person convicted of several crimes (especially manslaughter, for which he otherwise should suffer death) was formerly put to read in open court; and if the ordinary of Newgate said *legit ut clericus*, i. e., he reads like a clerk, he was burnt in the hand and set at liberty. But now this practice of reading the *neck-verse* is quite left off."

It must be remembered that in those days the majority of criminals were probably quite illiterate, and I believe a charitably wide interpretation of "*legit ut clericus*" was allowed. The book was most likely a Bible.

EDWARD H. MARSHALL, M.A.

Hastings.

[M.A. OXON, TYNE, and E. F. BELL write to the same effect.]

"A MAN AND A BROTHER" (7th S. iii. 288).—From a medallion by Wedgwood (1768), representing a negro in chains, with one knee on the ground and both hands lifted up to heaven. This was adopted as a characteristic seal by the Anti-Slavery Society of London ('Familiar Quotations,' by John Bartlett).

EVERARD HOME COLEMAN.

71, Brecknock Road.

[Other correspondents are thanked for the same information.]

"DEFENCE, NOT DEFIANCE": THE VOLUNTEERS (7th S. iii. 206).—"When the Volunteer movement first sprang into existence in 1859," writes Mr. A. G. REID at the above reference. May I be allowed to set him right as to his date?

The origin of the Volunteer movement was in 1852, and Dr. J. C. Bucknill, F.R.S., now of

Rugby, but then of Exeter, was the originator. The credit is indisputably his, and his alone, and the outcome of his energy was the 1st Devon Corps, which properly stands first in order of precedence in the official Army List. The services of this corps were accepted by the Queen, according to an official communication from Mr. Secretary Walpole, dated March 26, 1852. The corps first mustered in uniform on October 8, 1852, and the oath of allegiance was taken the same day.

In after years, when the movement originated solely by Dr. Bucknill had become a great and growing national success, Lord Palmerston, when twitted by the Opposition with having looked coldly on the Volunteers, is reported to have said, "Why, I was the minister who accepted the services of the Exeter Rifle Corps, the first volunteers in England."

My friend Mr. George Pycroft, then and now of Shenton, Devon, published a pamphlet in 1881 (Hamilton, Adams & Co.), with copies of letters and official documents, and to this pamphlet I would refer any of your readers who may be interested in this question. GEO. H. HAYDON.

"HOWEVER FAR A BIRD FLIES, IT CARRIES ITS TAIL WITH IT" (7th S. iii. 206).—This would seem to have nearly the same meaning as the vulgar saying, which I have often heard, but never seen in print, "The higher the monkey climbs the more he shows his tail," implying, I suppose, that exalted rank and prosperity, so far from hiding the defects of ill breeding, only brings them into greater prominence. J. MASKELL.

HOBBY: HOBBYHORSE: HOBLER (7th S. iii. 182).—The origin of these must be sought further back than any instance cited. *Hobler*, as *hobolour*, and spelt in various other ways, and designating a mounted soldier of a particular kind, occurs very frequently in the accounts and letters of English officers relative to the wars in Scotland at the close of the thirteenth century. See Bain's 'Calendar,' vol. ii., in many places, but, e.g., in articles Nos. 1084, 1088, 1115, and 1133. DR. CHANCE's derivation of *Hobler* viâ *Hob*=*Rob*=Robert seems to me somewhat cetaceous! As regards the use of *Hob* as a diminutive of Robert, however, he may find some interest in the fact that in May, 1307, Edward I., irritated by the defeat of Loudoun Hill, gave vent to his wrath by contemptuously referring to Robert the Bruce as "King Hobbe." See 'National MSS. of Scotland,' vol. ii. No. xiii. G. N.

Glasgow.

VAREMUS or WARREUS, quoted in Ducange (i. c. "Hobellarii"), is no other than Sir James Ware, the Irish antiquary of the seventeenth century. The passage will be found in his 'Antiquities



Hibernice,' p. 38: "Equi quos Hobinos sive Hobbyes vocant ob mollem gressum." In Giraldus (v. 37) *hobeli* are falcons. In the statutes of Kilkenny (1367) the new arrivals from England are nicknamed "English Hobbes." J. H. WYLIE, Rochdale.

CAROLINE CHISHOLM (7th S. iii. 228).—Mrs. Chisholm was born at Wootton, Northamptonshire, "about 1810," and died on March 25, 1877, at 43A, Barclay Road, Walham Green, in the sixty-ninth year of her age. She was the daughter of Mr. William Jones, a native of Wootton, and in her twentieth year married Major Archibald Chisholm, of the Madras army. G. F. R. B.

This lady died on March 25, 1877.

EVERARD HOME COLEMAN.  
71, Brecknock Road.

MURIEL (7th S. ii. 508; iii. 57, 238).—Will MR. GARDINER allow me to say that the "extensive use of Mary" arose much too late to be the source of Muriel? The former name was very little used until Muriel had been a favourite one for two centuries at least.

I have compiled from the Rolls between 1200 and 1290 (the Close and Fines especially) a list of names borne by English Jews, which I append. MR. HYDE CLARKE will see that his rule—"if Muriel were a Jewish name it would not be used by the Christians"—is rather too sweeping to be borne out by facts, at least as concerns the English Jews before expulsion. The names printed in italics in the following list were certainly in use among Christians.

*Male*.—Aaron, Abeah, Abraham, Allron, Amyot, Annot, Anthony, Ayaye, Bateman, Benedict, Bonamy, Bonefey, Bonensaunt, Charles, Chere, Couperon, Copin, Crespian, Cressaunt, David, Deudone, Deulebenie, Deulecresse, Deulegard, Diay, Doecaiter, Draye, *Elias*, Emendant, Fantin, Fantokin, Gamaliel, Habbakuk, Hagin, Hake, *Hamon*, Isaac, Jacob, James, Jocus, Jocibulloc, Joseph, Jospin, Judas, John, Jurumun, Kokorell, Leon, Lombard, Madekin, Manasseh, Meyer, Milcom, Miles, Molk, Moses, Nyron, Peytevin, Precioas, Sadekin, Salle, Sampson, Samuel, Solomon, Simon, Uniardo, Ursel, Vives.

*Female*.—Auncera, Anegay, Bela, Belia, Belasez, Blanche, Bona, Brunetta, Chere, Ciclaton, Cuntessa, Ermina, Esterota, Eugenia, Flora, Floria, Genta, Gentilla, Geva, Glorietta, Henna, Hester, Ingeriht, Judea (or Jywe), *Juella*, Licorice, *Marabel*, Margalicia, Martha, Moresia, Motta, *Muriel*, Pigona, Preciosa, Pucella, Pya, Rachel, *Rosee*, Rose, Rosia, Sarah, Slema, Swetecoka.

That Muriel may be of Norman origin I have no wish to dispute. But whence did the Normans derive it? They introduced the vast majority of our classical and Oriental names, such only excepted as

were ancient Roman legacies or drawn from Holy Scripture. We want to go a step or two beyond Mr. Christopher Sly's convenient disposal of the fact, that the article *sub judice* "came in with Richard Conqueror." HERMENTRUDE.

The name of Meriel has for two or three generations been a favourite one in Lord De Tabley's family. I do not think it will be found to have anything to do with Murillo.

R. H. BUSK.

BRANGLING (7th S. iii. 226).—This word was well known on the Borders in the sixteenth century. On days of truce at Reddenburn or Lochmabenstone, when the marchmen met, a good deal of "brangling and reproving" took place, taunts, accusations, and reproaches being bandied between men of the opposite realms. This naturally led to serious disturbances sometimes, and rules were made for its repression. For example, in 1553 (see Nicholson's 'Leges Marchiarum') it was ordained that if any man bore, showed, or declared any sign or token of "brangling" or reproving against any subject of the opposite realm he was to be imprisoned for a month, besides forfeiting any claim for redress which he might have at the time before the wardens. G. N.

Glasgow.

Common enough here. It means "wrangling"; and a dispute is called a "branglement." "Broggil" and "broggilment" are also common terms here, with the same meanings. THOS. RATCLIFFE, Workop.

This word is given in Reid's 'English Dictionary' (1845) and in Ogilvie's 'Imperial Dictionary' (1850) in the sense referred to by CUTHBERT BEDE, viz., an angry quarrel or dispute. In Scotland it is used in various senses. Jamieson, in his 'Scottish Dictionary,' gives the following, s.v. "To brangle," "(1) To shake, to vibrate; (2) To menace, to make a threatening appearance; (3) To shake, applied to the mind; to confound, to throw into disorder." *Brangle* is also given in the 'Library Dictionary' (1870), as first defined.

ROBERT F. GARDINER.

HOLY THURSDAY (7th S. iii. 189, 274).—Mr. Arber ('English Garner,' vol. v. p. 288) describes the *auto de fé* in Mexico, in 1575, as "a Holy Thursday tragedy." The narrative of Miles Phillips (1583) states distinctly that this event took place on the Thursday before Good Friday, or, as it is called in the contemporary account of Drake's 'Voyages,' Shere Thursday. In Edwards's 'Words, Facts, and Phrases,' I find the following:—

"Holy Thursday was formerly called Shere Thursday. In the 'Liber Festivalis,' Caxton, 1483, the reason is thus given:—'It is also in Englyshe called Sherthours."



day, for in olde fader's dayes the people wolde that day shere theyr hedes, and clyppe theyr berdes, and polle theyr hedes, and so make theym honest ayenst Ester day."

Halliwell simply says that "Sheer Thursday" is Maundy Thursday, but in Chambers's 'Book of Days,' under "Maundy Thursday," it is stated that "in Rome, and throughout Catholic Europe generally, the day is known as Holy Thursday." Putting these various statements together, I conclude that anciently it was so called in the English Church also. Hence my query. My reason for wishing to know when and why the change was made is that in this and some other rural neighbourhoods Maundy Thursday is still commonly called Holy Thursday, not, however, as G. S. B. supposes, by High Churchmen, but by uneducated people. Similarly, in some of our villages Christmas is still kept on January 6, according to the old style.

C. C. B.

Doncaster.

Evelyn supplies an example:—

"On Holy Thursday the Pope said mass.....he washed the feet of twelve poor men with almost the same ceremony as it is done at Whitehall" ('Diary,' April 11, 1645).

On the other hand, Pepys writes:—

"This being Holy Thursday, when the boys go our procession round the parish, we were to go to the Three Tuns' Tavern, to dine with the rest of the parish" ('Diary,' May 16, 1667).

EDWARD H. MARSHALL.

Hastings.

BANDALORE (7th S. iii. 66, 230, 315).—I had one of these toys given me when a child by a friend, who brought it from India. It was of the gilt lacquer commonly called Benares work. I have seen others since of the same kind, and have always understood it to be an Indian toy.

R. H. BUSK.

EVANS (7th S. iii. 228).—Has MR. WARD consulted Forster's 'Life of Oliver Goldsmith' (second edition), vol. ii. pp. 384-91?

G. F. R. B.

LINKS WITH THE PAST (7th S. ii. 486, 515; iii. 138, 178, 275).—Some five and twenty years ago an uncle of my wife, the late Col. Macdonell (a cadet of Glengarry), visiting at my house, used to tell my children stories about the Scottish Rebellion of 1745, which he had heard from his father's lips. That father was on the staff of Prince Charlie, and was severely wounded at Culloden; his escape from the battle-field was due to the kindly help of a peasant lassie, who sheltered him and nursed him for weeks till he could be smuggled out of Scotland. He afterwards rose to high military rank in the Austrian service, and married late in life. His son, whom I knew well, lived till 1870; and it is quite possible that one or more of my children may be alive in or after 1945. In that case, Col. Mac-

donell will be the one link to connect together events more than two centuries apart.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

WRITING ON SAND (7th S. ii. 369, 474; iii. 36, 231).—Describing carpet-making amongst the Turkoman women, Prof. Vambéry says:—

"An old woman (expert at the work) places herself at their head as directress. She first traces with points the pattern of the figures in the sand, and then, glancing at this from time to time, she gives out the number of the different threads required to produce the design."—'Travels in Central Asia,' p. 424.

J. J. FAHIZ.

Teheran, Persia.

GOLDSMITH AND VOLTAIRE (7th S. iii. 227, 335).—Is not MR. YARDLEY assuming too much in saying that Goldsmith and Voltaire "were both imitating an ancient epigram"? Voltaire's version is manifestly adapted from that of an unknown French predecessor:—

Un gros serpent mordit Aurelle.  
Que croyez-vous qu'il arriva?  
Qu'Aurelle en mourut!—Bagatelle!  
Ce fut le serpent qui creva.

Goldsmith, whose excursions among the French and are well known, may have met with this. But, as he wrote 'Memoirs of Voltaire,' and was familiar with his works, it is most probable he got his hint from Voltaire. Perhaps I may be permitted to add that four years ago I pointed out the similarity of Goldsmith's lines to the Voltaire quatrain and the Greek couplet in the notes to the "Parchment Library" 'Vicar of Wakefield,' 1883, p. 291.

AUSTIN DOBSON.

AVALLON (7th S. iii. 169, 218).—As the author of the three articles on 'King Arthur in Somerset' referred to by MR. HUMPHREYS, may I supplement his answers to MISS BANNATTYNE's queries with regard to Avalon. In Caxton's edition of Sir Thomas Mallory's 'King Arthur' (upon which Tennyson's 'Idylls of the King' are almost wholly founded) the place of Arthur's burial is spoken of indiscriminately as Avilion or Glastonbury. Arthur has little connexion with Glastonbury except as the place of his burial.

Joseph of Arimathea has the prior claim to be considered the hero of Glastonbury. Here first in all Britain trod the feet of those who preached the gospel of peace. The flowering thorn of Glastonbury, planted by Joseph of Arimathea himself, flourished till the times of the Puritans, but its descendants still exist in the county. The holy grail, too, was supposed to have been brought by the same hand to Avalon's holy isle.

These legends and others will be found incorporated in 'Myths, Scenes, and Worthies of Somerset,' now passing through the press. The legend of Joseph is referred to by Spenser in his



'Fairy Queen,' book ii. canto x. stanza liii., but Glastonbury is not actually named.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

Since last writing I have found, on referring to Collinson, that he suggests as an alternative to the "apple island" derivation that the settlement of a British chief named Avalloc at Glastonbury has had something to do with fixing the name.

A. L. HUMPHREYS.

2, Kirchen Road, Ealing Dean.

Avallon was, I believe, the ancient name of Glastonbury, and it is at the present day the appellation of a charming little town south-east of Auxerre. The name of the latter has been derived from pl. of *aval*, apple, but the etymology is doubtful. Conf. Legonidec's 'Breton Dict.,' Pughe's 'Welsh Dict.,' and Bullet's work on Keltic names in France.

R. S. CHARNOCK.

A SUICIDE'S BURIAL (7th S. iii. 106, 237).—I beg to add my contribution on this subject: Exchequer Depositions, 3 & 4 James II.: The road or highway called Horslydowne, from London and Southwark into Kent, "a woman who hanged herself was buried there, and this deponent drove a stake through her, as was the custom; and a man who drowned himself was in like manner buried." Close at hand, "by the highway called Horsey downe, part of a waste belonging to the Monastery of Bermondsey dissolved, she recollects that certain people called Brownists, denied Christian burial, were interred here" (Same depositions).

WILLIAM RENDLE.

It may be useful to mention that a full account of the interment of John Williams is given in the *Annual Register*, 1812 (p. 5). In 'The Old Curiosity Shop,' written in 1840, Dickens describes Quilp as "buried with a stake through his heart in the centre of four lonely roads."

EDWARD H. MARSHALL, M.A.

AUTHORS OF QUOTATIONS WANTED (7th S. iii. 329).—

And ready for her last abode, &c.

The lines are by Koble in 'The Christian Year,' "Visitation and Communion of the Sick," sixth stanza.

F. ST. J. THACKERAY.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Feudal History of the County of Derby, chiefly during the Eleventh, Twelfth, and Thirteenth Centuries.* By John P. Yeatman, Sir George R. Sitwell, Bart., and Cecil J. S. Foljambe, M.P. Vol. I. (Chesterfield, Edmunds; London, Bessrose.)

MR. YEATMAN is a hardworking student and a man of great and varied learning. We cannot profess to agree with him on some important subjects. He attributes far more in the making of England to the Keltic element than we feel justified in doing. This subject, however,

meets with but slight notice in the volume before us. It required some amount of courage to put before the public a county history not written on the old plan, but giving the original documents in which almost all our knowledge of local history during the eleventh, twelfth, and thirteenth centuries is contained. Such a book can never be amusing reading, but it contains the very marrow of history, from which all future writers must derive their facts. The portion devoted to the Domesday Book is perhaps the least important part of Mr. Yeatman's labours. We would not be understood to disparage that priceless record, but it already was accessible to Derbyshire antiquaries in various forms. The extracts from the Pipe Rolls relating to Nottinghamshire and Derbyshire are, we believe, new to students; for pedigree purposes they are almost as important as the great survey itself. These extracts go down to the reign of Edward I. No country, we believe, possesses a series of account rolls at once so early and so full of information as the Great Rolls of the Pipe. They contain, as Mr. Yeatman points out, "the national accounts, in fact the annual Budget"; and, of course, the names of all the great landowners from time to time occur therein. The author has not abstracted all the information contained in the rolls, nor has he made memoranda of all the names recorded. We are sorry for this; but these blanks will, we trust, be filled up by the publications of the Pipe Roll Society, which proposes to give the documents for the whole of England without abridgment.

Next follow extracts from the Red Book of the Exchequer. It is a purely fiscal document, containing copies of ancient records once preserved in the Exchequer, but most of which have perished long ago. The extracts given are of great value. We trust that the whole of this precious volume may some day see the light in its original language. Notes from the 'Testa de Nevil' follow. The author is inclined to fix its date, or at least the date of a portion of it, at an earlier period than we have been accustomed to allow. We believe that he is correct in this, and that his discovery is a valuable addition to our knowledge of English history. The introduction which he has written to his extracts from this great work will be found valuable by many who take but little interest in Derbyshire history. A little more attention to style would not have been misplaced. To speak of the "paraphernalia" of a waggon is a wild licence which must grate on the ears of any one who knows the meaning of that misused word. The muster-roll of 21 Edward III. is a curious document. In the introductory note the author tells us that "The whole of the early muster-rolls deposited in the Record Office have, within the last few years, been pulped, as appears by the returns on the subject of the destruction of records made to Parliament." Mr. Yeatman gives us no reference to the particular parliamentary paper where this information occurs, nor do we understand the sense in which the word "early" is here used. Readers of 'N. & Q.' would, we are sure, be glad of distinct information on the point. If our memory does not play us false, there are still many muster-rolls preserved in the Public Record Office.

*The Dedication of Books to Patron and Friend: a Chapter in Literary History.* By Henry B. Wheatley, F.S.A. (Stock.)

MR. WHEATLEY has written a very interesting little book on a subject which hitherto has hardly received the attention it deserves. Mr. Botfield in 1861 printed for private circulation his 'Prefaces to the First Editions of the Greek and Roman Classics and of the Sacred Scriptures.' In 1874 a volume, edited by Mr. W. C. Hazlitt, containing a number of dedications and prefaces, was



Hutch

privately printed by the late Mr. Heath. Mr. Wheatley, however, may fairly claim the honour of being the first who has written a book entirely confined to the history of dedications.

After an introduction, in which he gives us a general historical sketch of his subject, Mr. Wheatley discourses pleasantly in eight chapters on "Early Dedications," "Shakespearean Dedications," "Political and Satirical Dedications," "Dryden's Dedications," "Playwrights' Dedications," "Eighteenth Century Dedications," "Dr. Johnson's Dedications," and "Modern Dedications." To exhaust the whole field of this research would require a huge number of volumes. Mr. Wheatley, unfortunately, has been obliged to confine himself within the circumscribed limits of a volume of the "Book-Lover's Library." But though it is only a collection of specimens, there are omissions for which we cannot account. Some room, we venture to think, might have been found for a reference to Cowley's 'Poetical Blossomes.' This little volume, which is interesting for several reasons, was published in 1633, while the poet was still at Westminster School. It was dedicated to "The Right Honorable and Right Reverend Father in God, John, Lord Bishop of Lincoln, and Deane of Westminster," and contains the following dedicatory letter: "My Lord; I might well feare, least these my rude and unpolisht lines, should offend your Honorable Survey; but that I hope your Noblesse will rather smile at the faults committed by a Child, then censure them; Howsoever, I desire your Lordships pardon, for presenting things so unworthy to your view, and to accept the good will of him, who in all duty is bound to be, Your Lordships, most humble servant Abra: Cowley." The 'Tragicall Historie of Piramus and Thisbe,' which is contained in the same little volume, has a separate dedication "to the Worshipful, my very loving Master Lambert Osbalston, Chiefe Schoole-master of Westminster-Schoole." Then follow some dedicatory lines, beginning, "My childish Muse is in her Spring," which we cannot quote at length. Isaac Walton's dedication of the first part of 'The Compleat Angler' to the right worshipful John Offley, Esq., of Madely Manor in the County of Stafford, wherein he speaks in such flattering terms of Offley's angling skill, might fairly have claimed a place in Mr. Wheatley's book. One of the most curious of the many dedications to the Deity, viz., David Bradberry's, in 'Telestai: The Final Close' (1794), we cannot find among Mr. Wheatley's specimens. Curtailed, it runs thus: "Dedicated to his most sublime.....Majesty Jehovah Emanuel .....Judge of the last asize.....this Poem (a feeble testimony of his obligations and hopes) is gratefully and humbly presented By his Majesty's highly favoured but very unworthy Subject and Servant, The Author." Nor can we discover any reference to Sir Simon Dogge's ironical dedication of the 'Parson's Counsellor, with the Law of Tithes and Tithing' (1676), though it is referred to (somewhat inaccurately) in D'Israeli's paper on dedications in the 'Curiosities of Literature.'

MR. GLADSTONE'S 'The History of 1852-1860, and Greville's Latest Journals' has singular interest as a piece of contemporary, or all but contemporary, history, and will attract to the latest number of the *English Historical Review* a large amount of attention. 'Consecration for Heresy in the Middle Ages,' by Mr. Henry C. Lea, opens out ably a very interesting subject. As the writer, who furnishes numerous instances of spoliation, observes, "It is easy to see how prosperous cities were reduced to poverty" under the conditions he describes. Mr. E. Hodgkin sends an erudite paper on 'Visigothic Spain,' following chiefly, as is avowed, the guidance of Prof. Dahn. The Rev. W. D. Macray and Mr. W. Rye are also among the contributors.

*Melusine* has lately been paying attention to a curious family of legends, viz., those which relate to the voluntary tearing out of the eyes. Among his collection of *yeux arrachés*, we do not as yet find that M. Gaidoz has included the case, from the 'Breviarium Aberdonense,' of St. Medana the Virgin, who is commemorated by the ruined Galloway churches of Kirkmaiden in Farnes and Kirkmaiden in Rhinnis, on the two shores of Luce Bay. The former of these, "a broken chancel with a broken cross," now in the parish of Glasserton, is mentioned in Paterson's 'Lands and their Owners in Galloway' (Edinb., 1870), vol. i. p. 523, as the burial-place of the Maxwells of Monreith, being in the neighbourhood of the old Tower of Moure, their first Galloway holding. The other Kirkmaiden, still a separate parish—the southernmost in Scotland—is well known as a geographical expression by Burns's 'Maidenkirk to John o' Groat's.'

In the correspondence on the alleged Chinese discovery of America, in the columns of our *Paris confrère*, *L'Intermédiaire*, it seems not to be recognized that the raising of the question at the present time is due to the initiation of Dr. Hamy, a well-known French anthropologist, who read a paper on the subject, based upon an inscription at Copan, in Central America, before a recent meeting of the Anthropological Institute of Great Britain and Ireland. Dr. Hamy's argument involves the identity of the symbol which he finds on the Copan monument with the Chinese *Tai ki*. Whether this, if itself a correct reading of the symbol, is sufficient ground for so considerable a hypothesis as the discovery of America is another question, and one not yet, we think, adequately discussed.

We learn that the genealogical collections illustrating the history of the Roman Catholic families of England have been purchased, at the Hartley sale, for Dr. Howard, by whom and Mr. Burke, Somerset Herald, the work will be continued.

#### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

G. H. THOMPSON ("Birthplace of Lord Beaconsfield").—Your communication is held over, as we are promised a decisive reply from Mr. Vincent, the writer of the letter from which you quote.

W. MASON ("The mill will never grind," &c.).—See *ante*, p. 299.

CORRIGENDUM.—P. 252, col. 2, l. 21, for "Household Words" read *All the Year Round*.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MAY 7, 1887.

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Notices to Correspondents, &c.

## Notes.

## ADELAIDE O'KEEFE.

In clearing out some old depositories I find the following "statement of claim":—

3, Spring-place Hill, Southampton,  
Sat., 15 April, 1848.

GENTLEMEN,—I thank you for your letter received this morning referring me (as did the late Mr. Harvey) to Mr. Taylor and the Revd. Mr. Gilbert. I have written to both gentlemen, reminding them that I had applied to both in April, 1844, on the subject of 'Original Poems,' since which time they have received 440*l.* and I not a shilling, tho' my 34 Poems still continue a part of every edition from the year 1804 to the present time. I might have received from Mr. William Darton about 60*l.* in the first instance, rather less, and 30*l.* more in 1818, and 10*l.* from Mr. Samuel Darton in 1834, making in all a sum under 100*l.* Their answer will determine me what to do—but no recourse to law. I subjoin a list of my 34 Poems, which Rev. Mr. Gilbert says "I have a right to withdraw at my pleasure"; whilst Mr. Taylor says "Some years since a considerable number of the Contributions of 'Adelaide' were removed from the volumes and the vacancies supplied." This is a mistake; not one has ever been removed, as the following list will show. This is the substance of the two letters I received in April, 1844, from Mr. Gilbert and Mr. Taylor. I only returned to England last year. I have written amicably, and sincerely hope a sense of justice may incline them to arrange amicably with me.

I am, gentlemen, yr obt servt,

ADELAIDE O'KEEFE [*sic*].

34 Poems for which Adelaide O'Keefe [*sic*] received under One Hundred Pounds from the date of the first publication in 1804 to the present time, April, 1848.

## Vol. I.

1. The Child's Monitor.
2. The Boys and the Apple Tree.
3. The Wooden Doll and the Wax Doll
4. Idle Richard and the Goat.
5. Never play with Fire.
6. The Truant Boys.
7. George and the Chimney Sweeper
8. The Butterfly.
9. The Redbreast's Petition.
10. The Nightingale.
11. The Lark.
12. James and the Shoulder of Mutton.
13. False Alarms.
14. Sophia's Foolscap.

## Vol. II

15. Rising in the Morning.
16. Going to Bed at Night.
17. Frances keeps her Promise.
18. My Old Shoes.
19. To George pulling Buds.
20. A New Year's Gift.
21. The Cruel Thorn.
22. Nimble Dick.
23. The Linnet's Nest.
24. The Italian Greyhound.
25. The Use of Sight.
26. The Morning's Task.
27. The Oak.
28. Careless Matilda.
29. The Mushroom Girl.
30. Birds, Beasts, and Fishes.
31. The Vine.
32. Ruin and Success.
33. Dew and Hail.
34. Crust and Crumb

This interesting and pathetic letter was addressed to "Messrs. Harvey & Darton, publishers, Gracechurch Street." We often read of the woes of authors and the oppression of publishers, but here the latter maligned class is blameless. The Mr. Taylor referred to was the late author of 'The Natural History of Enthusiasm,' &c. The writer was daughter to John O'Keefe, dramatist, who died at Southampton in 1833.

I notice a query (7th S. ii. 9) after the dramatist's address at Chichester, and the name is spelled with one *f* only.

SIR J. A. PICTON (6th S. x. 172) will, as well as COL. PRIDEAUX (7th S. iii. 225), be interested in the two statements of Miss O'Keefe, that the book 'Original Poems' was first published in 1804. The entry at Stationers' Hall runs thus:—

Property of Author—Share: Whole.—Aug. 15, 1805. Then entered for his Copy Original Poems for Infant Minds, by Several Young Persons. 2 vols. Recd 11 copies.—GEO. GREENHILL.

It will be observed that no authors' names are given. I have ascertained that there was no previous entry for copyright, and the entry of 'Rhymes for the Nursery' follows sharp in 1806.

I have also possession of two draft agreements, both dated November 28, running for fourteen



years from December 15, 1818. So the lapse of an assumed period of fourteen years for a previous transaction lands us in 1804, thus confirming Miss O'Keefe's statements.

These agreements are (1) between William Darton, Joseph Harvey, Samuel Darton, and the Rev. Joseph Gilbert, of Kingston-upon-Hull, and Ann, his wife. It was witnessed by "Spedding Curwen," and schedules 'My Mother' and others, forty-nine in all, being Mrs. Gilbert's contributions to the two volumes. Terms, 100*l.* bonus, and 30*l.* per annum.\* (2) Between the same firm of traders and Jane Taylor, of Ongar; the Rev. Isaac Taylor the elder; and Isaac Taylor the younger. Jane Taylor schedules forty-three pieces, and the pair of Isaacs schedule six between them.

I have three sets of the entire work, of different dates, with a complete analysis of authorship, fully prepared for reference. These I should like to deposit in the British Museum; but the authorities are so squeamish about "space and expense of preservation" that I think it is time for the public to prepare a supplementary institution to take the overflow.

With special reference to the popularity of 'My Mother,' I drew attention to the rival claims of Miss O'Keefe in the *Athenæum*, p. 762, December 5, 1874. No doubt the pathos of Mrs. Gilbert does stand first in the collection, and when I became cognizant of the details I was informed that as society progressed Miss O'Keefe's productions were considered "vulgar." I call them humorous; but the fact remains that she got the cold shoulder, because it was the Taylors' interest to make a family concern of it.

The following is a complete list of signatures:—

1. Ann, Mrs. Gilbert.
2. Jane, i.e., "Q. Q.," Miss Taylor.
3. Adelaide, Miss O'Keefe.
4. T., i.e., the father, Isaac Taylor, *primus*.
5. J. T., Jane Taylor, same as No. 2.
6. I. T., Isaac Taylor, second of the name.
7. Little B., i.e., Bernard Barton, the Quaker poet.
8. A. T., i.e., Ann Taylor, No. 1 as above.

I have heard that Jeffries Taylor had some part in the compilation, but there is no evidence. It appears certain that Miss O'Keefe had no share in composing the later venture, 'Rhymes for the Nursery,' the authorship of which is at present an impenetrable secret of the "family pen."

A. HALL.

#### FEMALE POETS, FROM SAPPHO TO MRS. BROWNING.

I have made out a list of female poets. I shall be greatly obliged if any reader of 'N. & Q.' will

\* I confess to some scruple in publishing this paragraph; but as I copy Miss O'Keefe's statement of figures it is perhaps only equitable to give exact details, and the public can compare the facts.

supply dates where omitted, and corrections where needed.

Phemonoe.—A Greek poetess of the period ante-Homeric. Said to be a myth, as Orpheus, Musæus.

Erinna.—B.C. 612. Greek poetess; friend of Sappho; died when only nineteen. She wrote epic poems; the chief was 'The Distaff,' of three hundred lines; only four extant. Born in island of Rhodes, or Telos; lived on isle of Lesbos.

Sappho.—B.C. 600. Ranked with Alcæus as leader of the ancient school of lyric poetry; a native of Lesbos; her father was Scamandronymus; she had three brothers; she was not only contemporary with Alcæus, but in friendly intercourse with him, as is shown by the existing fragments of their poetry.

Cleobuline.—About B.C. 550. Daughter of Cleobulus of Lindus; composed riddles in hexameter verses; her father wrote riddles and lyric poems. Did Cleobuline write any other kind of verse?

Telesilla.—B.C. 510. Of Argos; celebrated as a lyric poetess and a heroine; took up arms at the head of a band of women in the war of Argos against Sparta; a statue erected in her honour in temple of Aphrodite at Argos; the emblems were those of a poetess and heroine.

Myrtis.—B.C. 490. Friend of Corinna; lyric poetess; native of Anthedon, in Boeotia; Corinna alludes to her as an instructress of Pindar; there were statues in honour of her in many parts of Greece (qy. where?).

Erinna.—Another Greek poetess mentioned by Eusebius, Bishop of Cæsarea, the historian. Contemporary with Demosthenes and Philip of Macedon in fourth century B.C.

Praxilla.—B.C. 450. Of Sicyon; a lyric poetess; belonged to the Dorian school of lyric poetry; one of the nine poetesses called "lyric muses."

Cornelia.—Mother of the Gracchi (qy. did she write any poems?).

Corinna.—B.C. 490. Greek poetess of Tanagra, in Boeotia; instructress of Pindar; gained a victory over him at public games at Thebes; wrote principally lyric poetry; a few fragments only extant.

Moero or Myro.—B.C. 300. A poetess of Byzantium, wife of Andromachus Philologus, mother of tragic poet Homerus. She wrote epic, elegiac, and lyric poems.

Sempronia.—First century. Wife of D. Junius Brutus; of great literary accomplishments; took part in Catiline's conspiracy. (Qy. what poems?).

Sulpicia.—Towards close of first century. A Roman poetess; wrote amatory poems to her husband Calenus; also a satirical poem of seventy hexameters on Domitian's edict (!).

Eudocia.—A.D. pre-421 (when married to the Emperor Theodosius II.)—460 (died at Jerusalem). Daughter of the sophist Leontius; supposed to have written the poem 'Homero-Centones.'



Falconia, Proba.—Fourth century. Latin poetess; composed a cento from Virgil, and the history of Christ in verse.

Abbassa.—Eighth century. Sister of the Caliph Haroun-al-Raschid; married Giafar, his vizier; wrote Arabic verses on her love for him.

Mary.—An Anglo-Norman poetess of thirteenth century. Born in France; lived chiefly in England; wrote a collection of fables called 'Yeopet' (the little Æsop).

Catherine of Siena.—1347-1380. A saint in the Romish calendar; was a dyer's daughter; she played an important part in the schism of 1378 (*vide*).

Colonna, Vittoria.—1490-1547. Called "the model of Italian matrons"; elegant poetess.

Abbe, Louise.—Sixteenth century. A poetess of France, surnamed "La belle Cordonnère."

Ammanati, Laura Battiferri.—1513-1589. A poetess of considerable reputation; she was elected a member of the Academy of Intronati, at Siena.

Killegrew, Lady Catherine.—1530-1600. Was a lady of great accomplishments; mistress of the Hebrew, Greek, and Latin languages.

Fonte, Moderato.—1555-1592. Poetess and authoress of Venice; poems, 'Il Floridoro,' 'Passion and Resurrection of Jesus Christ.'

Margaret of France.—Queen of Navarre, daughter of Henry II., 1552-1615. Wrote very agreeable poems and 'Memoirs'; she was very accomplished.

La Cerda, Bernard, Donna.—1595-1644. A Portuguese poetess and dramatist; she taught Latin to children of Philip III. of Spain.

Seymour, Margaret, Anne, Jane.—Daughters of the Duke of Somerset; of the sixteenth century. (Qy. dates of birth and death?)

Baroni, Leonora.—Seventeenth century. A famous Italian singer; poetess; daughter of the fair Adriana of Mantua.

Sidney, Mary (C. of Pembroke).—Sister of Sir Philip Sidney; died 1621. She wrote an 'Elegy' on her departed brother, a pastoral dialogue in praise of Queen Elizabeth, and a 'Discourse of Life and Death.'

Schurman, Anna Maria de.—1607-1678. A German authoress and poetess; understood Latin, Greek, and Hebrew; her 'Opuscula' printed in 1652; disciple of Labadie.

Wharton, Anne.—Died 1685. Wife of Thomas, Marquis of Wharton; distinguished poetess in the reign of Charles II.; poems included in Dryden's and Nichols's collection.

Behn, Aphra.—Died 1689. Wrote histories, plays, and novels; became associate with Prince Oroonoko at Surinam; published his story; acted as English spy at Antwerp in 1666.

Fayette, Mary Magdalena, Countess de la.—1632-1692. Wrote the romances of 'Zélie,' 'Princess of Cleves,' 'Prince de Montpensier,'

'Memoirs,' and a 'History of Henrietta of England,' &c. (Qy. what poems?)

Deshoulières, Antoinette.—1633-1694. A distinguished French poetess of reign of Louis XIV.; called the "Tenth Muse" and "French Calliope"; all kinds of poesy hers; she excelled in the idyll and eclogue.

Killegrew, Anne.—1660-1685. Distinguished in painting; pious; poems published in 1686; Dryden prefixed an elegiac ode.

Bernard, Catherine.—1662-1712. French novelist, poetess, and dramatist; tragedies, 'Brutus' and 'Laodamia'; member of Academy of Ricovatri at Padua, and friend of Fontenelle.

Thomas, Elizabeth.—1675-1730. An English poetess; gave offence to Pope; mentioned as Coriana in the 'Dunciad,' to no honour.

Manley, Mary de la Rivière.—Of Guernsey; died 1724. Poetess, dramatist; her political writings and satirical dramas brought her into trouble; in favour with Tories of Queen Anne's reign.

Williams, Anna.—1706-1783. Poetess and miscellaneous writer; friend of Dr. S. Johnson; lost her sight; lived and died under his roof.

Dubocage, Marie Anne le Page.—1710-1802. Talented French authoress; member of academies of Rome, Bologna, Padua, Lyons, and Rouen; wrote poems, tragedies, and epics; translated 'Paradise Lost' and Pope.

Pilkington, Letitia.—1712-1750. Daughter of a Dublin physician, Dr. Van Lewen; wrote a tragedy, comedy, memoirs of her own life, and poems.

Piozzi, Mrs. (Mrs. Thrale).—1739-1821. Great friend of Dr. Johnson; wrote anecdotes of Dr. Johnson, her 'Autobiography,' letters, and 'The Three Warnings,' a poem.

Cowley, Mrs. Hannah.—1743-1809. Poetess and dramatist; famous on account of her 'Belle's Stratagem' and 'A Bold Stroke for a Husband.'

Barbault, Anna Lætitia.—1743-1825. Wrote 'Essays on Romance' and poems.

More, Hannah.—1745-1833. Eminent authoress; plays; a pastoral drama; and a fine novel, 'Cecilia in Search of a Wife'; wrote moral essays.

Genlis, Félicité Stéphanie, Countess de.—1746-1830. At four years of age a canoness in chapter of Aix; wrote in all styles of literature.

Seward, Anne.—1747-1809. Profited from acquaintance with Dr. Johnson; wrote a poetical novel, sonnets, and a 'Life of Dr. Darwin.'

Smith, Charlotte.—1749-1806. Novelist and poetess; her husband, a West Indian merchant, being ruined, her talents supported him and family.

Yearsley, Anne.—1750-1820. Poetical and dramatic writer; at first a milk-woman; assisted by Hannah More; poems, 'Earl Godwin,' &c.

Grant, Mrs. Anne.—1755-1838. Authoress and poetess; poems, memoirs, letters, and essays.



Williams, Helen Maria.—1762-1827. Poetess, writer of historical, political, and general literature.

Baillie, Joanna.—1762-1851. Poetess, authoress, and dramatist; she was surnamed "the Lady Bountiful."

Bandettini, Teresa.—Born 1763, died in the nineteenth century. An Italian poetess; first an opera dancer; wrote 'The Death of Adonis,' a poem; and 'Il Polidoro,' a tragedy.

Staël, Anne Germaine, Madame de.—1766-1817. Celebrated French authoress; daughter of Necker, the financier; plays, letters, novels, political writings, &c.

Opie, Mrs. Amelia.—1769-1853. Novelist and poetess; in 1825 became a member of the Society of Friends.

Nairn, Lady.—1766-1845. Poetess (Scotch); author of 'Land o' the Leal' and other Scotch ballads.

Procter, Adelaide Ann.—1835-1864. Daughter of Barry Cornwall; wrote lyric verse.

Havergal, Frances Ridley.—1836-1879. An excellent writer of religious poems.

Pichter, Caroline.—A German poetess; she composed poems in her youth; lived 1769 to 1843.

Dacier, Mrs. Anne.—French writer; translator of some Greek poets. Lived 1654 to 1720.

Inchbald, Mrs.—1753-1821. Dramatist, and authoress of 'Nature and Art'; an actress, and married to an actor.

Holland, Mrs. Barbara.—1770-1844. Poetess and novelist; twice a widow; she established a school at Harrogate.

Porter, Anna Maria.—1781-1832. Novelist and poetess; friend of Scott in his youth; her novels were the outcome of his suggestions.

Hemans, Mrs. Felicia.—1793-1835. One of our greatest poetesses; wrote verses at nine years of age; knew classical and modern languages; very much beloved.

Taylor, Anne.—1782-1866. Authoress and poetess; tales and poems, very instructive and of much merit, mostly for the young.

Taylor, Jane.—1783-1824. Sister of the above, and joint author of tales and poems.

Mitford, Mary Russell.—1786-1835. She wrote tales, essays, dramas, poems, and a novel, 'Ather-ton.'

Southey, Mrs. C. A. Bowles.—1787-1854. A distinguished poetess; wife of the poet Southey; she wrote novelettes; for twenty years she published anonymously.

Jameson, Mrs. Anna.—1797-1860. Authoress, translator. (Did she write any poems?)

Pardoe, Julia.—1806-1862. Poetess, novelist, historian, and romancist; wrote poetry in her thirteenth year.

Norton, Hon. Mrs.—1808-1877. Poetess; one of the three celebrated daughters of Thomas

Sheridan; wrote 'The Undying One,' her finest poem.

Browning, Mrs. E. Barrett.—1809-1861. The greatest of English poetesses; composed poems when seventeen years old; the principal poems are 'Aurora Leigh,' 'Casa Guidi Windows,' 'The Dream of Exile,' &c.

Coleridge, Sara.—1803-1852. Daughter of the poet Coleridge; educated by poet Southey, her uncle; inherited much of the fertile genius of her father.

Eliot, George (*née* Mary Ann Cross).—Died 1880, aged sixty years. The first of our female prose writers; poem of 'The Spanish Gypsy.'

Cook, Eliza.—1818 (?)—Wrote many poems.

Brontë, Charlotte, 1816-1855; Anne, 1848; Emily, 1849. Novelists and poetesses.

Girardin, Delphine Gay, Madame Émile de.—1804-1855. French poetess; wrote at seventeen; her great reputation rested on her 'Lettres Parisiennes.'

London, Mrs. Letitia Elizabeth.—1802-1838. An English poetess; at thirteen wrote poems; very popular and loved; went to Africa with her husband Mr. Geo. Maclean, Governor of Cape Coast Castle; found dead on the floor of her apartment a year after. (Did she poison herself?)

Howitt, Mrs. M. B.—1804 (?). Poetess, authoress, and translator; also a novelist; acquired several of the Northern languages, Swedish, &c.

Stuart-Wortley, Lady Emmeline.—1806-1855. Daughter of the Duke of Rutland; composed at an early age; she also wrote light literature; died at Beyrout from the kick of a mule which threw her while riding near Jerusalem.

Barnard, Lady Anne.—1760-1825; author of 'Auld Robin Gray.'

Hoole, Barbara.—When born and deceased?

Newcastle, Margaret, Duchess of.—1624 (?)—1673; a very voluminous writer; poems, plays (tragedies and comedies), letters, and metaphysical writings.

Greenwell, Dora.—Poetess; died 1882. (Qy. when born, and where?)

Ludvigsen, Anna Kristiane.—Danish patriotic poetess; died 1884, aged ninety-six.

Carey, Alice.—An American authoress; born near Cincinnati in 1822; she, in conjunction with her sister, Phoebe Carey, composed poems. Are these sisters still living?

I have given ninety names, and will forward a second list in due time.

HERBERT HARDY.

Thornhill Lees, Dewsbury.

[This list may be extended almost interminably—far beyond any limits we can afford. The names of English poetesses alone would probably fill a number of 'N. & Q.' The insertion of a second list is not accordingly guaranteed.]



'THE ENGLISH DIALECT DICTIONARY.' (See 7th S. iii. 322.)—I shall be glad to be allowed a few words of explanation as to the proposed 'English Dialect Dictionary.'

The English Dialect Society had nothing whatever to do with the present arrangement. It was wholly my own, but has received the Society's approval.

Mr. Smythe Palmer has most kindly acceded to my request to superintend the collection of material for the 'Dictionary,' to correspond with contributors, and to arrange the material as it comes in. It is really the work of a sub-editor; but it would obviously be absurd to give him the title of sub-editor so long as no editor is appointed to do the final work of adding the etymologies and preparing the whole definitely for press.]

This being so, it is also obvious that the complaint as to Mr. Palmer's etymologies being occasionally untenable has really nothing to do with the matter at present. It will, however, be extremely difficult to find another Dr. Murray, and I confess that I do not quite know where to look. All this can wait if we may only be allowed to continue our work without needless questioning.

I find that two of the mistakes attributed to Mr. Palmer are my own. It was I who said that the Spanish *boxar* is connected with our "*box* the compass." I copied this from Dr. Mahn, not knowing any better. I was also guilty of connecting *gilly* with the Irish *ceile*, a servant. Besides this, I got into trouble with the word *badger*.

I do not think Mr. MAYHEW has quite seized the true secret of the historical method. I must repeat that it rests upon *chronology*. It was hardly possible to give the results obtained in 'The New English Dictionary' before that dictionary appeared. Moreover, the improvement in philology, owing to the increased study of phonetics, is now so rapid that a man may be forgiven for having said things five years ago that he would now know to be absurd. The last ten years has seen a far greater advance than the preceding fifty could achieve. And surely some of Mr. Palmer's work shows great labour and research.

I trust that these few words may allay distrust, and that those who really have the desire to help us at heart will kindly bear in mind that the things which we most want just now are money for our fund and expressions of good will. But the raising of difficulties will not help us at all.

My own share in the matter is easily explained. I undertake the work of a pilot, and know that, if trusted, I can bring the ship safely into the deep sea, just as I started the Dialect Society, of which I was at the outset the sole director. I will then resign the work to the captain, a post for which I do not pretend to be competent; so that there will be no need to protest against my unfitness. But, dropping the metaphor, I shall be quite ready, if

alive and in working order, to be a faithful and drudging sub-editor, unpaid and irresponsible.

WALTER W. SKERT.

Cambridge.

Mr. MAYHEW no doubt is right. He would have made a far better editor himself. Few of us can lay claim to that immunity from mistake which he happily enjoys. Prophecies after the event are easy now that three parts of Dr. Murray's great work have appeared. And it is safer not to write a book if one aspires to a character for infallibility.

A. SMYTHE PALMER.

TERCENTENARIES OF DEATHS.—April 16, 1887, was the three hundredth anniversary of the death of Ann, Duchess of Somerset, wife of Edward, Duke of Somerset, brother of Henry VIII.'s third wife, Queen Jane Seymour, and uncle to Edward VI., and some time regent during his minority, but afterwards disgraced, condemned of felony in levying armed men contrary to law, and sentenced to be hanged, but in respect of his quality was beheaded on Tower Hill, Jan. 22, 1551. His tomb is in St. Nicholas's Chapel, Westminster Abbey.

Sir Thomas Bromley, Knt., was Privy Councillor to Queen Elizabeth and eight years Chancellor, in which office he died April 12, 1587, to the grief of all good men. The eight children depicted on his tomb in the Chapel of St. Paul were all by his lady Elizabeth, of the family of Fortescue.

In the Chapel of Henry VII., south aisle, is the magnificent monument to Mary Stuart, Queen of Scots, erected by her son James I. soon after his accession to the English throne. She was beheaded in the hall of Fotheringhay Castle, in Northamptonshire, Feb. 8, 1587. Her remains were first buried in Peterborough Cathedral, but James had her body privately removed to this chapel in October, 1612, under the superintendence of Neile, then Dean of Westminster, and buried in a vault beneath this monument. The Queen has written from Aix-les-Bains intimating that she will be happy to patronize an exhibition of the relics of Mary, Queen of Scots, to be held at Peterborough in the summer, in connexion with the celebration of the tercentenary of her execution at Fotheringhay. Her Majesty asks that a catalogue of the relics may be sent her. Dean Perowne is president of the movement.

W. LOVELL.

Cambridge.

BILDERS.—We are told in the 'New English Dictionary' that this is "a name given by the old herbalists to some water plant or plants, cruciferous or umbelliferous (perhaps *Nasturtium*); in modern dialects applied locally to water cress, co. Derry; water dropwort, Cornwall; cow parsnip, Devon (see Britten and Holland)." In addition to the quotations for the word given by Dr.



Murray, I would cite Cotgrave, s. v. "Parsil aigrun," "wild parseley, great water parseley..... beldars, belrags." In 'Alphita, a Medico-Botanical Glossary,' edited with praiseworthy care and much learning by Mr. J. L. G. Mowat—a work forming one of the "Anecdota Oxoniensia" (Clarendon Press, 1887)—our word is discussed s. v. "Berula," p. 21, note 8: the co. Derry form is there stated to be *biller*. What is the etymology of *bilder* or *biller*? *Biller* is a pronunciation of the Irish *biolar*, older *biorar*, water cress, a word appearing in Old Irish in the form *bior* (see Windisch, 'Irische Texte,' 1880), and identical with the modern Welsh *berwr*. The Irish *biorar* is obviously derived from *bior*, water, a word with numerous derivatives, as may be seen in O'Reilly's 'Dictionary.' And now comes the question, What is the origin of this Irish *bior*, water (Old Irish *bior*)? It is important to note that both in Irish and Scotch Gaelic *bior* appears to be used especially in the sense of a well, a spring, running water; *bior*, in fact, has precisely the same meaning as the Germ. *quelle*, a spring, fountain (O.H.G. *quella*). I would suggest that *bior* is also in form etymologically identical with *quella*. The Celtic and the Teutonic words may both be referred to an Indo-Germanic root *gel* (or *guel*). This velar *g* is very commonly labialized and represented by *b* in Greek and Celtic, and is regularly represented in Teutonic by *kw* (*qu*). For further illustration of this etymology I would refer the student to Curtius, 'Greek Etymology,' fifth edition, No. 637, ii. 82, and to Brugmann, 'Grundriss der Vergleichenden Grammatik der Indogermanischen Sprachen,' § 432.

A. L. MAYHEW.

Oxford.

BALL-PLAYING IN "POWLES."—G. A. S., in 'Echoes of the Week' for February 5, mentions some edicts of Elizabeth against ball-playing in St. Paul's, or, as he prefers to call it, "Powles." This is not the only instance of the powers that were interfering to prevent the colliding of churches and balls. On the walls of many Italian churches inscriptions may still be seen forbidding the playing of "palla, pallottole, baroni [all games with balls] ed ogni altro gioco" in the neighbourhood of the sacred edifice. Bigazzi, in his 'Iscrizioni e Memorie della città di Firenze' gives several examples. The following is one:—

"Gli spët. SS. otto di guardia e ballia della città di Firenze il dì XXVI gennaio MDCIVC proibiscono a qualsia persona giocare a qual sorte di gioco sonare o far strepito in qual si via modo tanto di giorno che di notte vicino al convento de' mendicanti a braccia cento, sotto pena dell' arbitrio et cattura."—F. 367, Florence, 1887.

The archbishop appears to have shared with "the Eight" the power of posting these threatening notices, as one runs, "L'ill'mo e Rvd'mo Monsig.

Archivescovo proibisce che nessuno ardisca," &c. This one is not dated. ROSS O'CONNELL.

DOUGLAS'S 'REPORTS.'—The following (apparently) autograph note, written on the fly-leaf of the first volume of "Reports of Cases argued and determined in the Court of King's Bench, in the Nineteenth, Twentieth, and Twenty-first Years of the Reign of George III. By Sylvester Douglas, Baron Glenbervie. The Fourth Edition, with Additions by William Frere, Serjeant at Law" (London, 1813, 8vo.), in the British Museum, may be of interest to some of the readers of 'N. & Q.'—

Having never read the notes or Advertisement of Mr. Serjeant Frere to this Fourth Edition, except a page or two after they were printed, I can claim no share in the merit of those additions by that learned and respectable Editor. I differ from him in the opinion he has expressed in the last paragraph of his Advertisement to this Edition. If I had thought as he appears to do with respect to the Methodical Digest which formed the Table of Principal Matters in the Three Editions published by myself I should not have employed the time and thought I dedicated to it, nor have swelled the book with the number of pages it occupies. GLENBERVIE.

Whitehall Place, 14 March, 1814.

G. F. R. B.

GALIGNANI.—The extinction of this family should not pass unnoticed. Charles, its founder, born at Brescia in 1757, is said to have been a bookseller in London; to have married a Londoner, A. S. Parsons, and to have had two sons, John Anthony, born 1796, and William, born 1798. In 1799 Parsons and Galignani (the wife's name was put first) lived by the riverside in Paris, and advertised linguistic breakfasts and teas, for conversation in English and Italian. The idea was apparently borrowed from one Daix, who in 1793 had an English dinner and tea table, which in the following year, for obvious political reasons, he styled American instead of English. From giving lessons—Italian there seems to have been no demand for—and taking a young man lodger, Galignani and his wife went on to supplying English books and starting a circulating library. About 1800 they removed to the Rue Vivienne, probably gave up lessons, extended their library and bookselling, and in 1804 published a monthly volume of selections, entitled 'Repertory of English Literature.' Removing to the Rue de Rivoli, they in 1814 started *Galignani's Messenger*, which on Charles's death in 1821 was continued by his sons. It became more widely known on the Continent than the London papers from which its matter was mostly borrowed, and the Galignani reprints of English books in the pre-copyright days were scattered far and wide, while the Rue de Rivoli shop was a house of call for English authors visiting Paris. In 1866 the English Government presented the brothers with a silver salver, in recognition of their promotion of British Parisian



charities, and of their erection and maintenance of a British hospital at Neuilly. This building was ultimately presented to Miss Leigh for an orphanage. John Anthony died in 1873 and William in 1882, leaving no issue, but a large fortune, mainly acquired by building speculations. William made some munificent charitable bequests. One of his residuary legatees, his wife's nephew in Jeancour, has added Galignani to his name, but the Italo-English family is extinct. J. G. ALGER.

Paris.

"RIDING THE STANG."—According to the *York Herald* of March 1, 1887, the amenities of Northallerton still include this time-honoured corrective exercise:—

"'RIDING THE STANG.'—Last night considerable stir and excitement prevailed at Northallerton consequent on the 'riding of the stang.' The reason given in the doggerel rhyme which was repeated was that an ostler attached to a well-known hostelry had proved unfaithful to his bride, whom he married a short time ago. In a small pony cart an effigy was placed, and the ringing of a bell, together with the shouts of those who were in attendance, created quite a hubbub. It is between three and four years since a similar exhibition took place."

Two days later the same newspaper chronicled:—

"Last night the final riding of the stang took place at Northallerton for the unfaithful ostler. The two figures were paraded round the town, after which a bonfire was lit on the green below the church, and after the doggerel rhyme had been proclaimed the figures were burnt."

The reports are not quite in harmony with each other, but future historians of our domestic manners may be able to reconcile them.

ST. SWITHIN.

DAPS: DAP'D.—These words, in common use among the working class in East Devon, are curious. "He is the very daps of his father," i.e., very like him in person and habits. Here the root seems to be *apt*, "the very *apts* or *likes* of his parent," "I *dap't* along as quick as I could," i.e., hastened on my errand as fast as possible. This word appears to come from *dapper*, "I *dappered* along."

W. H. H. ROGERS.

Colyton.

SPELLING BY TRADITION.—I was taught the game of euchre by a friend who had learnt it of Americans, who think that their country had the right of invention. Repeating what he thought he had heard, he called the two best cards "right bar" and "left bar." Happening to look into Cavendish's 'Rules' the other day, I find that great authority calls them "right bower" and "left bower." Now neither *bar* nor *bower* has any meaning in connexion with the use in euchre. I opine, therefore, that the sound is in both cases altered by tradition, and that the spelling should be *bauer*; *Bauer*=peasant being one of the German

equivalents for the knave at cards, and the knave being the best card at euchre. This suggests a German origin for the game, which probably had its origin in democratic feeling. There is, doubtless, a remote connexion between *bauer* in the German sense and the English word *bower*. But the two words are so wide apart now that I do not fancy it was *that* which influenced Cavendish in his choice of spelling. R. H. BUSK.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

LEEDS CASTLE, YORKSHIRE.—Can you give any information respecting the origin, existence, or decay of a castle said to have been built by Ilbert de Lacey, one of the Norman barons (*temp.* William the Conqueror) at Leeds, Yorks.? It is found (by tradition only) that Stephen besieged it in 1139 on his march towards Scotland; and, according to Hardyng's rhyme, Richard II. was imprisoned here previous to being killed at Pontefract in 1399; also a curious old record from the Tower (47 Edw. III., 1373) refers to "a fulling mill at Leeds near the castle there rented to Thomas Burgess at 33s. 4d. per annum." This State document (in Latin) does not specify whether pertaining to Leeds, Yorks., or Leeds, Kent. There are several old streets in Leeds, Yorks., bearing names suggestive of a castle or fortification, such as West Bar, Swinegate, Briggate, Bishopgate Street, Kirkgate, Mabgate, and Lydgate. There are also persons now living who vouch that they have stood upon the remains of groined arches and broad foundations at the spot where the castle is said to have stood when excavations were being made for laying the foundations of new buildings at a point where some of the streets before mentioned form a junction, West Bar, Mill Hill, Bishopgate Street, Swinegate, Boar Lane, and the Butts meet. All these are tolerably indicative of a castle, but of documentary evidence there is none produced so far. This can partly be accounted for by the fact that the castle was never the property of the Crown, but was a private gift from Ilbert de Lacey to a subordinate baron and dependent, "Maurice Paganel" (9 John, 1207), and therefore it is unlikely that any State documents can be found referring to it unless incidentally. Can you throw any light or quote any authority to substantiate the fact of there being a castle at the clothing town of Leeds, Yorkshire? A. WROE.

Liverpool.

ABERDEEN UNIVERSITY THESES.—I am desirous of tracing two lots of these tracts sold at Dr. Laing's sale. The one No. 1281, part i., was sold Dec. 1,



1879, and was purchased by Messrs. Ellis & White; the other, No. 222, part ii., was sold April 5, 1880, to Messrs. Pickering & Co., Haymarket. The purchasers have tried to assist me, but have failed to remember the clients to whom they were resold. The first lot is described as "in a cover having the arms of Spain stamped in gold on sides."

J. P. EDMOND.

62, Bon Accord Street, Aberdeen.

'BUKE OF THE HOWLAT.'—Dr. Laing, in his volume of 'Adversaria,' printed for the Bannatyne Club, mentions having found a fragment of an edition of the 'Buke of the Howlat' in the old covers of a Protocol book. The fragment consisted of one leaf, small quarto. Is anything known of its fate? Dr. Laing assigned it to a date not later than 1520.

J. P. EDMOND.

62, Bon Accord Street, Aberdeen.

ROXALANA.—Is any portrait known of Elizabeth Davenport (decoyed by Lord Oxford into a mock marriage), popularly called Roxalana, from her success in that rôle in Sir W. Davenant's play 'The Siege of Rhodes'? She is mentioned by Evelyn, Pepys, and Grammont, and appears to have been a great favourite with the public. I am led to this query by the recent acquisition of an undescribed seventeenth century trade token which reads thus,—ob.: MARY. LACY. IN, a female bust to the left; rev.: MOORE. FEILDES. 1667. HER. HALF. PENY. I have a similar token (Boyne, 389), ob.: THO. LACY. HIS 2 PENY, a female bust to the left, around ROXCELLANA; rev.: IN. CATEATEN. STREETE. T. M. L. The busts are well engraved, and may well be considered rough portraits (excellent representations of James, Duke of York, appear on seventeenth century tokens).

Other queries arise. What was Lacy? These are, so far as I remember, the only instances in which portraits of favourite actors or actresses occur on seventeenth century tokens. May his have been a house of call for the fraternity? Was he related to Lacy, the versatile actor, uniformly commended by Pepys? Thomas Lacy's token has another peculiarity. It is almost, if not quite, the smallest twopenny token known, being much smaller than the halfpenny token of Mary Lacy.

J. ELIOT HODGKIN.

Richmond-on-Thames.

ac / RAFAEL MECENATE.—I have a volume, 'Platina Ven,' 1487, 4to., with the book-plate of Raphael Mecenate and his motto "*Cura sed delicia*." Mr. Nattali forms me that he has a copy of Pine's 'Horace' with the same book-plate. Where can I find any account of Mecenate?

ROBERT S. TURNER.

MEDALS FOR SERINGAPATAM.—In the 'Madras Army List' for 1831 there is a list of officers

then belonging to the Madras Army who were in possession of medals for Seringapatam. If there are amongst your readers any relatives or friends of the officers named, can they afford information as to (1) with what ribbon the medals were worn; (2) how the medals were worn, whether suspended round the neck or from the breast of the coat?

M. O.

PICTURE OF LUCREZIA BORGIA.—In Mr. William Gilbert's 'Lucrezia Borgia, Duchess of Ferrara,' vol. i. p. 279, it is stated that there

"was formerly in the collection of the Monferini palace in Venice [a picture] painted by Giorgione, of a nobleman and his wife consulting an astrologer as to the future of their new-born child. From a white eagle (the crest of the house of Este) in the corner of the picture, and certain other indications, there is strong reason to believe that the couple consulting the astrologer are intended to represent Lucrezia Borgia and her husband."

A note informs the reader that

"It is stated that this picture has been purchased by an Englishman, a Mr. Baker, and that it is now in London."

Is it known where this picture is now, and whether it does certainly represent that much-calumniated princess?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

BOW STREET RUNNERS.—Why were these "robin-redbreasts" (established in 1749) called "runners"? Were they running messengers of Bow Street Police Court (to use a more modern expression), or were they called "runners" because, like our university proctors, they ran after the disorderly?

E. COBBHAM BREWER.

"AS DULL AS A FRO."—In the Southern States, where many old English expressions are fossil, people say "As dull as a fro," in lieu of the commoner "As dull as a hoe." In Knight's 'Mechanical Dictionary' I find, among coopers' tools, "*Frow*, an implement used for splitting wood." Is "Dull as a frow" used in England?

BARNET PHILLIPS.

New York.

ARGENTINE REPUBLIC.—In the years 1814-15 General Don Emilio de Alvear, Director of the United Provinces of the River Plate, solicited secretly the English protectorate for the Argentine Republic, which was refused. The English historians say nothing about it. Could any of your readers illustrate the point, giving some account of the refusal of England?

A SUBSCRIBER.

LIEUT. WILLIAM DIGBY, 53rd Regiment of Grenadiers in Burgoyne's campaign, 1777. Can any information respecting his family or subsequent life be given?

J. P. B.

W. G.—In the February number of the *Gentleman's Magazine* for 1745 there are some interesting



particulars of the poets and actors of the time of Charles II., communicated by W. G. Who was W. G. ? R. S.

**PROCLAMATIONS AT INQUESTS.**—Coroner's inquiries in Dorsetshire are opened, adjourned (when necessary), and closed with the following proclamations, read by the officer of the court :—

Proclamation on Opening of an Inquest.

O, yes ! O, yes ! O, yes !

All you good men of this County, summoned to appear here this day to inquire for our Sovereign Lady the Queen when how and by what means ..... came to his [or her] death, answer to your names as you shall be called.

Closing of an Inquest.

O, yes ! O, yes ! O, yes !

All manner of persons who have been summoned here at this Court, before the Queen's Coroner for this County, may depart home at this time and give their attendance on a fresh summons.

God save the Queen !

An Adjournment.

O, yes ! O, yes ! O, yes !

All manner of persons who have anything more to do at this Court, before the Queen's Coroner for this County may depart home at this time and give their attendance here again [OR AT THE ADJOURNED PLACE] on ..... next, being the ..... day of ..... instant, at ..... of the clock in the ..... noon precisely.

God save the Queen !

Opening of Adjourned Meeting.

O, yes ! O, yes ! O, yes !

All manner of persons who have anything more to do at this Court, before the Queen's Coroner for this County, on this inquest now to be taken and adjourned over to this time and place, draw near and give your attendance. And you, gentlemen of the jury, who have been impaneled and sworn upon this inquest to inquire touching the death of ..... severally answer to your names and save your recognisances.

I have attended inquests in the counties of Gloucester, Warwick, Northampton, Herts, Bedford, York (West Riding), but never heard a proclamation read in either county. I am told, however, the custom prevails in Cambridgeshire (but not in the borough of Cambridge). How long has what I presume was once the rule of reading a proclamation fallen into desuetude, and in what other counties besides Dorset and Cambs does it still obtain ?

H. C. W.

**COPYING LETTERS.**—I have now before me the copy of a letter of Sir Joseph Banks, dated May 19, 1784, and evidently taken from the original by pressure on to thin, soft paper in the same manner in which letters are copied now. When was the present method discovered, and does any reader of 'N. & Q.' know of any copies of letters taken in this manner of such an early date ?

ROBERT BOWEN.

Cambridge.

**LEWIS DE BRUGES, EARL OF WINCHESTER.**—In the 'Historic Peerage' compiled by Sir Harris

Nicolas, it is stated that Lewis de Bruges was created Earl of Winchester in 1472, with an annuity of 200*l.* per annum (the dignity and pension being granted to him and the heirs male of his body), and that he surrendered the patent in 1499. As this illustrious Flemish noble, the friend of Edward IV. and the munificent patron of art and letters, died at Ghent in 1492, it is clear that the surrender could not have been made by him; and thus it may be concluded that his son John succeeded to the title, and that there were really two Earls of Winchester of this family, although one only is mentioned by Beaton and others.

Is it known under what circumstances and for what reasons the remittal took place ?

WM. UNDERHILL.

57, Hollydale Road, S.E.

**MEDALS.**—I have five medals in bronze, showing exterior and interior views of cathedrals (York, Lincoln, Winchester, Westminster, and St. Paul's), struck by Messrs. Elkington & Co., of London, from dies engraved by J. Wiener, of Brussels; size, 2.35 in. Can any reader of 'N. & Q.' give me any information as to their rarity and date, and whether the above five represent the full series or not ?

E. F. BELL.

Botcherby, Carlisle.

**ABRACADABRA.**—In the Rev. Mr. King's book on Gnostic gems we are told that *Abacadabra* was the ignorant and popular manner of pronouncing the formula  $\alpha\beta\lambda\alpha\theta\alpha\nu\alpha\beta\lambda\alpha$ , which we frequently find engraved on Gnostic stones, and which means "Our Father, Thou art our Father," from  $\alpha\mu\eta\ \text{לנו}\ \alpha\mu\eta$ . Is this derivation purely fanciful, or is it based on sound philological deduction ? The old explanation of *Abacadabra* from  $\alpha\mu\eta$ , the Father,  $\rho\iota\gamma$ , the Holy Ghost, and  $\delta\epsilon\upsilon\tau\epsilon\rho\alpha$ , the Word, given by Littré and many other good authorities, is, I believe, quite fanciful. Am I mistaken ?

A. R.

Gomshall.

**"MUSIC HATH CHARMS TO SOOTHE THE SAVAGE BREAST."**—A morning journal deliberately commits itself to the assertion that "breast" here should be "beast," and I have heard or seen the same assertion before. Is there any ground for such a correction ? All the editions of 'The Mourning Bride' of Congreve (where the line in question occurs) that I have been able to consult give "breast."

J. H.

Middle Temple Library.

**SHAKESPEARE.**—Can any one say where Charles II.'s copy is of Shakspeare, with notes and alterations by Charles himself ? It was a second folio, and in the hands of George Steevens. Where did it go at the sale of his library ; and where is it now ?

C. A. WARD.

Flavorstock Hill.



## Replies.

## ANIMATED HORSEHAIRS.

(7th S. ii. 24, 110, 230, 293; iii. 249.)

I should not have troubled the readers of 'N. and Q.' with any further discussion upon this subject, for the belief in the transmutation of horsehairs into eels is so ancient, so widespread, and so well known, that no further information is needed, except, perhaps, the recording of any new localities where the belief is prevalent, neither is it my wish to rush into any controversy; but I feel bound to assure Miss BUSK that before writing my article I did carefully read all the correspondence on the subject, and I have read it all carefully again in consequence of her reply, and I see no reason to retract anything I said.

The most formidable accusation Miss BUSK brings against me is that I set myself up as an authority against Prof. Huxley. I said hairs are not hollow. I cannot find out that Prof Huxley says they are. On the contrary, he expressly describes them as filled with pith; and another writer whom she adduces described them as tubes partly filled with pulp, and the writer further says that "all that portion of the tube to which the pulp does not extend is filled with a dry pith." A rush is a tube filled with soft pith. Surely Miss BUSK does not call a rush hollow.

I would also assure Miss BUSK that I am too old a folk-lorist to have any "antipathy to superstition," or to feel the slightest desire to "demolish" it; and on looking through what has been written, I would humbly submit that I appear to be the one who desires to preserve this interesting belief as a piece of folk-lore, whilst Miss BUSK herself has endeavoured to crush it by seeking a quasi-scientific explanation. My offence is simply that of calling into question the truth of the explanation.

ROBERT HOLLAND.

Frodsham, Cheshire.

About the year 1850, whilst the new road and bridge leading across the Thames from Old Windsor to Datchet was in course of construction, the navvies working on the line of road unearthed one morning, a foot or two below the surface, the skeletons (minus skulls) of one or more men, together with sundry pieces of broken heavy iron head-gear, &c., lying beside them, whilst the soil, much stained of a darkish hue for some distance round, looked as if some early "ruddy gore" had been shed there.

Inquiry in the neighbourhood failed to elicit to what warriors or other more peaceable folk these bones could have belonged. That, however, is beside the matter in hand. I was present at the unearthing, and was more interested in a number of living and moving "anatomies" found with the bones, all not thicker than a hair, apparently without head or tail, and each one "mixed up" so

that each convolution could be easily traced. When first found, each was about the size of a boy's marble; but when taken in the hand, expanded, without losing its convoluted appearance, into a ball of about an inch in diameter. I secured sundry specimens, and forwarded one at once in a small chip box to an entomological medical friend, to ascertain what I could anent it. It was defunct before it reached him; and although I think he made some guess, I got no further information about it. The other specimens I retained, and they remained alive for some few days; but, whether from exposure to the air or from lack of nourishment—for I knew nothing about feeding "horsehairs"—they also soon gave up whatsoever answered to their ghosts, ultimately drying and breaking up into a greyish kind of *débris*. Their direct connexion, however, with the question at issue is that the men who first came across them made no bones about setting them down at once as animated hairs, the theory, so far as I could understand it, being that the river often overflowing the spot, or the ground being otherwise kept moist by it, hairs ultimately developed into "them there kind o' eels, a wery common thing about the water in these parts, guv'ner."

R. W. HACKWOOD.

PHENOMENON VERSUS PHENOMENON (7th S. iii. 186, 235, 353).—I think I am entitled to reply that my note was meant for the guidance of the general public. I did not suppose it would convince Mr. TEW.

When he asserts that the word *archæology* has never been spelt with *e* for *æ*, he is careful to ignore Dr. Murray's 'Dictionary.' The word was spelt *archæologie* by Gale in 1669; and it was spelt *archaiology* by Bishop Hall. The reason for retaining the *æ* is phonetic, viz., because a vowel follows.

The retention of original spellings in borrowed words is not only absurd, but is frequently (I am thankful to say) impossible. We cannot *make* people write *pankhæ*; they will be sure to write *pankah*. Written language does not go by logic at all; it goes by convenience. It is a mere servant-of-all-work, not a schoolmaster. This is the very point which many fail to understand.

As to the derivation of "rhyme," Mr. TEW's statement is delicious, viz., that it is a derivative of *rhythmus*, "say what I will." The question is not what *I* say, but what every other philologist of any note says throughout Europe. Kluge, for example, in giving the etymology of the G. *Reim*, neatly observes that the Lat. *rhythmus* never had the sense of the G. *Reim*, and naturally enough denies the connexion. Besides, it is useless to deny all the facts in the well-known history of the word.

The best of it is that it is the word for "hoar-



frost" which has the true right to the *h*. The A.-S. word is *hrim*, and the Icelandic word is so spelt still.

I do not recommend Mr. Tew to purchase my book. It will speak out somewhat strongly on the question of phonetic spelling, so that he will not find it very acceptable. WALTER W. SKERT.

SUFFOLK TOPOGRAPHY (7th S. iii. 328).—If H. A. W. would specify the district or part of the county of Suffolk in which he is interested I should be happy to send him a list of the better-known works on the topography of that county. If possible, however, he should consult Anderson's 'Guide to Topography,' where, under the head of "Suffolk," he will find all books likely to be of any service to him given in detail.

At present there is no history of the county worthy of the name. Several partial histories exist, such as Suckling's and Gage's (the first of these, however, embraces only three out of the twenty-two hundreds into which the county is divided, and the latter only one), and there are valuable histories of Bury, Ipswich, Stowmarket, Sudbury, Melford, Woodbridge, Lowestoft, Hadleigh, Framlingham, &c. The first edition of Kirby's 'Traveller' was published in 1735, the second in 1764, and both of these give a map of the county, and I think both give road maps, with distances; certainly the second edition does. Page's Supplement to 'The Suffolk Traveller,' published in 1844, is a very dry and poor book, but cannot be overlooked by any one interested in the antiquities of that county. Shoberl's 'Delineations of Suffolk,' ed. 1818, should have one map and thirteen plates. A. J. BEDELL.

The Parsonage, Waterloo, Liverpool.

'A Topographical and Historical Description of the County of Suffolk' (Woodbridge, 1829, 8vo.) is practically a curtailed edition of Kirby's 'Suffolk Traveller.' It is "embellished" with a map by W. Ebdon and the following lithographs: (1) Woodbridge, Suffolk, from the Sutton Walks; (2) Framlingham Castle, Suffolk; (3) Leiston Abbey, Suffolk; (4) Abbey Gate, Bury, Suffolk. For other works on Suffolk topography H. A. W. cannot do better than consult Mr. Anderson's most useful 'Book of British Topography' (1881).

G. F. R. B.

LANT STREET, BOROUGH (7th S. iii. 269).—The following will, perhaps, be a sufficient answer to your correspondent. I know nothing about the Windsor Herald of the name, but the connexions with Lant Street run thus. Suffolk Place, property in which the site of Lant Street was, passed from the Brandons to the king, to Archbishop Heath, and thence to Lord Mayor Bromfield, whose son Sir John is described in 1677 as of Suffolk Place, Bart. Sir John intermarried with Joyce Lant,

a relative of Mrs. Newcomen (a Lant), and made settlements by which the estates came to the Lants. 1709, 7 Anne, an Act passed enabling Thomas Lant to grant leases; 1743, Robert Lant, of Putney, grants to the vestry of St. Saviour's a piece of ground west end of Lant Street site, known as Hangman's Acre, for a lay stall; 1772, Elizabeth Lant, of Brook Street, St. George's, Hanover Square, becomes Mrs. Bullock, and an Act was passed for selling and building. Old Lant Street and New Lant Street appear in Horwood's map 1799. Probably the first came out of the 1709 arrangement, the other after 1772.

WILLIAM RENDLE.

If Mr. WARD will refer to the sixth volume of 'Old and New London,' pp. 60-61, he will see a statement as to the connexion of this street with the Lant family; and probably he would get further information by applying to the relatives of the late Rev. Lant Carpenter, of Bristol.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

BRIDESMAID (7th S. iii. 127, 177, 238).—The words *bride-maid* and *bride-man* are given in Chambers's 'Etymological English Dictionary' (1876), and also *bridesmaid* and *bridesman*. The first edition of this dictionary was published in 1872. The 'Library Dictionary,' published two years earlier, viz., 1870, has *bridesmaid* and *bridesman* only. The earlier forms seem, therefore, to have survived until a very recent date.

ROBERT F. GARDINER.

BENJAMIN DISRAELI (7th S. iii. 89, 152, 232, 295).—As the Dublin notary bearing these names cannot at present be affiliated to Lord Beaconsfield's family, he is not referred to in Foster's 'Peerage,' although fully noticed in Mr. Foster's 'Collectanea Genealogica,' vol. i. p. 7, to which your readers should refer.

TRUTH.

ENGLISH FAMILIES IN RUSSIA (7th S. iii. 267).—A Robert Best was despatched by Queen Elizabeth with a letter to the Czar dated Jan. 24, 1570-71, in consequence of differences having arisen between the Russian Court and the English merchants in that country. He seems, too, to have acted as interpreter to the Russian ambassador Napea when in England. Was he a connexion of the family of the Gabriel Best who is supposed to have settled in Russia in 1403? There are several references to Robert Best in 'Early Voyages and Travels to Russia and Persia,' edited by Mr. Delmar Morgan (Hakluyt Society, 1886).

CHAR. J. CLARK.

Bedford Park, W.

SPENSER'S 'VISIONS OF PETRARCH' (7th S. iii. 262).—The French "epigrams" in Jean Van der Noodt's 'Theatre' (1568) were not by the compiler



of that work, but owe their translation into French to Clément Marot, as almost any edition of that poet's works will show. The edition before me is the very common one of 1731 (the Hague, 6 vols. 12mo.), where the 'Visions' will be found in vol. vi. pp. 136-8, followed by versions of six sonnets from Petrarch, and these last by an 'Epitaphe de ma Dame Laure.'

W. FISKE.

Villa Forini, Florence.

"THE SKIN OF MY TEETH" (7th S. iii. 225).—Incredible as it seems, it is perfectly true, as MR. STANDISH HALY says, that there are many people of average education who do not know the *procedencia* ('N. & Q.', 7th S. i. 450) of this strikingly expressive passage, for I have had to prove the fact "by chapter and verse" before obtaining credit on more than one occasion. (It is in the nineteenth, not the ninth, chapter, however.) The fact is, that the Book of Job, like the play of 'Hamlet,' is, as the Irishman expressed it, "made up of quotations." The truly grand old man, who falls a prey to undeserved misfortune and refuses to be crushed by any torture or insult into telling a lie, even against himself—who takes his punishment, but cannot be made to say he deserved it when he knows he did not—is one of the grandest characters of history or fiction; and the friends who pretend to comfort him and yet argue the side against him are such true pictures of "friends," that the language of the book lends itself to fit a hundred instances of daily life; and I fancy few people realize how many groups of words they use are adopted from it, such as "One in a thousand," &c.

It is a curious instance of how one thing drives another out of one's head in these days of busy life that MR. STANDISH HALY himself asserts that the saying that the horse "smelleth the battle afar off" is not in the Bible, while it yet occurs just twenty chapters lower down in this same Book of Job. This passage is generally better known than the other, for the whole splendid description of the horse in which it occurs, unsurpassed for poetic fire, and deriving so great force from being put into the mouth of the Maker of him, rejoicing in a work which he knew was good, is one that recommends itself as a whole and fastens on the memory.

R. H. BUSK.

Let MR. STANDISH HALY carry on his reading of the Book of Job to chap. xxxix. ver. 25, and he will find it is asserted of the horse, "He saith among the trumpets, Ha, ha; and he smelleth the battle afar off." The reference to "skin of my teeth" should have been chap. xix. ver. 20.

ST. SWITHIN.

ABRAHAM COWLEY (7th S. iii. 48, 155).—The phrase "two or three," used by Sprat, is such a common expression that I do not think it can be

construed into a confirmation of Pope's statement. Is there no means of determining the question; or must it still remain in uncertainty? I notice that Mr. William Stebbing, in his recently published 'Some Verdicts of History Reviewed,' mentions Battersea, as well as Barn-Elms and Chertsey, as frequented by Cowley; and in addition states (p. 71) that he also took up his abode at Deptford, "in the neighbourhood of the sympathetic Evelyn, at Sayes Court."

While speaking of Cowley, there is another point I should like, if possible, a definite solution of, and that is, What was <sup>1)</sup>~~Cowley's~~ father—a grocer or a stationer? Sprat, in his 'Life,' prefixed to Cowley's 'Works' (1710), contents himself with saying that the poet's parents were "citizens of a virtuous life and sufficient estate." The 'Athenæ Oxonienses,' Dr. Johnson in his 'Lives,' and Dr. Aikin in his 'Select Works of the British Poets' (1826), state that the father was a grocer; while the 'Concise Cyclopædia,' Prof. Henry Morley in his introduction to 'Cowley's Essays' ("Cassell's Nat. Lib."), and John Timbs in his 'School Days of Eminent Men' (1858), assert that he was a stationer, law-writer, or engrosser, the latter especially adding that he was not a grocer, "as stated generally." It thus seems that the older writers maintain that he was a grocer, and the more modern that he was a stationer. Mr. Stebbing, in his work already mentioned, says (p. 30) that "according to Aubrey he was a grocer. A reference in the Calendar of State Papers of the reign of James I. to a bond owing by a certain Cowley, a grocer, to two other citizens would seem to corroborate that statement." Who can decide this question; or must it, too, remain unsolved? Will the new volume of the 'Dict. of Nat. Biog.' be able to do so? The mistake between grocer and engrosser is one which could have been easily made.

(1) Cowley's

ALPHA.

MILTON'S BED (7th S. iii. 247).—The Rev. A. Dyce, in his 'Life of Akenside,' prefixed to his poems in the "Aldine Poets," makes no mention of Milton's bed, but simply says:—

"But a putrid fever, with which he was suddenly seized, put an end to his existence, after a short illness, on the 23rd June, 1770, in the forty-ninth year of his age. He died at his residence in Burlington Street, and was buried on the 28th of June, in St. James's Church." —P. lxxiii.

Then below is appended this note, which may help MR. WARD to his desire:—

"Mr. Bucke erroneously states that he died in Bloomsbury Square ('Life of Akenside,' 216): but see note, page lxx of this Memoir; also the *General Evening Post* from Saturday, June 23rd, to Tuesday, June 26th, 1770, the *Middlesex Journal*, &c."

The note on p. lxx runs:—

"According to the 'Sheet Catalogues of the Fellows, &c., of the College of Physicians' (in the Brit. Mus.),



his residence, from 1759 to 1761 inclusive, was in Craven Street—from 1762 till his decease, in Burlington Street."

HERBERT HARDY.

Thornhill Lees, Dewsbury.

RICHARD CARLILE (7th S. iii. 228, 317).—To those who remember the political ferment in England caused by the French Revolution of 1830 and by the introduction of the first Reform Bill, it seems strange indeed to find Richard Carlile (not Carlisle) an unfamiliar name. His shop was in Fleet Street, at the corner of Bouverie Street, and there he published Paine's works, for which he was indicted, fined, and imprisoned. DR. GATTY only partly describes the exhibition that Carlile made at his first-floor window when his partisans were furious against the bishops for opposing the Reform Bill. The effigy of a bishop in his robes and mitre was confronted by one of the devil, with the traditional horns and tail. At this same period the *Satirist* newspaper, at the office in the Strand, put forth a placard on which was a rude woodcut of a gibbet with three bishops hanging on it. Carlile's paper, the *Republican*, advocated the wildest doctrines, which were put into practice at a riotous meeting in Coldbath Fields in 1833. He died in 1843, and left directions that his body should be dissected. This was done at St. Thomas's Hospital, and the remains were afterwards taken to Kensal Green, where, in spite of the protests of his sons and their friends, the burial service was read at the grave.

The *Annual Register* gives a very meagre and incorrect account of him, even misspelling his name as "Carlisle," and calling the *Christian Warrior*, which he published, the *Christian Mirror*. This journal was hailed as a recantation of his anti-Christian views, but it really developed only a confused theory which he professed to have derived from Hegel's writings. He no longer denounced Christianity as an imposture, but declared it to be an allegory; Christ was the sun, and all Christian history was to be explained on astronomical principles.

JAYDEE.

SERMONER (7th S. iii. 209, 297).—This appears for the first time in English in the first half of the fourteenth century. The following quotation is taken from the 'English Metrical Homilies,' published by John Small, Edinburgh, 1862:—

Quen He sendes his messageres,  
That es at say, thir *sermoneres*,  
That clenses man of gastli weide,  
And schawes in him Goddes sode.—P. 147.

FEY AMOURS.

Glasgow.

"IN PURIS NATURALIBUS" (7th S. ii. 325, 451; iii. 118, 233).—I am much obliged to MR. BUTLER for his quotation from Bellarmine. I find that the expression is used by Farquhar in his dedication

prefixed to 'The Recruiting Officer' (1706): "I have drawn the justice and the clown in their *puris naturalibus*." F. C. BIRKBECK TERRY.

INCORRECT CLASSIFICATION OF BOOKS (7th S. ii. 166, 275, 317, 473; iii. 175).—There were several letters on this subject in the *Bibliographer* in 1882-3. The correspondence extended over several months. If I remember rightly, they were published under the title of 'Blunders in Catalogues.'

ROBERT F. GARDINER.

THE JEWISH DIALECT ON THE STAGE (7th S. iii. 87, 157, 217).—Writing from memory, it must be, I think, about sixty years ago that a Mr. Priest, landlord of a tavern in Maiden Lane, Covent Garden, performed Shylock in the Jewish dialect at the Coburg Theatre. GEORGE ELLIS.

St. John's Wood.

MEMORIALS TO SERVANTS (6th S. x. and xi. *passim*; 7th S. i. 454; ii. 197, 296).—As one of your correspondents appears to be forming a collection of these, he may be interested in the following memorial, recently erected in the *campo santo* at this place:—

In memoria  
Di Maria Bertaina,  
Domestica fedele,  
Fu per 14 anni amata come amica  
Nella famiglia del Rev<sup>do</sup> G. L. Fenton,  
Pastore Inglese.

N

Jacque il 29 Dicembre, 1858.

Mori il 22 Maggio, 1886.

"Il Signore è venuto e ti chiama."

Giovanni xi. 28.

G. L. F.

San Remo.

WEDDING ANNIVERSARIES (7th S. iii. 168, 218, 333).—Perhaps an episode in which I took part may be of interest in determining what number of years really constitute a diamond wedding. About two years ago an aged couple of the name of Wortley, in the village of Sheepshed, in the Mid-Loughborough Division of Leicestershire, which I now represent, celebrated their seventieth wedding day. A Roman newspaper fell into my hands commenting upon this most unusual occurrence, and I ventured to send it to Sir Henry Ponsonby, asking him to lay it before Her Majesty, and praying the Queen to send the humble couple, who were very poor, some slight token of Her Majesty's regard and interest in so unusual an anniversary as a diamond wedding day. The Roman newspaper affirmed that seventy years constituted a diamond wedding, and that in Italy the sovereign was wont to testify his interest in the happiness of any couple who had dwelt together for seventy years in holy wedlock by some token of royal favour. I was informed that the Queen would not comply with my wish, since Her Majesty considered seventy-five years the diamond period. I did not contest the point, being too loyal



to challenge the royal word ; but I have since consulted various authorities, and I have learnt that a quarter of a century and half a century, two profane periods, are generally held to constitute the silver and golden wedlock ; but that a sacred period, the threescore years and ten allotted by the Psalmist as the age of man upon earth, is held to be the period of a true diamond wedlock. This seemed to me to be the proper solution of the question ; and when I find any one expressing another view, I always content myself with saying, "If it is not so, it ought to be." I regret to have to add that the venerable old couple of Sheepshed have been parted at last. Eliza Wortley died, at the age of ninety-two, a few months ago. EDWIN DE LISLE, F.S.A.  
House of Commons.

LENDERS AND BORROWERS (7th S. iii. 249).—A curious custom in connexion with the giving and receiving of money on Candlemas Day used to prevail among school children in Scotland. It was the practice for the children to make small presents of money to their schoolmaster, who received them with all due gravity. The boy and girl who gave most were called the king and queen, and they were generally carried in procession by their boisterous schoolmates, it being the rule for the schoolmaster to give them a holiday after they had presented their gifts (see more at length in Chambers's 'Book of Days,' vol. i. p. 214).

ROBERT F. GARDINER.

DARKLING (7th S. iii. 148, 191).—There is a hymn by Dr. Johnson, of which two verses are :—

On darkling man in pure effulgence shine,  
And fill the clouded mind with light divine.

I have an impression that Hans Breitmann, in 'Wein Geist,' uses the word, but I have not the present means of verifying the quotation. I quote from memory :—

I leave him like dead on the pavement,  
And rush through a darkling lane,  
Till moonlight and distant music  
Bring me round to my soul again.

Another and better instance of the use of the word is found in 'Lethe,' from a volume of poems by the late John A. Dorgan. I transcribe it entire :—

Bring wine ; the night draws on to morn ;—  
Drear night of drearier morrow ;  
Bring wine, for we are all-forsorn,  
And would forget our sorrow ;  
Bring wine ; our eyes with tears are dim ;  
Bring wine ; bring wine ; fill to the brim.  
Bring wine, for other hope is none ;  
Bring wine ; our lives go darkling ;  
Bring wine ; for grief, like snow in the sun,  
Melts in the goblet's sparkling ;  
Bring wine ; our eyes with tears are dim ;  
Bring wine ; bring wine ; fill to the brim.  
Bring wine ; I almost would that one  
Should poison bring thereafter ;

The old Egyptian queen outdone,  
Should be a theme for laughter :  
Bring wine ; our eyes with tears are dim ;  
Bring wine ; bring wine ; fill to the brim.

In the 'Plague Song,' the saddest soldier-poem in the English language, we have :—

Not a sigh for the lot that darkles,  
Not a tear for the friends that sink,  
We will fall 'mid the wine-cup's sparkles,  
As mute as the wine we drink.

I have not found the word in Tennyson or Longfellow.

JOHN E. NORCROSS.

Brooklyn, U.S.

This word occurs in Nicolas Udall's 'Psalmodie for the Rejected Lover' ('Maister Roister Doister') :  
He will go darkling to his grave.

EDWARD MALAN

MURDRIÈRES : LOUVERS (7th S. iii. 126, 215, 252).—Notwithstanding the high authority of PROF. SKEAT's opinion, I am inclined to think that *murdrières*, in the passage from the 'Romance de Parthenay,' to which MR. MOULE alludes, is not to be taken in PROF. SKEAT's third sense of "loop-hole," but rather in the second sense of "big gun," or perhaps an engine for casting stones and bolts. Littré, under the word "*Meurtrière*," says nothing of this sense ; but I can give an authority, such as it is, for the use of the word with this meaning. An old ballad, written in French, and entitled 'Yvon de Galles, ou la Descente des Arragonnais,' has been preserved in Guernsey, and was printed for the first time in the *Antiquarian Repertory* by the well-known antiquary Capt. Francis Grose, who visited the Channel Islands about the year 1776. The ballad describes the attack made upon Guernsey in the year 1372 by a Welshman in the pay of the French King, of which accounts are given by Froissart in chap. delxii. of the first book of his 'Chronicles,' and by the anonymous author of the 'Chroniques des Quatre Premier Valois,' published in 1862 by the Historical Society of France. I quote the following lines from a copy of the ballad, as it appears in the registers of the parish church of St. Saviour's, Guernsey, about the year 1696 :—

Une meurtrière fust tirée,  
Qui à grand' force fust bandée ;  
Aux Aragonnez fist grand tort.

This seems to imply an engine for casting stones ; but an oral tradition referring to the same event says that, having no heavy guns, the inhabitants made one by hollowing out the trunk of a tree. This contrivance the local bard would probably describe by a name familiar to him as applied to similar instruments of destruction. MR. MOULE (p. 215) asks whether *lancier* necessarily bears the meaning of casting lances ? Certainly not ; it is merely an ancient form of the verb *lancer*. See the history of this word in Littré's dictionary, where the following example of the word occurs : "*Renard ont en l'ève lancé*," EDGAR MACCULLOCH.  
Guernsey.



JOHN DRAKARD (7th S. iii. 89, 176, 198, 235).—Christie was not the editor of *Blackwood*. He went to Scott with a hostile message from Lockhart, the editor. Scott declined to fight Lockhart. Christie thereupon made use publicly of some expressions which Scott "considered as intentionally offensive." Scott asked "for a disavowal of the intention. This was refused, and the parties met the same day," the result being Scott's death, as stated by MR. SIMPSON. Scott was the writer of two books much read at the time of their publication, 'A Visit to Paris' and 'Paris Revisited.' I was in Paris in 1818, and returning by diligence we stopped for refreshment at Abbeville. The meat was very poor and the charge extravagant. A passenger, who was said to be Scott, complained, and tried to get a reduction in the charge. I remember he began his complaint with the words, "Je suis un homme de littérature."

Craven.

ELLICE.

MR. SIMPSON, at the last reference, is mistaken in supposing that Mr. Christie was editor of *Blackwood's Magazine*. Mr. Jonathan Henry Christie was a friend of Lockhart's, on whose behalf he became involved in the quarrel with Scott. Mr. Christie (who was called to the Bar at Lincoln's Inn on May 21, 1824, and afterwards became well known as the most eminent conveyancer of his day) was, with his second, Mr. James Traill, tried for wilful murder at the Old Bailey before Lord Chief Justice Abbott on April 13, 1821, and found not guilty ('Sessions Papers,' 1820-21, vol. xcvi. pp. 173-5). Mr. Christie died on April 15, 1876, aged eighty-four, and was buried at Willesden Cemetery.

G. F. R. B.

WEARING HATS IN CHURCH (7th S. i. 189, 251, 373, 458; ii. 272, 355; iii. 31, 134, 258).—The following passage from a sermon of Donne's (vol. ii. p. 470, folio, 1649) has not been referred to in the inquiry into this matter. It needs no comment.

"Are they in the king's house at so much liberty as in their own? and is not this the King of kings' house? Or have they seen the king in his own house use that liberty to cover himself in his ordinary manner of covering at any part of divine service? Every preacher will look, and justly, to have the congregation uncovered at the reading of his text: and is not the reading of the lesson, at time of prayer, the same word of the same God, to be received with the same reverence? The service of God is one entire thing; and though we celebrate some parts with more or with less reverence, some kneeling, some standing, yet if we afford it no reverence, we make that no part of God's service. And therefore I must humbly entreat them who make this choir the place of their devotion to testify their devotion by more outward reverence there; we know our parts in this place, and we do them; why any stranger should think himself more privileged in this part of God's house than we I know not. I presume no man will misinterpret this that I say here now; nor, if this may not prevail, misinterpret the service of our officers, if their con-

tinuing in that unreverent manner give our officers occasion to warn them of that personally in the place, whensoever they see them stray into that uncomely negligence. They should not blame me now, they must not blame them then, when they call upon them for this reverence in this choir; neither truly can there be any greater injustice than when they who will not do their duties blame others for doing theirs."—Dr. Donne, Dean of St. Paul's, Sermon on 1 Thess. v. 16, preached at St. Dunstan's.

AUGUSTUS JESSOPP.

In 'Oxoniana,' vol. i. p. 65, is given the following letter to the Vice-Chancellor from the Chancellor, Archbishop Laud, from which "it appears that it was formerly the custom for the masters to sit with their caps on at St. Mary's Church":—

SIR,—I am informed that the masters, many of them, sit bare at St. Maric's, having their hats there, and not their caps; rather choosing to sit bare than to keep form, and then so soon as they come out of the church they are quite out of form all along the streets. I am likewise told that divers of the younger sort, and some masters, begin again to leave the wide-sleeved gown apace and take up that which they call the lawyer's gown. If both or either of these be, you had need look to it in time, before it gather head. And if it be true for the gowns, you must chide the tailors that make them very severely, besides what you do to the scholars.

W. CANT.

Lambeth, Feb. 20, 1635/9.

In the margin, it is stated, the Chancellor observes:—

"I approve their sitting bare, so long as they go along the streets in their caps and keep form, which the Vice-Chancellor assures me they do."

GEO. H. BRIERLEY.

Western Mail, Cardiff.

The following additional illustrations of the custom of having the head covered in church at sermon time, once universally prevalent, may be worth a place in your pages.

The forty-second volume of Baker's MS. collections contains a paper entitled 'Divers Disorders rectified in the University of Cambridge,' in which is an injunction

"that Batchellors of Arts and Inferior Students give place to their betters, and that they do not presume to cover y<sup>e</sup> Heads at Sermons, or other publick meetings whatsoever, except such only as are privileged by the Statutes, viz., Sons of Noblemen and Heirs Apparent of Knights.—ROGER GOAD, V.C., 1595."

Among the "Special Disorders in y<sup>e</sup> Church and Chapells" forwarded to Archbishop Laud in 1636, in preparation for his proposed visitation of the University, is the following presentment concerning the University Church of Great St. Mary's:

"Tradesmen and prentices will be covered when the university is bare..... To the Sermon every day we come most of us, D<sup>r</sup> and all, without any other habit butt the Hatt, and the Gowne."—MSS. Baker, vi. 162.

E. V.

JACOB, THE APOSTLE (7th S. iii. 248).—The English versions of 1611 and 1881 are not the only



offenders in regard to this name. Besides a host of English versions which all give us the familiar "James," we have the French versions of Osterwald and Segond with their "Jacques." Although the R.V. is an advance upon the A.V. so far as the names are concerned, there is yet some room for improvement. For example, in 2 John i. 5, the marginal reading of "Cyria" instead of *lady*, proposed by the American Committee, is banished to the end of the book, and yet this reading has the support of most Biblical scholars at the present day and has been adopted by several translators. Again, Judas reappears with the familiar appellation "Iacariot," a name which is meaningless to us now. Why not have added a marginal note, "of Kerioth," it being admitted that the name is a corruption of the Hebrew "Ish-Kerioth," a man of Kerioth? Then, again, why give us "Mary Magdalene," when even a schoolboy is taught that the name means "of Magdala"? (It may not be amiss here to note that Segond correctly translates this name "Marie de Magdala.") Still worse is the rendering of some translators, "the Magdalene," as if it were a title of reproach.

ROBERT F. GARDINER.

T. P. K. can hardly be serious in asking the query at this reference. It is obvious that the revisers have retained John, James, &c., as being English names in common use amongst us. Fancy a clergyman getting up in church and gravely announcing that, "Next Friday being the feast of St. Jochanan the Baptist," or "Monday next being the feast of St. Jacob, the Apostle and martyr, there will be prayers in this church at eleven o'clock." The names, be it noticed, in the New Testament which the revisers have restored to their original forms are Greek, not English, and surely there is no reason why well-known names such as those of Isaiah and Elijah should appear, when we turn to the New Testament, as Esaias and Elias. It is probable that not many ordinary readers recognize in "Core" of St. Jude's Epistle the "Korah" of the Old Testament. The Authorized translation is not consistent throughout on this point, giving Noah, for instance, the Greek form of his name, "Noe," in the Gospels (e.g., Matt. xxiv. 37), and retaining the familiar Hebrew form in the epistles (Heb. xi. 7; 2 Pet. ii. 5).

W. T. LYNX.

Blackheath.

James exists in the previous versions from the time of Wicliffe, so that the translators might well say, Let it alone.

Si volet usus,  
Quem penes arbitrium est, et jus, et norma loquendi.  
Hor., 'De Arte Poet.', vv. 71-2.

ED. MARSHALL.

BIBLIOGRAPHY OF COLLEY CIBBER (7th S. iii. 21, 96, 174).—No student of these times should

omit to read 'Haunted London,' by Walter Thornbury (Hurst & Blackett, 1865: there is also a smaller edition, published by Chatto & Windus, and edited by Mr. E. Walford). Some very interesting Cibberiana will be found scattered throughout this book.

The following list of articles on Colley Cibber is compiled from Mr. Poole's 'Index':—

1820. Colley Cibber's Apology for his own Life (*Retrospective Review*, vol. i. p. 167).

1821. Colley Cibber's Richard III. (*London Magazine*, vol. iii. p. 433).

1823. Colley Cibber's Apology for his own Life (*Blackwood's Magazine*, vol. xiii. p. 294).

1862. Colley Cibber (*Colburn's New Monthly Magazine*, vol. cxxiv. p. 34).

1872. Colley Cibber (*Every Saturday*, vol. xiii. p. 312). Colley Cibber and his Associates (*Temple Bar*, vol. xxxvi. p. 32). Colley Cibber and Cato Gabriel (*Once a Week*, vol. xxvi. p. 255).

1877. Colley Cibber v. Shakspeare (*Gentleman's Magazine*, new series, vol. xviii. p. 343).

1878. Colley Cibber (*Lippincott's Magazine*, vol. xxi. p. 563; *Cornhill Magazine*, vol. xxxvii. p. 187). Colley Cibber and his Descendants (*Temple Bar*, vol. liii. p. 60).

ROBERT F. GARDINER.

HUGUENOT SETTLEMENT AT THE CAPE OF GOOD HOPE (7th S. iii. 269).—I believe that Mr. C. C. de Vilars, of Capetown, is proposing to print or publish some pedigrees of these families, and more particularly of that of De Villiers. If R. E. applied to the Secretary of the Huguenot Society he would doubtless receive facilities for consulting a copy of some of this gentleman's notes, for which the Society is indebted to Mr. Moens, who has earned a wide claim on our gratitude for his diligent and able editorship of the Dutch registers of Austin Friars and of the Huguenot registers of Norwich, now on the point of issue.

I may, perhaps, note the barren fact—for, unfortunately, the individuals referred to boast but little genealogical enlightenment—that my own acquaintance in England at this day embraces persons who have strains, derived from the Cape, of Rousseau and De Villiers blood.

The De Villiers pedigree will be found to be a perplexing study, there having been intermarriages not only, and of singularly frequent occurrence, between first cousins, but also between ascending and descending generations and within degrees of relationship disallowed by English law.

The papers alluded to by Mr. STOCKER at p. 297 would seem to include copies of the relief lists which formed the principal source whence MM. Haag derived the too scanty information they offer their readers in 'La France Protestante' concerning the refugees established in England and Ireland.

A succession of notes and queries has recently testified in your columns to the growing interest in the study of Anglo-Huguenot family history. Even as these were appearing the bolt, though not



wholly unexpected, had fallen, and the author of the most useful work yet written on the subject passed away from us. The Rev. David Carnegie Andrew Agnew died at the age of sixty-five on March 16 last, interested, though not himself spared to see it, to the last in the promised republication of his 'French Protestant Exiles.' He will be sadly missed by many a grateful correspondent, and by few, if, indeed, by any, more than  
H. W.

The two hundredth anniversary will be celebrated throughout the Cape colonies this year. The Hon. Mr. Hofmeyer, one of the delegates from the Cape to the Imperial Conference, may be able to refer R. E. to those who can help him at the Cape.  
HYDE CLARKE.

Some very valuable information on this subject is given in 'N. & Q.,' 4th S. iii. 378, 445; iv. 142, 247. MR. HENRY HALL'S note at the first of these references is quoted by Dr. Smiles in later editions of 'The Huguenots in England and Ireland,' e. g., that of 1876.

ROBERT F. GARDINER.

R. E. will find the names and descriptions of many of the Huguenot emigrants in Theal's 'Chronicles of Cape Commanders' (1882).

G. F. R. B.

MORUE: CABILLAUD (7th S. iii. 48, 214).—In course of the curious and interesting labyrinth through which DR. CHANCE leads us under this heading, he quotes a dictionary in which it seems that *Bacalliau* is put down as one of the names in use in German for fresh cod, though he does not say in what part of Germany, and the greatest diversity of names exists for common articles in various parts. I have never met this word in Germany, but am very familiar with *baccalàū* in the common parlance of Rome, where it denotes the dry salted cod which forms the staple food of the majority of the population on "meagre" days—a good third of the year. It seems a little curious that the word should have these two isolated centres of use; but I daresay the connexion of *baccalàū* with *kabillau* can easily be made out by any intelligent etymologist. The usual word in Italy for fresh cod is *merluzzo*, or *merluccio*, obviously a form of *morue*, and I have seen "cod's liver oil" advertised as "olio di fegato di merluzzo" in newspapers of every province; but I have seen at least six different names applied to fresh cod in the *menu* of *tables d'hôte* in various towns, and two or three on various days at the same hotel.

I do not know if it may afford any assistance in tracing a connexion between fresh *Bacalliau* in Germany and salt *baccalàū* in Rome to mention that a great proportion of the meagre-day provisions of Rome come from the Black Sea. Thus,

in translating Shakespeare into Italian a special note would be required on "caviare to the general," as caviare is not rare at all, but the commonest of food in Rome. True, it is not loose and pearly and flavoursome, as we get it in the little jars of "the Fortunate Mason," but packed tight in barrels till it is almost hard to cut, and sometimes rancid; still it is caviare—in Roman parlance *caviale*—so painted on the china jars in which it is kept for sale at every cheesemonger's. In Spain it is *cabial*.

Now I beg to observe that I am making no "guess," but I note the coincidence that we here get back to a word which is very like *cabillaud*, though apparently having no connexion with it but in denoting two kinds of salt fish. R. H. BUSK.

P.S.—Since writing the above I have looked into Littré, and observe that he actually says of *cabillaud* that it is "derivé par renversement de *bacalaba*, nom Basque de la morue, d'où l'Espagnol *bacalao* et le Flamand *bakkeljau*."

In giving *bacalliau* DR. CHANCE has hit upon the origin of the word *cabillaud*. The latter is a metaphor of *bacalhao*, poor jack, ling, codfish; named from *Bacalhao*, an island off the south-east coast of Newfoundland, on whose coast it is fished. Conf. my 'Verba Nominalia,' quoting 'Dicc. de la Acad. Españ.' R. S. CHARNOCK.

DÉNIGRER (7th S. iii. 208).—*Denigrate* is, of course, the Latin word *denigro*, to blacken thoroughly. *De* in composition is sometimes privative and sometimes intensive. Thus (in the sense of *deorsum*) we have *de-color*, without colour, *de-plumo*, to displume, &c.; but at the same time we have *de-miror*, to wonder greatly; *de-amor*, to love intensely; *de-parco*, to spare entirely, &c.\*

The intermediate step is seen in such words as *de-flagro*, to burn down (or, as we say, "to burn up"), *de-gustatus*, eaten down (or eaten up), and several similar words, in which up and down, like extremes, meet:—

"I hate you, as I said before,  
And never can detest one more."  
"Good hope, then, have I clearly;  
For if extremes must meet, dear Kato,  
Add but a little jot more hate,  
And then thou 'lt love me dearly."

E. COBHAM BREWER.

*Dénigrer* is derived from the Latin *denigrare*, in which *de* is used not negatively, but in the sense of utterly. *De* has this force in many Latin words; cf. *demiror*, *demitigo*, *defatigo*, *debello*, *delino*, &c.

F. C. BIRKBECK TERRY.

This word is derived from the Latin *denigrare*. We have *nigrare*, to blacken; *denigrare*, to sully. Here the prefix *de* is intensive, and so it is in the French. In the French language the prefix *dé*

\* So in English *de-grade*, *de-base*, &c.



occasionally intensifies or extends the meaning of a word, e. g., *tremper*, to wet; *détremper*, to soak. *Choir*, to fall; *déchoir*, to fall to a lower estate. *Couper*, to cut; *découper*, to cut in pieces. *Tenir*, to hold; *déténir*, to detain, or hold in one's possession, &c.

A. A. RALL.

The Latin prefix *de* is used in this word as an intensive, for the purpose of extending the meaning of the word to which it is prefixed. Examples of this usage of *de* are numerous; thus we have *negare*, to refuse; *denegare*, an emphatic refusal. *Mergere*, to dip or plunge, i. e., in water; *demergere*, to plunge, as we would say, over head and ears. *Murmurare*, to raise a noise or murmur; *demurmurare*, to mumble over in an inarticulate fashion, &c.

On the usages of *de* in the English language Ogilvie has the following note in 'The Imperial Dictionary,' a. v.:—"De, a Latin prefix, denotes a moving from, separation; as in *debark*, *decline*, *decease*, *deduct*, *decamp*. Hence it often expresses a negative, as in *derange*. Sometimes it augments the sense, as in *deprave*, *despoil*."

ROBERT F. GARDINER.

ELIZABETH KNOWLES (*née* LISTER), COUNTESS OF BANBURY (7th S. iii. 187).—Has X. Y. Z. inquired at Boughton, Northamptonshire, where Charles Knollys was baptized and where his father was buried, or at Great Harroden, same county, where other members of her husband's family were interred. Failing these, try at St. Martin-in-the-Fields, which was the parish in which Newport House, the town residence of the Earls of Banbury, was situated. Try also at St. James, Westminster, where two sons of these Charles and Elizabeth Knowles were baptized on November 12, 1694.

By the by, the *Genealogist*, vol. i., new series, pp. 42-45, gives Margaret (not Elizabeth), daughter of E. Lister, Esq. (index calls him Earl Lister, a mistake probably).

Can X. Y. Z. tell me anything about Anne, the half sister of Charles Knollys? She married Sir John Briscoe, but as a second husband. Was not her first husband Charles Fry? Any information concerning this Charles Fry would oblige.

E. A. M. FRY.

Yarty, King's Norton.

RING (7th S. iii. 286).—The ring which K. P. D. E. asks about was found in 1841; see the *Archæological Journal*, vol. iii. p. 358.

T. M. FALLOW.

Coatham, Yorkshire.

LORD NAPIER (7th S. iii. 288).—I doubt if any of the Barons Napier in the peerage ever became a Catholic priest. The probability is that the individual referred to by MR. LOCKHART was one of the several Scottish lairds of the house of Napier. Sir Bernard Burke in his 'Peerage' mentions

the Napiers of Easter Torrie, of Culcreuch, of Gilets, of Craiganet, and of Blacktown, as well as the Napiers of Napier, now represented by Sir Robert J. M. Napier, Bart.

F. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

This name does not appear in Law's 'Calendar of the English Martyrs of the Sixteenth and Seventeenth Centuries' (1876).

G. F. R. R.

PLAYFORD FAMILY (7th S. iii. 125).—I regret to find that I quoted a wrong date (1659) for the advertisement of Mrs. Playford's "boarding school." I copied a MS. note of the late T. Oliphant. One should never copy dates at second hand, but I trusted his accuracy, and was wrong in so doing as it appears. This vitiates my correction of Mr. Husk's date (1663), and an apology is due to him. At the same time, I should be glad to know his authority for that date.

JULIAN MARSHALL.

HOLBORN GRAMMAR SCHOOL (7th S. iii. 328).—URBAN has copied down an obvious misprint from Stow (London, pp. 64, 428). The date of the foundation of the school should be 25 Hen. VI., i. e., 1446-7, not 1394.

J. H. WYLLIE.

Rochdale.

F.E.R.T. (7th S. iii. 306).—Very much has been written on this subject in the Third, Fourth, and Fifth Series of 'N. & Q.'

W. C. B.

ASDEE CASTLE (7th S. iii. 248).—The following is from Seward's 'Topographia Hibernica':—

"Asdee, situate in barony of Fraghticconnor, co. Kerry, province of Munster:—these lands with many others thereabout (as Carrigfoill, &c.) were forfeited by the O'Connors of Kerry, partly in Queen Elizabeth's time and partly in 1611, and were, after the Restoration, granted to the University of Dublin. Near Asdee is a large enclosure of stone called a *bawn*, formerly built as a place of strength to prevent cattle from being carried off by an enemy."

I do not know whether it still retains this name, but presume it does.

A. HOTTENTOT.

Worksop.

HUNDRED OF HOO (7th S. iii. 47, 233).—This is the distich NEMO alludes to:—

He that rideth in the Hundred of Hoo,  
Besides pilfering seamen, shall find dirt enow.

JAMES ROBERTS BROWN.

'THE RETURN FROM PARNASSUS' (7th S. iii. 107, 316).—What is NEMO's authority for saying that Robert Scarlett, the sexton of Peterborough, officiated at the burial of three queens? Katharine Parr, we know, was buried in "the then splendid chapel of Sudley." Underneath the famous portrait—"the present painting was reproduced from the original in 1747" (Cuthbert Bede's 'Fotheringhay and Mary, Queen of Scots')—the line stands,



"He had interred *two* queenes within this place"; but nothing about any other queen elsewhere.

H. G. GRIFFINHOOF.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Letters of Cassiodorus.* A Condensed Translation.

With an Introduction by Thomas Hodgkin. (Frowde.) THE scholarly author of 'Italy and her Invaders' has done a most useful work. We have no liking for abridgments; they generally leave out that which it is most important for readers to know; but in this case an exception must be made. Cassiodorus was unbearably long-winded. We are really grateful to Mr. Hodgkin for giving us what is valuable in the letters without compelling us to crawl through the *weary jungle* of words in which the writer thought it becoming to enshroud his ideas.

Cassiodorus is an important person, not so much from any merit of his own as from circumstances and the time in which he lived. He seems to have been a devout Christian and a man of probity. He was born before the Western Empire fell, and served Theodoric the Ostrogoth in a post which might well be called that of first minister of the crown, if such a phrase did not suggest all sorts of absurd comparisons with wise and foolish men of modern days. He stood on the dividing line between two worlds—the great Roman world which was passing away and that new world of the Northern invaders out of which, in due time, arose Karl's empire, feudalism, and the nations of modern Europe.

The sketch of the life of Cassiodorus which Mr. Hodgkin gives is remarkable for the learning which it displays—a scholarship about which there is no parade. We believe he has gathered up every important fact concerning his hero, and there is little doubt but that the picture he has given us is correct. On one point we differ from him. In our judgment, no manner of excuse can be made for one dark action of Cassiodorus's life. We, of course, mean his continuing to serve Theodahad, the man who had murdered, or at least encouraged the murder of, his royal mistress Amalasuentha. As to that lady's real character it is now useless to inquire. Evidence is wanting, and where women were concerned the writers of that time were mostly libellous. As far as we can peer into that troubled sea of conflict, murder, and perjury, it seems that she was a noble-souled woman, with many of the virtues that are attributed to the women of her race before the inhabitants of the Eastern forest-lands had bowed before the cross. If it were so, she is indeed worthy of admiration. None but a woman of exceptional character could have lived uncorrupted in the strange, fierce world in which her lot was cast. If we are to believe Cassiodorus, she spoke Greek, Latin, and her own northern tongue with equal fluency.

Cassiodorus's letters are in some sort like an antiquary's note-book; they contain all sorts of things which no one would expect to find there. He was a good Christian man, as many of his letters show; but the influences of the old religion were around him. He tells us that, according to some, Mercury had watched the flight of cranes, and turned the shapes their flocks assumed into forms expressive of the sounds uttered by the human voice. To men of his day the old divinities were not mere dreams. When they ceased to be gods they did not perish, but became devils. To a dog, we are told, we owe the discovery of the purple dye with which the imperial robes were tinted. A more important matter is the description of some swords sent by the King of the Vandals to Theodoric. It would seem that

down the middle of the blades there were rows of enamel. These swords were evidently intended for fighting purposes, not for state ceremonial only. The Gothic history of Cassiodorus is lost. An abridgment of it has, indeed, come down to us, but we may be certain that it contains but a very little of that which would have interested us in the greater work. It is not, of course, impossible, but it is very improbable, that this work should ever be discovered. If such a happy chance should occur, we believe it will be found to contain much valuable information given in a distorted manner. Cassiodorus was an observant person, interested in out-of-the-way facts, and had none of that contempt for the barbarians which has deprived us of so much knowledge that it would have been useful for us to possess.

THE *Quarterly Review* for April opens with a discussion of the 'Character of Shelley,' which the writer considers that of a "single-minded, one-sided idealist, yet with a 'vein of practical shrewdness' running through his idealism, and markedly traceable in 'Julian and Maddalo,' where, too, occurs the only saying of Shelley which has passed into a proverb. 'The Non-Jurors' is an article devoted to a dead past, calling up old-world memories of Ken and of Robert Nelson, and of Law of the 'Serious Call.' The body as a whole, however, meets with rather scant friendliness in some of the language employed to describe its career. "Playing at single consecrations" is an unnecessarily harsh expression, and implies a doubt which is not warranted by Church history. Turning to the seventh article, the Maelon Plantin at Antwerp is brought once more before us, as we remember it at the time of the Rubens centenary, in the interesting account of 'Christopher Plantin, the Antwerp Printer.' The house where the great line of Plantin-Moretus carried on their work and their correspondence with the mighty men, and the learned men, and the mystics of the day, is in very deed one of the most interesting houses in all Antwerp. The Plantin printing-press was fitly borne on a car as part of the pageantry of the Rubens centenary.

THE *Edinburgh Review* for April carries us in thought from this country first of all to Russia, to follow in the wake of Count Vitathum, and look upon the Emperor Nicholas stamping with his foot, and saying of a society which he knew to be undermined, "Tant que je vivrai on ne bougera pas." Thus spoke the man who had quelled an incipient rising by ordering the murmuring populace to their knees to pray God to pardon their rebellious feelings. The name of Gino Capponi, flower of the Tuscan aristocracy, recalls to us sunny Lung' Arno and memories of the leaders of Liberal thought in France, Germany, and Italy, while Italy was as yet to a great extent only a geographical expression, and while Lamennais, Lacordaire, and Montalembert, D'Azeglio and Cavour, were in their several ways hoping and striving for freedom. Capt. Conder's curiously named 'Syrian Stone-Lore' transports us to Palestine, where we find ourselves wandering from the oblong synagogue of the days of Cyrenius and Pontius Pilate to the stately remains of Crusading Church architecture. The seventh Earl of Shaftesbury, whom we ourselves remember at the well-known flower-shows in Dean's Yard, deserves the niche which he fills in this number for his deep sympathy with the poor—a sympathy which they were quick to note and to remember. In the closing article we have a strongly written forecast of the various possibilities which loom up through the darkness of that sharp strife of parties which is in truth a 'Contest for the Union.'

THE fifth of the series of articles on 'The Present Position of European Politics,' now passing through the *Fortnightly*, deals with Italy. To Englishmen the latest



paper has special interest, on account of the friendliness to this country it ascribes to the Italian people, and for the eminently lucid view it affords of the relations, present and prospective, between the Italian Government and the Vatican. Under the head 'Nature and Books,' Mr. Richard Jefferies gives some eloquent praise of the dandelion. Capt. Brinkley describes an extended 'Tour in Japan,' Mrs. Lynn Linton concludes her 'Womanhood in Old Greece,' Mr. Wedmore writes on 'Modern Etching,' and Prof. Max Müller on 'The Simplicity of Language.'—'Up to Easter,' by Mr. Matthew Arnold, with which the *Nineteenth Century* opens, is more political than its title indicates. Sir Arthur Otway exposes very cleverly some current 'Fallacies of the French Press.' Lord Brabazon has some valuable reflections on 'Decay of Bodily Strength in Towns'; after which, in appropriate juxtaposition, comes a paper, 'How to ensure Breathing Spaces.' The curious expansion of 'German life in London' is thoughtfully treated. Mr. Gladstone, dealing with 'The Greater Gods of Olympus,' occupies himself with Apollo; and the Duke of Argyll sends a temperate reply to recent strictures of Prof. Huxley.—Prof. Hales, in *Macmillan*, writes ably, under the title of 'Three Elizabethan Comedies,' upon the recently discovered 'Pilgrimage to Parnassus' and its companion plays. 'A Child of Science,' by Mr. Julian Sturgis, is an amusing skit in guise of a story. 'Way-faring in Dauphiné' is readable.—Noticeable in the *Century* are the long papers on Egypt, entitled 'Finding Pharaoh' and 'Pharaoh and his Daughter.' The illustrations to these important papers, principally taken from the works of M. Prisse d'Avennes, the discoverer of the Papyrus Prisse, have singular interest. 'Among the Apaches' and the continuation of 'Abraham Lincoln' are both valuable; and so, though it appears in the Publisher's Department, is the illustrated account of the Canadian Pacific Railway.—Under the title of 'The Original of Sir John Falstaff,' Mr. W. J. Fitzpatrick contributes to the *Gentleman's* some useful and interesting conclusions with regard to the fat knight and his surroundings. 'Parliament Hill and its Associations,' by Mr. J. W. Hale, M.A., appeals directly to our readers. Mr. Buxton Forman writes on 'The Hermit of Marlow,' and Major-General Macmahon on 'Woman's Rights in Burma.'—Some London Citizens and their Monuments, which appears in the *English Illustrated*, has a more antiquarian flavour than usually characterizes the contents of that excellent magazine. Gay's 'Journey to Exeter' and 'An Unknown Country' are both continued. Mr. Basil Field's 'Stray Lines from an Angler's Pocket-Book' contains some curious facts in natural history.—The *Cornhill* supplies an excellent paper by Mr. Leslie Stephen on 'The Study of English Literature,' dealing much with Pope, Swift, Johnson, Goldsmith, &c., and giving some admirable advice to readers. 'From a Diary of 1896' gives some interesting particulars concerning Gibraltar and the war with France and Spain, and is every way interesting.—By permission of Lord Wentworth, *Murray's* gives a striking poem by Lord Byron, entitled 'Calvary.' 'Infant Railroads' is curious, as showing how remote now seems a world the majority of our readers must have known. 'Unromantic Naples' and 'Bu-ma's Ruby Mines' are both readable.—Mr. Grant Allen writes brightly in *Longman's* on 'Among the "Thousand Islands."' The Rev. Hugh Bennett preserves some eminently interesting 'Traditions of Needwood Forest.' Mr. Andrew Lang is entertaining in 'At the Sign of the Ship.'—In the 'Chronicles of Scottish Counties,' *All the Year Round*, of which two numbers reach us, deals with Inverness and Bass and Cromarty, and with Sutherland and Caithness and Argyll. Three out of four parts of 'The Folk-lore

of Marriage' have also appeared.—*Walford's Antiquarian* reviews the Villon Society's translation of the 'Decameron' and gives the first part of 'The House of Aldus' and an interesting paper on 'Bookselling in Little Britain.'

MR. HAMILTON'S *Parodies*, Part XLII., contains parodies of Mr. Gilbert's comic operas.

At the anniversary meeting of the Royal Society of Literature, held at the Society's rooms, 21, Delahay Street, S.W., on Wednesday, April 27, Sir Patrick de Colquhoun, LL.D., Q.C., was re-elected president; Mr. J. Haynes, J.P., treasurer; Mr. T. R. Gill, M.R.A.S., librarian; Mr. E. Gilbert Highton, M.A., secretary; and Mr. C. H. E. Carmichael, M.A., foreign secretary. In the course of his report, the foreign secretary drew attention to the recent action of Messrs. Anson Randolph, of New York, the publishers of the American edition of Bishop Hannington's 'Life,' in spontaneously recognizing the rights of the English author, and he also remarked upon the revival of *Plantus* on the Italian stage, in vernacular versions, at Rome, Turin, and elsewhere.

#### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

MARE'S NEST.—MR. GEORGE NOBLE asks for an explanation of this phrase. The question was asked 3<sup>rd</sup> S. ix. 196, and remains unanswered. That a nest in which a brooding mare sat upon her eggs would be a marvel is obvious. It would be interesting to know when the phrase originated.

Possessions of vol. ii. of the Seventh Series will do well to add in the index, after the word "Henchman," the further reference, 469.

A. H. CHRISTIE ("A Hunchback styled 'My Lord'").—Grose states that in the 'British Apollo' it is said that the name was given in consequence of several hunchbacks having been made peers by Richard III., and adds it is more probably derived from Greek *λῑπῑς* = crooked. See 1<sup>st</sup> S. vi. 102.

R. F. C. wishes to be directed to works refuting the so-called science of astrology.

THRO. T. TAYLOR.—

Between the stirrup and the ground,

Mercy I askt, mercy I found

is quoted in Camden's 'Remaines,' 1636, p. 392, as made by "a good friend" of the author. It is a free rendering of the phrase of St. Augustine, "Misericordia Domini inter pedem et fontem." See 4<sup>th</sup> S. viii. 559.

CORRECTION.—P. 360, col. 1, l. 1, for "Heath," read *Huth*.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MAY 14, 1887.

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## Notes.

## 'INSTRUCTIONS AND DIRECTIONS FOR FORREN TRAVELL, 1624.

This small 12mo. of 140 pages, by James Howell, with a frontispiece by Hollar and a portrait of Prince Charles, is curious in its way—curious enough to note. The author recommends people to travel abroad, and he says that islanders seem to stand in most need of "forren travell," so as to mingle with the more refined nations, and he then traces the manner in which the arts and sciences have gradually spread. He lays it down that they follow the motion of the sun; budding first amongst the Brachmans and Gymnosophists in India, he marks their path to Egypt down the Nile, to Greece, then to Italy, whence the Brittaines fetched them over, and it is not improbable, he asserts, that "the next flight they will make will bee to the Savages of the new discovered world in America, and so turn round, and by this circular perambulation visit the Levantines againe."

Before starting on his journeys the traveller is advised to be well grounded and settled in his religion, so that he may return home an untainted English Protestant, and, after religion, to have a good knowledge of the topography, government,

and history of his own country, for there be many, he declares, who are "Eagles abroad and stark Buzzards at home, knowing nothing of their own Country"; and, finally, to have many more qualifications, such as "the Latine toung and a knowledge of the Map and the Globe." France he recommends should be visited first, where the language should be carefully studied; and those of riper years are warned, in trying to obtain the correct accent, against falling a lipping and mincing, and distorting and straining their mouths and voices. Having acquired the French tongue, the traveller may begin to visit, and, taking rooms, engage "a Cook, a Laquay, and some French youth for his Page to parley and chide withall [whereof he shall have occasion enough]." Each of these servants will stand him in 30*l.* a piece. "And for his own expenses he cannot allow himself lesse than 300*l.*"—an uncommonly liberal allowance, but it was to include "Riding, dancing, fencing, the Racket, Coach-hire, and apparell"—in fact, everything that a man moving in good circles should do in those days.

Having wintered in Paris, "that huge though dirty Theater of all Nations," he is told to go to Spain, carrying as little money as need be with him, partly "for feare for their bed-fellow." Passing through Spain, he is to take ship for Genoa, where "I will not wish him to stay long"; and he is particularly warned against Italy, for "she is able to turne a Saint into a Devill"; and in Rome and Venice he is cautioned to beware of a kind of furbery or cheat, viz., being induced to buy of brokers so called rare and extraordinary manuscripts, which really are "old flat things already printed or some obsolet peeces." Crossing the Alps, he is to make his way through Brussels, Brabant, and Flanders to Holland, and then, after a lapse of three years and four months, it will be "high time to hoyst sayle and steere homewards."

When at home he is not to put on affected airs or tell exaggerated stories, like the man who reported the Indian fly to be as big as a fox and China birds to be as large as horses; neither is he to be one of those "whom their gate and strutting, their bending in the hammes and shoulders, and looking upon their legs with frisking and singing, do speak them travellers"—a description which will fit many a personally-conducted tourist in this nineteenth century. The book abounds in quaint sayings, and is very well worth reading. All I have done, or attempted to do, is to whet my readers' appetites, so as to make them, Oliver like, ask for more. I will close with a paragraph which refers to a habit or trick which then as now reveals a true Englishman all the world over. "In these hot countries also, one shall learne to give over the habit of an odde custome, peculiar to the English alone, and whereby they are distinguished



from other Nations, which is, *To make still towards the chimney, though it be in the Dog-days.*"

ERNEST E. BAKER.

Weston-super-Mare.

'DICTIONARY OF NATIONAL BIOGRAPHY':  
NOTES AND CORRECTIONS.

(See 6th S. xi. 165, 443; xii. 321; 7th S. i. 25, 82, 342, 376; ii. 102, 324, 355; iii. 101.)

Vol. X.

P. 1 a. In the life of Virgil prefixed to Dryden's 'Virgil' "the ingenious De la Chambre" seems to be quoted in favour of astrology.

P. 6 b. For "Nestor" read *Neston*.

P. 8 b. The twentieth edition of 'Angl. Notit.', 1702, says that assistance was rendered by "the ingenious Mr. Humphry Wanley." There is a letter from Chamberlayne about a proposed College, 1670/1, in Bishop Cosin's 'Correspondence,' Surt. Soc., ii. 384.

P. 9 b. John Chamberlayne, F.R.S., acted as a mediator between Leibnitz and Newton; 'Theodidécé,' 1760, i. 213-8. Thoresby often visited him; see his 'Diary.' Wanley's meeting with him, 'Letters of Eminent Literary Men,' Camd. Soc., p. 257.

P. 12 b. Hugh Chamberlen. Stukeley's 'Diary,' Surt. Soc., i. 132.

Pp. 22 a, 26 a. Joseph Wilton's only daughter is here married to two different persons named Chambers. The statement on p. 26 is an error; see 'N. & Q.,' 6th S. xii. 256.

P. 26 b. Chambers's 'Civil Archit.' was re-edited by Gwilt 1825, and by Leeds 1862.

P. 27 a. The 'Heroic Epistle' was very popular; it reached a fourteenth edition, and the 'Postscript' a ninth edition, in 1777. Mason wrote similar things afterwards either as "Malcolm Macgregor" or as "The Author of the 'Heroic Epistle.'" Many imitations appeared, and there were "Heroic Epistles" to the Public, to Lord Craven, to R. Twis, &c. The 'Heroic Epistle to Chambers' was attributed to Walpole ('Walpoliana,' i. 102), to Mathias (G. Chalmers, 'Supplem. Apol.,' 524), to John Baynes, and to Combe, author of 'Dr. Syntax.' See Walpole's 'Letters,' 1840, v. 342; 'Correspondence of Walpole and Mason,' 1851, i. p. xi-xiii; Mathias, 'Pura. of Lit.,' 1801, pp. 51, 52, 75; Bohn's 'Lowndes,' i. 407; Barker, 'Lit. Anecd.,' ii. 9; 'N. & Q.,' 6th S. xii. 321.

P. 38. Bishop Chandler's books are warmly commended in Blackwall's 'Sacred Classics,' 1737, ii. 235.

P. 42 b. Chandler's 'Hist. of Persecution' was reissued by Charles Atmore 1813. He is highly praised in Blackwall's 'Sacred Classics,' 1737, ii. 278.

P. 58 a. The elder Chapman's paper in *Philos. Trans.* 1758 was on the saurian, a fossil alligator

found at Whitby. Chapman the engineer also wrote on Scarborough harbour, 1800, 1829, and on the drainage of North and East Yorkshire, 1796, 1802. There is a notice and bibliography in Smales's 'Whitby Authors,' 1867, pp. 20, 29-33; 'Living Authors,' 1816, p. 61; 'N. & Q.,' 3rd S. iv. 325; 6th S. x. 76.

P. 60. See 'N. & Q.,' 3rd S. vii. 401, for a notice of Chappell.

P. 61 a. Chappelow also translated into English from the Latin of Golius an Arabic poem on the 'Deceptions of Outward Appearances,' 4to., pp. 30, Camb., 1765.

P. 119. A letter from Charlett in Thoresby's 'Corresp.' Many letters to him from Wanley in 'Letters of Eminent Literary Men.'

P. 128 b. Lionel Charlton. See Smales's 'Whitby Authors' and Davies's 'York Press.'

P. 134. Many notices of Charnock, his London audience, his books, his death, &c., in Thoresby's 'Diary and Corresp.'

P. 168 a. For "Parliament" read *Parliament*.

P. 171 a, line 35. For "Chauncey's" read *Chauncy's*.

P. 171 b. On Chauncy's controversy with Williams see Nelson's 'Life of Bull,' second ed., 1714, pp. 262-3, 272.

P. 190 b. Brokesby dedicated to Cherry his 'Government of the Prim. Ch.'; see also Anderson's 'Life of Ken,' Lathbury's 'Nonjurors,' Overton's 'Life in the Engl. Ch.'

P. 192 a. Cheselden. See Stukeley's 'Diary.'

P. 210 b. Virgil's Georgic ii. in Dryden's 'Miscell. Poems' was "translated by the learned, and every way excellent Mr. Chetwood," Dryden's 'Virgil,' 1721, iii. 1013. Pryme's 'Diary,' Surt. Soc., p. 58.

P. 226 b. Chichele and Higham Ferrers, 'Assoc. Archit. Soc.,' vol. i.

P. 231 a, line 15. For "T. Cole's" read *J. Cole's*.

P. 231 b. For "Chicheleiana" read *Chicheleiana*.

P. 236 a. For "Rorkholt" read *Knockholt* (?).

P. 251 a. Dr. Childrey's 'Brit. Bac.' is quoted by Ray, '3 Disc.,' 1713, p. 95.

P. 253. Skinner, Bishop of Oxford, was Chillingworth's tutor, Nelson's 'Life of Bull'; on the influence of his works see Hammond's 'Defence of Falkland on Infallibility.' They were recommended in the *Freethinker*, 1719, and were used in the controversy between Middleton and Church on the "Miraculous Powers," 1749-50. The 'Relig. of Prot.' was reprinted by Bohn in 1 vol. 1846.

P. 260 a. For "Slingby" read *Slingsby*.

P. 272 a. For "Poever" (ter) read *Peover*.

P. 276 a. Letters from Matthew Henry about Chorlton in Thoresby's 'Corresp.'

P. 293. Henry Christmas. See 'N. & Q.,' 5th S. xi, xii.



P. 299 b. See a notice in Stukeley's 'Diary,' ii. 370.

P. 301. Duchess of Kingston. See Roberts's 'Life of H. More,' vol. i.; Hone's 'Year-Book,' 1003-6; 'Book of Days,' ii.

P. 302. See Denham's 'Western Wonder':—

A new Thanksgiving for the dead who are living  
To God, and his servant Chidleigh.

'Poems,' 1684, p. 105.

P. 303. Verses addressed to Lady Chudleigh, by Charles Dryden, in a letter to Corinna, in Curll's 'Miscell.,' 1727, i. 154.

P. 316. Edward Churton. See Miller, 'Singers and Songs.'

P. 352. "That admirable sculptor and carver in stone, Mr. *Gabriel Cibber*, another *Praxiteles*."—Chamberlayne's 'Angl. Notit.,' twentieth ed., 1702, p. 421.

P. 354 a. Cibber also appeared in Farquhar's 'Twin Rivals,' 'Recruiting Officer,' and 'Beaux' Stratagem.'

P. 371 a. For "Beamesley" read *Beamsley*.

P. 372 b. Samuel Clapham. See Taylor's 'Biog. Leod.'

P. 376 b. 'N. & Q.' has only reached 7th S. iii., and "v. 424" does not seem to fit any series.

P. 400 b. C. Clark, of Totham, also wrote against *Eternal Punishment* 1835. The whimsical lines which he used as a book-plate are worth mentioning.

P. 414 b, 416 b. Ripton-Abbotts, better Abbotts-Ripton.

P. 415. Dean Alured Clarke. See Chalmers's 'Biog. Dict.' and ref. there; *Gent. Mag.*, 1734, p. 392; 1741, p. 51; 1742, p. 330; *Annual Reg.*, 1789.

P. 415. Sir Alured Clarke. There can be no doubt that he was the son of Baron Charles Clarke. See also Fox's 'Godmanchester'; *Annual Reg.*, 1790-1818.

P. 416. Baron Charles Clarke. He was baptized at Godmanchester April 14, 1691. Fox's 'Godmanchester'; *Gent. Mag.*, 1739, pp. 161, 606; 1742, p. 51; *Misc. Gen. et Her.*, monthly, 1870, p. 35.

P. 433 a, line 12. The true date is 1727. The 'Formulæ' is entered here wrongly, as Clark's 'Formulæ' for oratorical compositions is mentioned as being then an old book in Newton's 'Rhetorick,' 1671.

Pp. 433 b, 434 a. Kirby Misperton. Better Kirkby Misperton.

P. 442 b. Character of S. Clarke and his father in Thoresby's 'Corresp.'

P. 443. There is a printed sermon of S. Clarke's preached before the queen at St. James's Dec. 30, 1705, on 1 John iv. 21. Amherst rejoiced that the works of Locke, Clarke, and Newton were superseding Aristotle at Oxford, 'Terræ Filius,' 1726, i. p. xvii. Wilson and Fowler, 'Principles of Morals,'

P. 453 a. For "Addle" read *Adel* (†). The relationship between Abp. Sharp and the ejected Thomas Sharp does not seem to have been established; see 'N. & Q.' 7th S. i. W. C. B.

#### BULLION.

Prof. Skeat in his article upon this word quotes Littré, but all that he says about him is this, "The mod. Fr. word is *billon*; which Littré derives from Fr. *bille*, a log." Now, if Prof. Skeat had read Littré's long and carefully written article with attention, he must have seen that the earliest quotation in which *billon* occurs dates from the thirteenth century, and yet he talks of the word as being modern French! So far from being a modern word, it is, as far as I can see, older than *bullion*; for of this Wedgwood gives no instance earlier than 1336, which is the fourteenth century. In Ducange, again, s. v. "Billio" (the Low Lat. form of *billon*), I find examples as far back as 1295 and 1305. The only point upon which Prof. Skeat and Littré are at one is that the form *bullion* is confined to England; but the conclusions they draw from this fact are different. Prof. Skeat (second edition) thinks that *bullion* has been lost in French,\* whilst Littré is of opinion that it never existed in the French of France, and is merely an Anglo-Norman French corruption of *billon*. I must say that to my mind Littré's arguments are very much more convincing than those of Mr. Wedgwood, whom Prof. Skeat follows; and I cannot understand how it is that Prof. Skeat altogether neglects the former in favour of the latter. Scheler, in an early edition, evidently held the same view as Scaliger, Ménage, and Wedgwood (for Scaliger originated the derivation from *bullā*), seeing that he is quoted to this effect by E. Müller; but in a much later edition (1873) at least half his note is devoted to Littré's views, though he does not state to which derivation he himself gives the preference.

I will now briefly state Littré's views with regard to *billon* and those of Mr. Wedgwood with regard to *bullion* (for both Mr. Wedgwood and Prof. Skeat admit that *bullion* and *billon* are merely different forms of the same word), and then the reader will be in a position to form his own opinion.

Littré's views, then, are as follows: That *bullion* is a corruption of *billon*, which is older (†); that

\* As *billon* is still used in French, it is not to be found (in our sense) in Godefroy, for he has committed the great mistake of omitting, nearly always, those words which are still in use, even though dating back beyond the fifteenth century (his limit). Still he does not give *bullion* (in our sense) either, and as his dictionary commences with the ninth century this shows that both Prof. Skeat and Littré are right in saying that the word does not occur in the French of France. See, however, note §§.



*billon* comes from *bille*, which originally meant (and apparently still means) a section of the whole trunk of a tree, that is to say a more or less round block of wood (see *billet* (2) in Prof. Skeat's 'Dict.'), and was then applied to a cast log or ingot of metal† (2); that after this it came to signify the place where *billons* or ingots were cast, that is the mint, or perhaps rather that part of the mint where the casting was carried on‡ (3); that then it was used of good or bad coin which was taken to the mint to be remelted (4); and lastly that it was applied to bad coin, or to copper alloyed with silver, and even to copper only (5). Mr. Wedgwood, on the other hand, is of opinion that the first meaning of *bullion*, and the other forms (*bullione* and *boillion*) which it had in Anglo-Norman French, is Littré's No. 3, viz., that of mint, and that it comes from *bullia*, a seal or stamp, because the metal was stamped there;§ and he agrees with Littré in supposing that Nos. 4 and 5 came from this. Mr. Wedgwood does not go into the question whether *billon* or *bullion* is the older form, but says distinctly that the original meaning of both was *mint*. Prof. Skeat, however, has, as we have seen, come to the conclusion that *bullion* is very much the older form, and that *billon* belongs to modern French only!

Now, not only does one of Littré's quotations, as I have shown, date from further back than Mr. Wedgwood's, but in this earlier quotation, as well as in the two earlier quotations cited from Ducange, *billon* certainly means *uncoined metal*, and not *mint*. Here Littré has a decided advantage, and there is the further advantage to be obtained from his views that by them we can explain certain words which occur in two passages quoted by himself (from the Statutes of the Kings of England), and of which the second has been

borrowed from Mr. Wedgwood. These words are *bille* and *billette*, and the two passages in which they occur are as follows:—

"Et vous mandons.....que nul ne soit si hardi de porter ou faire porter hors de nostre royaume billon d'or ne d'argent en masses ne en *billes* n'en plates,|| &c."—Statutes, Edward III., 1365, iv. 552.

And

"Que touts marchantz puissent sauvement porter plate d'argent, *billetes* d'or, &c."—Statutes, 27 Edw. III. 1354.

Now, how can Mr. Wedgwood explain these two words *bille* and *billette* according to his theory? He cannot. They can have nothing to do with *bullion* as he explains it, whereas they perfectly agree with Littré's explanation. *Bille* is the original word, *billon* probably at that time meant a large or largish *bille*¶ (or ingot), and *billette* certainly meant a small one.\*\* We see, therefore, that Littré's views suit even Mr. Wedgwood's own quotations better than Mr. Wedgwood's views do.

I am scarcely called upon to show how the confusion between the forms *billon* and *bullion* arose, inasmuch as Mr. Wedgwood, Prof. Skeat, and Littré all agree that the two words are the same, and that the confusion did exist between them in England. We see, indeed, from the first of the two French passages (date 1365) quoted a few lines above, that *billon* still persisted in England in the sense of uncoined metal after the introduction of *bullion* (date 1336) in the sense of mint, and this was probably why Mr. Wedgwood thought the meaning of *mint* was the primary one. *Bullion* evidently corresponds to a French form *bouillon*†† (just as *cullion* to *couillon*), and *bouillon* comes from *bouillir*, to boil. Now there was in O. French

|| According to a note quoted by Littré, a *masse* of gold or silver was melted in a crucible and either left to cool there or poured into a deep vessel of indeterminate size and shape. Another name for it was *culot*. Gold and silver *en plate* was obtained in a very similar manner, only that the recipients used were shallower, and so the mass was thinner. A *bille*, *billon*, or *billette* of gold or silver, on the other hand, was what we call an ingot, and was cast in a special mould, and consequently had a determinate size and shape. These ingots seem commonly to have been longer than they were broad or deep, and to have been originally more or less cylindrical. See note \*\*. According to a passage quoted by Littré, the word *billon* was used=mass or ingot as late as the sixteenth century.

¶ Now, this *on* is commonly (but not always) a diminutive, but originally it was probably an augmentative, as the corresponding one still is in Italian.

\*\* *Billette* is still used in French of the round *billet* mouldings in what we call the Norman style, and also of other cylindrical objects (see Littré). This looks as if the ingots called *billetes* were also cylindrical, and Littré's definition of *bille* also points this way. But they may have been oblong, for *billette* is occasionally applied to oblong objects. See note †.

†† Old French *bolon*, *boillon*, *boillon*, *boillon*. Still *bouillon* occurs as early as the fourteenth century. See note §§.

† Littré gives *bille d'acier* as still meaning "morceau d'acier carré." But *carré* in French (like *quadratus* in Latin) does not mean so much *square* as having four sides and four right angles (see Littré), and so sometimes means *oblong*. See notes || and \*\*.

‡ I say this because as *moneta* is used in classical Latin=mint, as it is found in this sense in the Low Latin of France in 1050 (Ducange), and this sense is still preserved in the French *monnaie*, which comes from *moneta*—it is probable that *monnaie*=mint is very considerably older than *billon*, which cannot well, therefore, have had precisely the same meaning. For an instance in which the thing made has given its name to the place where it is made cf. *bouillon*, broth, and *bouillon*, a kind of restaurant now common in Paris, where at first *bouillon* only was sold.

§ If so, is it not curious that *bullion* should at the present time be properly applied to the precious metals when *uncoined* and *unstamped* only? See Webster, and Trench, 'Select Glossary.' Surely this is in favour of the view which I have enounced in the text, viz., that *bullion* "was that part of the mint only where the casting was carried out"; and surely it is also in favour of Littré's and against Wedgwood's derivation.



a word *bouillon* (Cotgrave) = a stud or boss, and the English form, as given by Palsgrave, was *bullyon*. It is possible, therefore, that if this word existed as far back as the fourteenth century *billon* may have owed its corruption, in part at least, to it. But I think it more probable that when *billon* came to mean a mint, †† and especially that part of it where metal was melted and cast (see notes † and §), then the notion of boiling metal crept in and the form *bullion* (= *bouillon*, from *bouillir*) came into use. §§ That the verb *bouillir* was used of gold and silver when in a state of bubbling fusion may be seen from a quotation in Littré (s. v. "Bouillir," thirteenth century), in which gold and silver are melted and forced down the throat of a person *tout bouillant*.

F. CHANCE.

Sydenham Hill.

OLD SIGNATURES OF LEAVES.—It is probably known to most readers of our Elizabethan literature that the next leaf to that of the title-page is not unfrequently signed A 2, the title-page being considered as A. But in some—as, for instance, in 'The Wisdome of Doctor Dodypoll,' 1600, and in 'The Weakest goeth to the Wall,' 1618—this second leaf is signed A 3, and I can only suppose that in such cases the blank leaf before the title formed part of the sheet and was counted as A. I note this merely that I may save some purchaser the trouble of collating—as I did—other copies to ascertain whether an "Address to the Reader" or the like was or was not missing.

BR. NICHOLSON.

[In many cases this signature indicates that there was a *faux titre* before the real title.]

MASLIN PANS: YETLIN POTS. (See 6th S. vi. 47, 158; x. 289; xii. 471).—I find the following instance of the origin of this word in Dingley's 'History from Marble,' vol. ii. (Camden Society,

†† It may very likely have come to have this meaning earlier in England than France.

§§ This view derives support from the fact that we find *bouillon de poix* in Godefroy with the meaning of cake or ingot of pitch made in a mould of determinate size or shape. Godefroy also gives the forms *bullion* and *bullinn*. We see, therefore, that *bullion* (= *bouillon*), even without any help from or confusion with *billon*, is just as much entitled as *billon* to the meaning *ingot* (of metal), and consequently to the derivatives from this meaning, viz., mint and good or bad coin. Indeed, if it be true that the Lat. *bullia* (whence *bullire*, to boil) has, as maintained by Littré, produced the French *bille* (marble and billiard ball), and the English *bill* (O. French *bille*), as admitted by Prof. Skeat himself, then *bullion* itself might be a corruption or another form of *bullion*, as Prof. Skeat supposes, though only if this latter = *bouillon* and like it comes from *bullire*. But the words *bille* and *billette*, in the sense of long narrow ingots, can scarcely have come from *bullia*, and are, therefore, opposed to this theory; and besides, as stated above, *billon* (and never *bullion* or *bouillon*) is the form always found in O. French—our *bullion*.

1868), pl. ccccvii., "Lacock Abbey": "The kitchen is famous for a large Pottage Pot founded of Bell Metall for the use of this Abby. It was cast in Malines or Mechlan, in Flanders, little less than 200 years ago." Dingley, who wrote in 1671, gives the inscription on the pot thus: PETRO WAGHEKENS IN MECHINIA. F.....1500." The word *maslin* in Staffordshire is often pronounced *mallin*. The Flemish family name Maline frequently took the form Maslen in England.

An old Scottish word for cast-iron pots is *yellin*, which Prof. Cosmo Innes derives from Etlyn, the place of their manufacture, and instances from Andrew Halyburton's 'Ledger' (1497) a ship bringing *yelling* from Etlyn. Now the word is commonly understood in Fifeshire for cast-iron ware. Jamieson forces a derivation from Teutonic *ghiet-en*, to cast.

A. W. CORNELIUS HALLEN,  
Editor of Northern Notes and Queries.

HISTORY OF PRINTING IN SCOTLAND.—The following passage may be of interest as bearing on the history of printing in Scotland. It occurs in the address from "the Prenter to the Reader" prefixed to George Hay's 'Confutation of the Abbote of Croisraguel's Masse,' printed at Edinburgh by Robert Lekpreuk in 1563:—

"He.....hath used some Greik wordes.....which wordes I had no Carracters to expres: this moued me somewhat at the beginning, yet finding them few in number, and so serving to the mater, as I could not well suffer them to be taken away, yea, and no impediment to the vnlarned, the sentence being moste plaine, I coulde not thole the learned to be frauded of so great a help, and so undertuke the mater. Wherein I have used the help of a moste excellent young man, wel exercised in the tongue, yit the trauel being wearisome in the hait of his occupations, the ordour and reule by him laide, I was driuen, and content to borrow the laboure of some Scollers whome I judged to be moste experts. Whem vnto it muste be imputed, if ether fault shalbe in lacking of a letter, or otherways in accent, and others such accidents. This I speak not but to the praise of the great good wil of the children, who are ready and willing to gratifie the Church of God: but to vindicat the name of the Author from all calumnies of blasphemus and wicked tongues."

The "Greik wordes" in question have (at least in the Bodleian copy) been written in spaces left for them in the printed text, presumably either by the "moste excellent young man" or by one of the "Scollers."

H. A. WILSON.

Magd. Coll., Oxford.

NEW WORDS: CLOSURE AS NOUN AND VERB.—The word *closure* has now been generally adopted as the English form of the French *cloture*, and its introduction into the language will no doubt have been duly recorded by Dr. J. A. Murray. I now note what I believe to be the first appearance of *closure* as a verb. In the *Daily News* of March 24 there is a report of a speech at a public meeting in London by Mr. Labouchere, M.P., in which I find



that—referring to the all-night sitting of the House of Commons on the previous Monday and Tuesday—he said, “Several hours later the Government *closed* the discussion on the Navy vote, but they had great difficulty to find the necessary two hundred men.” And further on he said, “The Radicals would resist the Coercion Bill at every stage. They ought to talk and protest until *closed* on every stage.”

J. H. NODAL.

[See 7th S. II. 427.]

**LATIN STORY.**—The following most delicious story, which I find in a ‘History of Durham,’ by Robert de Graystones (Surtees Soc., vol. ix.), is worthy of all the publicity it can receive. A happier commentary on that old topic the vanity of riches has never been uttered. The story, known to our elementary school-books, of the young prince who looked out of window on a rainy day, and longed to be with the beggar boys making dirt pies in the gutter, is as moonlight unto sunlight compared with the magnificent realism of this. I translate from the Latin:—

“It is said that he [Robert de Insula], when promoted to be bishop, showed all respect to his mother, who had before been in very humble condition, supplying her with maidservants and maidens and the luxuries of honourable estate. And once when he was visiting her he asked how she fared, and she replied, ‘Very ill.’ ‘Why, dear mother,’ said he, ‘are you in want for anything?’ [Note his stately courtesy, “*deficiente vobis aliquid!*”] ‘Man, or maid, or any necessary comfort?’ ‘No,’ she said, ‘I have all that I need; but when I say to one “Go,” he runs, and to another “Come,” he drops on his knees: thus all things are obedient to my very beck, so that I never get a chance of relieving my inside through a fit of anger.’ [“A jolly good row” would be the rendering *ad sensum*.] [“When I was a poor body, and used to go to the water to wash the inwards of animals, or my dirty linen and the like, it would happen that one of the neighbours turned up, and when we got a chance we would first have a brawl in words and then would tear each other’s hair with our fists and belabour one another with chitterlings and “*monifauldes*” [sic in original]; nor do the electuaries which you send me, costly though they be, nor the syrup do me nearly so much good for the opening and relief of my bowels.”]

The words which the historian puts in brackets may perhaps be his own expansion of the shorter statement preceding; but I would fain believe that our old lady did indeed startle the episcopal propriety by this loving record of her ancient battles, and of the weapons with which they were fought.

C. B. MOUNT.

**REFECTORY.**—In course of a correspondence on the word “Fratry,” some little time ago, I had occasion to refer to the practice, common among “old” Catholics, of calling this the *refectory* (6th S. xi. 396), an observation which was confirmed at p. 472 by another correspondent, who said he was equally unable to account for it. It has lately occurred to me that as many priests, especially in time gone by, were educated in the English col-

leges in Rome and Lisbon, and the Italian and Portuguese terms being without the c (viz., *refectorio*, and sometimes in old Italian *refettorio*, and *refeitorio* respectively), many of them may have by carelessness fallen into a habit of imitating the omission, and the pronunciation so formed would gradually get imitated by their flocks at home.

R. H. BUSK.

**SEVENDIBLE.** (See 4th S. xii. 208, 259, 297, 337.)—I recollect some time ago seeing in one of your numbers a query as to the derivation of the Northern word *sevendible*. A suggestion of *sevendouble*, in the sense of “sevenfold,” was then, and often is, made for this purpose. I know the word well, having for years been working at a glossary of north of Ireland words. It is used in the sense of “very,” “great,” “I gave him a *sevendible* skelp on the lug.” The derivation is undoubtedly the same—the word is the same—as *savendle*, used in Roxburghshire, and given in Jamieson as another form of *solvendie*, used elsewhere in Scotland, from *solvendo*, in the primitive sense of solvent, and subsequent one of strong, firm.

HENRY CHICHESTER HART.

**BOOTHE HALL: HUSTING.**—The following extract from ‘An Old Shropshire Oak,’ by the late Rev. J. W. Warter, seems to me to deserve being immortalized in ‘N. & Q.’:—

“What is now called the Town Hall (Shrewsbury) in Edward’s days was the Guilde or Boothe Hall. Hence we may infer that originally meetings were held in the open air, and the people protected in bad weather by an awning or booth. The ancient custom was that of the Thing, at the Thingvalla, in Iceland—pronounced ‘Ting’—still retained, and properly pronounced, in our word ‘Husting.’”—Vol. ii. p. 173.

I should much like to know what Profs. Skeat and Hales and other learned contributors to ‘N. & Q.’ think of the above statement. I may add that it is a perfect sin, *me judice*, to publish such a book as ‘An Old Shropshire Oak’ without an index.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

**ST. GEORGE AS THE NATIONAL SAINT OF ENGLAND.**—Peter Heylyn, in his ‘History of St. George’ (1633), pp. 218, 305, says that at a council at Oxford in 1222 it was ordered that St. George’s Feast Day should be kept as a national church festival and holy day. A writer in the recent edition of the ‘Encyclopædia Britannica’ repeats the statement. I wish to inquire what is the original contemporary authority from which these writers quote, and if it be a fact that the council at Oxford in 1222 ever did consider the subject of St. George as the national saint of England. I have looked through the numerous notices of St. George in the pages of ‘N. & Q.’ without finding this point mentioned.

GEORGE C. BOASE.

15, Queen Anne’s Gate, Westminster.



**EPISCOPAL DRESS.**—On the occasion of Her Majesty's recent visit to Birmingham the Bishop of Worcester was present in his official capacity; not, however, attired in full robes, but wearing only a cap, black gown, and doctor's hood. This style of dress is, I believe, an innovation, and as such is perhaps worth registering in 'N. & Q.' on the chance of avoiding a discussion in the future similar to that which took place as to the last occasion of wearing the episcopal wig.

H. DELEVINONE.

Ealing.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**MILITARY: BRITISH ARMY: LIGHT CAVALRY: LANCERS.**—There seems to be considerable difficulty in ascertaining when the description of light cavalry now known as "lancers" was introduced into the British Army. That we adopted the idea from Napoleon's Polish levies of horsemen all authorities concur in stating; but while some writers assert that they were only organized in this form *after* the battle of Waterloo, others, again, only vaguely state the fact of our deriving the arm from the first French emperor, without giving any date for the introduction. The 5th, 9th, 12th, and 17th Regiments of light cavalry are, I believe, those armed with the lance in our service. When were they first, so to speak, converted from their original formation as ordinary light dragoons? Did we have any lancer regiments in the Peninsula? Were any opposed to the French at Waterloo? Perhaps some of your numerous military readers will have the courtesy to inform

NEMO.

Temple.

**P.S.**—Has any *complete* history of the British army ever been published? I do not ignore Cannon's imperfect and scrappy, though voluminous work. If there is such a chronicle, information of its title, date, and place of publication would be of great service to me.

**JOURNAL OF LIEUT. RONALD CAMPBELL, 72ND HIGHLANDERS.**—Can any one inform me if the journal of Lieut. Ronald Campbell, of the Grenadier Company, 72nd Regiment, is anywhere in existence? This book is extensively quoted in Cannon's historical records of the 72nd Highlanders, published about the year 1845. This journal was in two volumes, folio MS., and was kept about 1790-91, whilst the regiment was in India.

I have failed to find Lieut. Campbell's name in either Burke's 'Peerage' or 'Landed Gentry,' and

no record exists to show to what family he belonged. He died a lieutenant-colonel in the army at Portsmouth, December 4, 1814.

GRANVILLE EGERTON.

**ANCIENT CUSTOM AT ST. BARTHOLOMEW THE GREAT.**—I read in the *Times* of April 9:—

"At St. Bartholomew's a curious custom, which has been in existence for about four hundred years, was observed. After the service the churchwardens proceeded to the grave of a person whose name is unknown, and there they threw down twenty-one new sixpences, one at a time, the coins being picked up by twenty-one widows. The origin of the custom is not exactly known."

Can any reader of 'N. & Q.' throw any light on this?

EDWARD R. VVYAN.

[See p. 320, *ante*.]

**"CONFESSION IS GOOD FOR THE SOUL."**—What is the origin of this phrase? G. GRAHAME.

**MARTYN.**—There was an old printer of London called John Martyn, who died 1680, and was buried in St. Faith's vault, according to Dunton. I want to know how this could be, seeing that the ground of old St. Paul's began to be cleared May 1, 1674. One would suppose that they would not go on burying in a place that was in process of clearing away.

C. A. WARD.

Haverstock Hill.

**HAMPSHIRE PLANT-NAMES.**—I understand that in this part of the country foxgloves are called "poppies," and poppies are called "red-weed." Is this the case in other parts of England?

JONATHAN BOUCHIER.

Ropley, Alresford.

**ARMORIAL BEARINGS OF BISHOP BARRY.**—What are the *family* coat of arms and crest of Dr. Alfred Barry, present Bishop of Sydney?

INQUIRER.

**TUNER.**—Can you assist me through your columns in ascertaining the music of the following tunes, which were formerly played by an eighteenth century musical clock? Their names, with three others, are engraved on a brass circle on the face of the clock, viz., 'The Three Generals' Healths,' 'Transported with Pleasure,' 'The Grand Musketere.' Of the other three tunes one is named 'A March,' and the other two, viz., 'Bright Aurelia' and 'The Happy Clowne,' have been discovered at the British Museum. FELIX T. COBBOLD.

**'SUSANNA AND THE ELDERS.'**—I have a copy of one of the many pictures of 'Susanna and the Elders' by Rubens that for a time was supposed to be the original. Is anything known of the original? It was a favourite picture of Rubens. My impression is that he gave it to Sir Dudley Carleton, then Ambassador to the Netherlands, in exchange for some valuable biblots, about 1616. The picture disappeared from the Carleton Gallery,



and its whereabouts is unknown. My copy is 65 in. by 57 in. Engravings of the original are to be had at the Louvre, but no information.

ARTIST.

RICHARDS, OR RICKARDS, CO. YORK.—Wanted, particulars of this family, whose arms were Gules, a bend vair between two garbs or. An heiress or coheiress married a Moseley, whose descendant was Edward Moseley, sheriff of Newcastle-upon-Tyne, 1766, and mayor of the same town in 1767 and 1781.

B. F. SCARLETT.

Boscombe, Bournemouth.

[Answers may be sent direct.]

'PLEA FOR THE MIDSUMMER FAIRIES.'—Can any of your readers give me some information as to the first appearance of Hood's 'Plea for the Midsummer Fairies,' and other poems published in the same volume? In a preface by Tom Hood the younger to an edition of his father's poems, he states that the 'Midsummer Fairies,' &c., fell almost still-born from the press, and that Hood bought up the unsold sheets to save them from the buttermilk. Whether, like Shelley, he destroyed his neglected offspring, or whether the copies subsequently found their way into circulation, may be known to some of your readers. I should be glad to learn whether a copy of the work is to be procured at a reasonable price.

C. H. W.

COOKE'S "TOPOGRAPHICAL LIBRARY."—I have several copies of the Devon and Cornwall volumes of this series. None of them is dated, and each differs from the rest in some portions of the text. Internal evidence shows that they were published in the early part of this century, but I should be glad to learn how many editions were printed, at what dates, and how they may severally be distinguished.

W. S. B. H.

"NOT A BOLT OUT OF THE BLUE."—In a leading article in the *Times* of April 25 occurs the following, which I never remember to have seen before, "The publication of the letter was not a bolt out of the blue." Perhaps some of your readers can supply the meaning of the word.

JOHN COLEBROOK.

[Surely this means lightning out of a clear sky!]

"FOLLOWING THE QUEEN OF THE GIPSIES, OH."—From this line of a song, which Mr. Browning heard a woman sing at a bonfire on Guy Faux night some sixty years ago, sprang his poem 'The Flight of the Duchess.' Can any one give me the words of the song, or tell me where it is printed, if it is in type?

F.

JOHN CHALKHILL.—On what authority does Mr. Thompson Cooper inform us, in his biography of this poet in the 'Dictionary of National Biography' that he "d. 1678"? Surely if he was old enough

to hold the office of coroner in the latter end of Queen Elizabeth's reign, as Mr. Cooper shows he did, he must have been dead before 1678? Is he confusing the poet with him of the same name whose epitaph exists in Winchester College, stating that he died May 20, 1679, at the age of eighty, having been a fellow of the college forty-six years? The registers of the college show that he was of the parish of St. Mary Arches, London, admitted a scholar 1610, and fellow 1633. I very much desire to ascertain if he was the son of the poet and friend of Izaak Walton. Can any of your readers help me?

J. S. ATTWOOD.

Exeter.

THE GOOD OLD NORMAN ERA.—The Rev. J. W. Warter, in his work 'An Old Shropshire Oak,' vol. ii. p. 217, writes thus:—

"His father recollected the time when every hive of bees paid a set of honey to the lord of the manor, in fact there was hardly anything which did not pay tax to the manorial despot.....Every good woman of a household who brewed beer and wove her own web, had to pay him a fixed sum; and if beer was sold at the house the man was fined if it was bad, and the woman was set on the ducking-stool.....His father well recollected the time at Shrewsbury when, if a widow married she paid twenty pence to the king and a maid tenpence; and sometimes he and the lord of the manor would interdict a marriage altogether if the connexion seemed to be one which would strengthen an adversary's interest and impair their own."

Is the above literally true in all its details?

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

ORIGIN OF CUSTOM IN HOUSE OF COMMONS.—What is the origin of the custom of the doorkeepers at the House of Commons calling out, "Who goes home?" at the end of a sitting?

JUNIUS.

[It refers to the former necessity for making up parties to walk together for mutual protection.]

THE INDEPENDENT FRIENDS.—A club of this name existed in Scotland in 1788. Can any reader refer me to a notice of it, or give me any information regarding its objects and constitution? The names of the members known to me are Sir Wm. Forbes of Craigievar; Geo. Skene of Skene; Wm. Hamilton of Wishaw; Alex. Burnett, Sheriff of Kincardine; and Chas. Hay, Advocate.

C. E. ADAM.

SEAL OF EAST GRINSTEAD, SUSSEX.—In the year 1572, a seal was granted to the borough of Grinstead by the principal Garter King of Arms of the name of Dethick. The original is in the possession of a gentleman in the town. The seal is very much like the Prince of Wales's plume; on the left of the feathers or plume is a capital D, and on the right a capital L. What is the meaning of these letters? In Lewis's 'Topographical Dictionary of England' the seal is a rose and crown; a crown above a rose. When and by whom were



this seal and arms granted? How can I ascertain? The date of Lewis's book is 1831. M.A. OXON.

ORPEN.—This word is found in old deeds relating to land. What species of cultivation does the word signify? W. M. M.

"IMP OF FAME."—In Spence's 'Anecdotes,' edited by S. W. Singer, second edition, p. 83, I find the following passage in a note by the editor:

"Neither is there much arrogance in comparing Garcilasso della Vega to Petrarch. I know not, indeed, whether it is not doing the Tuscan 'Imp of Fame' too much honour."

Whence the allusion or quotation "Imp of Fame"? A. ROBERTSON.

[For the use of the word "Imp" in a similar sense, see 4th S. iii. 81, 202, 418; vi. 323, 420, 579; 5th S. vi. 66; vii. 146, 276; ix. 46, 456; 7th S. iii. 179.]

TITLE OF BOOK WANTED.—Some years ago, I cannot tell whether it be ten or twenty, a book was published maintaining the thesis that the primary molecules of matter are inhabited worlds. I never saw it, but remember reading more than one review in which it was not dealt with tenderly. I shall be obliged to any of your readers who will tell me what is the title of this work, as I am anxious to consult it. ANON.

MURRAY OF LATIUM, JAMAICA.—Can any of your readers supply me with information about the ancestors of this family? The last one of the family who lived on his estates in Jamaica was William Murray. He had two brothers, Walter Murray and General John Murray, the latter of whom distinguished himself during the second American war. William Murray's father was known as "Old Murray of Latium." What was his Christian name; and what part of Scotland did he come from? These Murrys probably left Scotland during the troubles between 1715 and 1745. W. C. L. FLOYD.

5, Dix's Field, Exeter.

SIR HUGH MYDDELTON.—Has the place of his burial ever been correctly ascertained? In Smiles's 'Lives of the Engineers,' vol. i. p. 149, it is stated that "he died on the 10th December, 1631, having in his will directed his body to be buried in the Church of St. Matthew, Friday Street, in which parish he had officiated as churchwarden." This church and its monuments were totally destroyed in the great fire of 1666, and its successor has within the last few years been removed, the parish having been united to St. Vedast, Foster Lane. Presuming that the registers are extant, and have been transferred to the vestry of the latter church, it is easy, I suppose, to establish the truth of this statement. In a note to Smiles's account there is a reference to certain legends which have thrown a halo of romance around the latter years of this

eminent man, and which are declared to be without foundation; but the statement that he was buried in St. Matthew's is not supported by any direct evidence. Thus, in the 'Biographia Britannica,' vol. v. 3091, I find, "When and where he died we cannot learn"; and in 'The New and General Biographical Dictionary,' published in 1795, vol. vii. p. 181, this assertion is repeated; while in Butler's 'Chronology,' p. 68, his death is entered under the date of March 10, 1702, in consequence of an extract supplied to the *Gentleman's Magazine* of 1809, from the burial register of Shiffnal, Salop, which describes him to have spent his latter years in great indigence, and under an assumed name, in that village. The register thus describes him: "William Raymond, gentleman, so called, otherwise called by the name of Hugh Middleton, dyed March 10, 1702." Considering that he began the work of the New River in 1608, this tradition is absurd, for it would make him more than one hundred years old at the time of his decease; but there is doubtless some foundation for the curious entry in the register, if correctly reported.

J. MASKELL.

### Replies.

#### UNPUBLISHED POEM ATTRIBUTED TO COWPER.

(7th S. iii. 261.)

I fear this alleged discovery will not bear the test of a critical investigation. The external evidence rests on a very slender foundation. Eighty-six years after the poet's decease a copy of verses is shown, endorsed, "From a MS. by Cowper hitherto unpublished." This is said to be in the handwriting of a Mr. Gabert; but how he obtained the MS., and what means he had, beyond mere rumour, of proving its authenticity are left unexplained. Cowper must have been dead long before Mr. Gabert was born, so that, as the matter stands, the chain of evidence is broken and incomplete. The MS. must have passed through many hands, and it is very unlikely that a poem of this length by one of our most popular poets should have remained till now undiscovered and unpublished if its genuineness could have been established.

Assuming, however, the possibility of such a strange oversight, what internal evidence can we deduce from the poem itself? Has it the tone of thought and the true ring of the poet's genius? Will it bear comparison with the acknowledged and published effusions of the gentle recluse of Olney? I think few persons after a second perusal of the poem would arrive at that conclusion. Cowper, like Wordsworth, Byron, Tennyson, Campbell, Scott, and all poets who have gained the ear of the public, has a style of his own, which is easily recognized and cannot well be imitated, except in parody



of which the 'Rejected Addresses' are a striking example.

Now this fine aroma, this delicate flavour—so to speak—appears to me to be utterly wanting from the verses in question. Cowper would certainly never have written—

See! the waters round are *frose*;

nor

Such is the tale, o'er hill and dale,  
Each traveller may behold it is.

To "behold a tale" would require a vision such as the pigs, which are said, on the authority of Hudibras, to see the wind.

And when, with misery's weight oppressed,  
A fellow sits, a shivering guest,

reminds one of Lord Dundreary or of Signor Mantalini.

May the cit in *ermine* coat  
Lend his ear to sorrow's note.

I have seen the cits with fur collars and borders to their gowns, but I never knew them aspire to ermine.

John Gilpin was a citizen  
Of famous London town;

but he was content with

His long red cloak, well brushed and neat,  
Which over all he threw.

Perhaps some soldier, blind or maimed,  
Some tar for independence maimed.

The fiasco of the same word repeated in place of rhyme would certainly never have been perpetrated by Cowper. Why is the tar maimed for independence? It is not usually a quality admired in either service.

But "ohé jam satis"! A comparison is suggested between these verses and the 'Journey to Clifton' and 'The Slave Trader in the Dumps,' but nothing could be more misleading. The 'Journey' is a lively, cheery *jeu d'esprit*, evidently thrown off "d'un seul jet" in one of those fits of mirth alternating with despondency to which Cowper was subject. The 'Slave Trader' is one of the most biting pieces of keen satire which ever were penned.

One characteristic of Cowper is the absence of surplusage or verbiage. Every word tells, and we feel that none can be spared. Take at random a couple of stanzas from the 'Loss of the Royal George':—

It was not in the battle,  
No tempest gave the shock,  
She sprang no fatal leak,  
She ran upon no rock.

His sword was in its sheath,  
His fingers held the pen,  
When Kempenfelt went down  
With twice four hundred men.

The language is plain almost to baldness; yet in reading it we cannot but feel that a picture of wondrous power is called up by a few simple words.

I fail to see anything of this kind in the hypothetical verses. I have quoted a passage or two, and might have quoted more, to indicate that labouring to eke out the sense and expression which we usually term doggerel.

I do not deny that there is some merit, not of a very high order, in the verses; but I should be sorry to burden our reminiscences of Cowper with fathering upon him an illegitimate claim to pater-nity.

J. A. PICTON.

Sandyknowe, Wavertree.

I cannot understand how any one conversant with Cowper's writings could suppose these lines to be by him. "The blustering Boreas" is not at all in his style; and he would have said that the waters were *frozen*, not "*frose*." What does "it is" mean at the end of the ninth line? Would Cowper have accented "*industry*" on the second syllable, or made a verb of "*sandbag*"? "Humanity, delightful tale," seems to have convinced Mr. TAYLOR; but how can humanity be called a tale? An "*ermine* gown" seems a very unlikely garment for a "cit." Lastly, Cowper would hardly have used the words "*unfolded is*" twice over in the same poem.

J. DIXON.

SURPLICES IN COLLEGE CHAPEL (7th S. III. 267).—No answer can be given to the query of COLL. REG. OXON. except that laxity in the use of academical costume has advanced further at Oxford than at Cambridge. Example: Some years ago I visited with my father an undergraduate of the very college from which the querist takes his signature; he offered to take us over the college library, went to the tutor for the key, and took us in, without thinking of putting on his cap and gown. No Cambridge undergraduate would have dared to do it; if he had he would certainly have been gated for the rest of term, and if he were unlucky enough to have me for his dean he would probably have been rusticated. In short, Oxford men never wear their gowns except when actually appearing as members of the university. At Cambridge, as a general rule, we wear ours except from one or two o'clock till hall time, and on Sundays all day, unless we go beyond the jurisdiction of the university, and then the correct thing would be to ask leave to omit it. It seems to me a want of discipline at Oxford; and when my cousin, Mr. F. E. Warren, was proctor I told him so, and asked whether he would not move in the matter. However, he could not or would not; at any rate, so far as I know, he did not.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

Is there any such diversity in the custom of the two universities with regard to the wearing of the surplice by students in the college chapel as your correspondent seems to imagine? The seventeenth



canon does not order that the surplice should be worn at every service; but only "upon all Sundays, holy days, and their eves." I can testify to this being the Cambridge rule, and I fully believe that the rule at Oxford is the same. E. V.

At Oxford the distinction between the member of the foundation of a college and the independent member—the scholar and the commoner—has always been far more marked than at Cambridge, and a different academical gown has been worn. The surplice worn in chapel at Oxford marks the members of the foundation, as it does at Eton, Winchester, and Westminster, and at some cathedrals the surplice is also worn by the King's scholars of the annexed schools. At Christ Church, where all the members wear the surplice, the commoner has his thrown open in front, while the student (*alumnus*) keeps his closed.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE PREDECESSORS OF THE KELTS IN BRITAIN (7th S. ii. 445; iii. 111, 251).—LYSART's note on this subject goes to the root of the question at once. If a word such as the Welsh *dwr* is to be traced to the Greek language simply because it seems to coincide with the word *ὑδωρ*, where are we to stop? This is only one out of hundreds of such coincidences between the Celtic dialects on the one hand and the Greek and Latin on the other. If one is so derived, are all? I think he would be a very bold man who would answer in the affirmative; and yet it is only the natural outcome of such reasoning. Besides, is it not somewhat strange that any tribe should borrow from the language of another tribe a name for so common an element as water? Surely the parent tribe must have supplied them with such a word if it supplied the others. If so, then Celt and Greek alike must have borrowed these words from the same source.

Dr. Pritchard is very clear on this point. In the chapter entitled "Proofs of a Common Origin ..... of the Celtic and other Indo-European Languages" he says:—

"The instances.....are sufficient to prove that there is an extensive affinity in the component vocabularies of the Celtic dialects and those of the other languages with which they have been compared (i.e., various Indo-European languages). The examples of analogy.....are by far too numerous and too regular, or in accordance with certain general observations, to be the result of mere chance or accidental coincidences."

These "instances" referred to by Dr. Pritchard amount to several hundreds, and form what might be called the backbone of the Celtic dialects. Dr. Pritchard goes on to say:—

"It must likewise be remarked that they are found in that class of words which are not commonly derived

from one language into another. I allude particularly to such terms as denote the most familiar objects and relations, for which no tribe of people is without expressive terms. When such relations as those of father, mother, brother, and sister are expressed by really cognate words, an affinity between the several languages in which these analogies are found is strongly indicated. The same remark may be made in respect to the names of visible bodies and the elements of nature, such as sun, moon, air, sky, water, earth. Lastly, the inference is confirmed by finding many of the verbal roots of most frequent occurrence, as the verb substantive, and those which express generation, birth, living, dying, knowing, seeing, hearing, and the like, to be common to all these languages."

A good notion of the relative position of the Celtic dialects in the Indo-European family may be gathered from the diagrams given in 'Language and Languages,' by Canon F. W. Farrar, a glance at which, coupled with statements such as those advanced by Dr. Pritchard and supported by ample proof, is sufficient to dispel the idea of Celtic borrowings from the Greek or Latin languages.

ROBERT F. GARDINER.

Is it the fact that Hellas and Italy were overrun by Kelts before the Aryans introduced the Hellenic and Italic languages? Is it a fact that the place-names are Celtic? Are not the place-names in those regions identical with those in Asia Minor, Canaan, and the rest of the ancient world, for that matter India? Are not these place-names Turanian, and not Aryan?

HYDE CLARKE.

"A SLEEVELESS ERRAND" (1st S. i. 439; v. 473; xii. 58, 481, 520; 7th S. iii. 6, 74).—The following from 'How a Man may choose a Good Wife from a Bad,' 1602, sig. D 3 v., communicated to me by my friend Mr. P. A. Daniel, shows clearly this much at least, that the habit of carrying the purse in the sleeve was a very common one:—

*Splay.* When any suter comes to aske thy love,  
Looks not into his words: but into his sleeve:  
If thou canst learne what language his purse speakes,  
Be rul'd by that, thats golden eloquence.

And she continues with a panegyric on money.

Further, I would say—first, that this custom was a well-known and common fact, whereas PROF. SKERT'S etymology is, on his own statement, a supposition; and this I say yielding to none as to my consciousness how far his knowledge, industry, and quickness of intellect exceed mine. Secondly, that his facts that "sleeveless words" occur soon after 1400, and "sleeveless reason" before 1500, whereas "sleeveless errand" is much later, are facts that, as he acknowledges, more knowledge may at any moment upset. Thirdly, that this custom of carrying the purse in the sleeve was so common in the times of Elizabeth, and probably before those times, that it may have given rise to the phrase "sleeveless errand," as I would interpret it, notwithstanding that "sleeveless" in conjunction with "words" or "reason" may have had

\* 'The Eastern Origin of the Celtic Nations,' p. 231.



the derivation that he would give it. Holofernes ('L. L. L.,' V. i.) would have it that *abominable* is derived *ab homine*; and this, though the true derivation had been given long before, seems to have been a popular derivation, for otherwise Shakespeare would not have taken the trouble to ridicule it, and also because this introduction of the *h*—one adopted by Reg. Scot, Gabriel Harvey, R. Greene, and other literates—seems to show that it was accepted by them. BR. NICHOLSON.

THE QUEEN'S COLLEGE, OR QUEEN'S COLLEGE, OXFORD (7th S. iii. 229, 295).—This college was founded by Robert de Eglesfield in 1340, Rector of Brough, in Westmoreland, and chaplain to Philippa, Queen of Edward III., and is therefore rightly denominated "Queen's," whilst another college of the same name at Cambridge is styled "Queens," owing, as it does, its origin to two queens consort of England, Margaret of Anjou and Elizabeth Woodville, in 1448 and 1465.

Whether it is more correct to style the former "The Queen's College" would depend, apparently, on the Latin term used in its statutes. The college has always been supposed to be under the patronage of queens consort, not of queens regnant of England. In the first Oxford Commission Report, issued in 1852, is the following passage, from a copy of the statutes preserved in the British Museum: "The Founder professes himself unequal to carry out this great design; he has merely thrown in his widow's mite to begin the foundation." "His means, though not his will, are wanting." In this difficulty, "by a sort of divine intimation and miraculous intuition," he bethought him of calling this hall "The Queen's Hall," so as to place it under the immediate patronage of his mistress Queen Philippa and all subsequent queens consort of England, and in pursuance of this design the provost was bound by oath "to watch, labour, study heartily and effectively to procure augmentation of the revenues of the Hall from the Queen Consort for the time being" (p. 201, Report).

If styled "Collegium sive Aula Reginæ," it would seem to be more correct to call it "The Queen's College"; but in the 'Boar's Head Carol,' sung every Christmas Day in the college hall, the expression "In Reginensi Atrio" occurs, and in the old procuratorial cycle, in the University Statutes, it is styled "Collegium Reginense." On the title-page of a sermon preached before the judges at Oxford in 1849 the author, the Rev. William Thomson, now Archbishop of York, styles himself fellow and tutor of "The Queen's College"; and on the title-page of the sixth edition of the 'Outlines of the Laws of Thought,' by the same author, he styles himself "Provost of the Queen's College." It is also so styled in the 'Oxford University Calendar' for 1862. Thomas Hearne, the antiquary, mentions in his 'Diary,' under date

Nov. 14, 1733, that "the foundation stone of the new building of Queen's College, Oxon, was laid, with this inscription, as I hear, for I did not see it, 'Carolina Regina, Nov. 12, 1733.'" He lived for many years in rooms at St. Edmund Hall close by, and, dying there in 1735, was buried in the adjacent churchyard of St. Peter-in-the-East, where his tomb is still to be seen.

Sir John Popham, mentioned (see *ante*, p. 295), as having advised Queen Elizabeth to grant fresh letters patent concerning the name of the college, became afterwards Chief Justice of England, and when filling that office in the reign of James I. condemned the Gunpowder Plot conspirators. He acquired considerable landed property, notably the manor of Littlecote, in Wiltshire, once the property of the Dayrell family, concerning one of whom, "Wild Dayrell," Sir Walter Scott tells the curious story in a note illustrating a ballad in 'Rokeby.' There were those who asserted that the judge procured the pardon of the criminal Dayrell by receiving this estate as a bribe, but in all probability it was fairly and honestly acquired by purchase. Sir John died in 1607.

It is rather curious to note that the new letters patent were granted more than two hundred years after the foundation of the college, and by Elizabeth, the first queen regnant of England, as previous to her accession to the throne in 1559 there had always been kings of England. No date is given of these "letters patent," but they must have been granted between 1581 and 1592, as Sir John Popham was Attorney-General for exactly the eleven years of that period, and was then created Chief Justice of the Queen's Bench.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The following are extracts from an article on 'The Colleges of Oxford and Cambridge,' in the *Boy's Own Paper*, No. 428, vol. ix., March 26, 1887:—

"Queen's College (Oxford) is next to Magdalen and opposite University. It was founded by the chaplain to Queen Philippa, Robert de Eglesfield, in whose memory a needle and thread is presented to each fellow every New Year's Day, with the words 'Take this and be thrifty.'"

"Queens' College (Cambridge) is the college of two queens not often found helping in the same work. In imitation of her husband's founding of King's College, Margaret of Anjou founded *Queen's*, but the first principal, one Andrew Duket, when the tide turned, proved dexterous enough to secure the patronage of Elizabeth Woodville, and, shifting the apostrophe, *Queen's* became *Queens'*."

DRAWOH.

HARUM-SCARUM (7th S. iii. 228).—Ducange's explanation is "*Harmiscara, Armiscara. Gravior multa quæ a principe viris præsertim militaribus, atque adeo magnatibus irrogari solebat.*" The



heavier penalty imposed by the prince on military men and nobles. He gives also the following quotation from the Capitularies of Charles the Bald: "Et simul cum excommunicatione ecclesiasticâ, nostram Harmiscaram durissimam sustinebunt." They will be punished by the excommunication of the Church and the severest penalty we can inflict.

In the passage quoted by your querist, *bannum* no doubt refers to the excommunication, as *harmiscara* does to the penalty. Of this penalty in earliest times the highest consisted of thirty head of cattle, the lowest of one sheep. When, however, money became the standard of wealth, the fine was levied in money or some other kind of property. I cannot hazard even a "guess" as to the etymology of the word, but hardly think that it means "harm and scare." The term *harmiscarum* I have known all my life, but never took it to be anything beyond a slang word, meaning a wild, random, hare-brained sort of person. It certainly has nothing to do with *harmiscara*. In the case of soldiers, the penalty most likely was inflicted for "insubordination," and in that of nobles for lack of duty to their suzerain.

The form of excommunication, no euphemistic one, may be seen in Martene's 'De Antiquis Ecclesiæ Ritibus,' tom. ii. p. 314.

EDMUND TEW, M.A.

Surely this word is of more or less modern origin, whatever its derivation may be, and has nothing to do with the Old Saxon *harmiscara*, for which see the dictionaries of Ducange and Spelman. The expression occurs in 'Round about our Coal Fire,' 1740, c. i.: "Peg would scuttle about to make a toast for John, while Tom run *harm scarum* to draw a jug of ale for Margery." The Rev. T. L. O. Davies's 'Glossary' has no quotation earlier than 1780. I shall be glad to know how long the expression has been in use.

F. C. BIRKBECK TERRY.

MINERVA PRESS (4th S. vii. 141; 7th S. iii. 48, 155).—I have a copy of 'Philip Quarll,' "printed for William Lane, Leadenhall Street," 1786. At the end various books are advertised as printed for him, including many song-books and jest-books, also 'Lane's Annual Novelist.' He also offers to supply circulating libraries from his stock of "several thousand volumes," and adds, "Wanted several Novels in Manuscript for publishing the ensuing season." I have also met with an advertisement of May, 1806, in which "Lane, Newman & Co., Minerva-Office, Leadenhall-street," state that they "not only receive orders for works printed at the Minerva Press, but in general for every London publication." I possess one of these Minerva novels, in 3 vols., 1819, "printed at the Minerva Press for A. K. Newman & Co., Leadenhall-street," bearing the imprint "Printed by J.

Darling, Leadenhall-Street, London." I dare say I could give the names of a number of these works.

W. C. B.

MEMBERS OF PARLIAMENT CIRCA 1620-24. (7th S. iii. 105, 151, 231).—My thanks are due to MR. JACKSON for his suggestion as to the possible identity between "Sherwyn" and "Curwen." I fear, however, that in this particular instance it will not apply. No Curwen sat in Parliament at the date in question, nor is the name to be found in the list of "Adventurers" of the Virginia Company. A "Mr. Sherwyn," obviously the M.P., is included among the latter, but no particulars are given by which his identity can be established.

W. D. PINK.

Thomas Jermyn was member for St. Edmundsbury 1678 to 1681. Robert Sherwyn was member for the town of Nottingham 1708. The Sherwyns, still extant, are an old Notts family.

W. H. LAMMIN.

Fulham.

THE LILY OF SCRIPTURE (7th S. iii. 25, 134, 234).—So far as the particular flower mentioned in connexion with Solomon is concerned, there is a Portuguese tradition that the flower pointed to was a very small blue flower, called a *suspiro*—a mere legendary tradition, with no scientific pretension, the inference being that its very insignificance increased the force of the paradox.

R. H. BUSK.

PANSY (7th S. iii. 28).—There is no reason that I can assign why pansies should be described as Puritan, except that it is an example of that alliteration in which Poe was an adept. Observe, too, how he employs what may be called assonant alliteration, where the accented vowels in a line are phonetically the same. To multiply examples from 'Annie,' "A holier odor," and then "with rue and the beautiful Puritan pansies." From 'The Raven' line upon line might be cited. Or compare the third line of the second stanza of 'Ulalume.'

JOHN E. NORCROSS.

Brooklyn, U.S.

PICKWICK (7th S. ii. 325, 457; iii. 30, 112, 175, 273).—I had the pleasure of the acquaintance of the "most respectable old gentleman" whose "daughter was the mother of Mrs. Butler, the well-known artist of 'Roll Call' fame," and of whom another "daughter married Dickens's brother," as stated by EBORACUM. His name was not Pickwick, but it was Samuel Weller! Whether he ever resided in York I cannot say; but when I knew him he resided in South Devon, whither he had come from Liverpool, where, as he told me, he had lived many years. Early in our acquaintance I asked him, "Did Dickens name his immortal Samivel after you?" His



reply was, "No. I knew Dickens very well; but he had published the 'Pickwick Papers' some years before he had ever seen or heard of me." Mr. Weller had certainly a third married daughter, whose son, an artist, I have met.

WM. PENGELLY.

Torquay.

FRENCH SHIPS ABOUT 1564 (7th S. iii. 205).—The following English names of vessels mentioned in MR. FRAZER's list may help towards the completion of his information:—

Clinquars, clinker built.  
Carvellés, carvell or caravel.  
Flibot, fly-boat.  
Dogre, dogger.  
Jacht, yacht.  
Houx, boys.  
Semeques, smacks.  
Chatte, cat.  
Barque, bark.  
Quiche, ketch.  
Brigantin, brigantine.  
Paquebot, packet.

W. D. PARISH.

"A MAN AND A BROTHER" (7th S. iii. 288, 356).—MR. COLEMAN's reply does not quite meet DR. MURRAY's query, which related to the first appearance of the words in a book. I sent an answer to DR. MURRAY direct, to say that the words would be found on an engraving after Wedgwood's medallion (surely not of 1768), facing p. 101 of Darwin's 'Botanic Garden,' fourth edition, 1799. No doubt it had appeared in the first edition.

J. DIXON.

MEDALS FOR SERINGAPATAM (7th S. iii. 368).—It may interest M. O. to know that three of these medals will be sold by Messrs. Sotheby & Co. on May 16 and 17. The sale catalogue contains some of the particulars asked for.

H. S.

'THE ENGLISH MERCURIE' (7th S. iii. 329).—For an account of this comparatively modern forgery see Mr. Thomas Watts's 'Letter to Antonio Panizzi, Esq. . . . on the Reputed Earliest Printed Newspaper, the *English Mercurie*, 1588,' and Andrews's 'History of British Journalism,' 1859, vol. i. pp. 19-22.

G. F. R. B.

On referring to the Catalogue of the Caxton Celebration of 1877, under the heading of "Newspapers," I find the following remark:—

"It was for a long time believed that there was an *English Mercurie* published in 1588, and that this was the first English newspaper; but in a pamphlet by Mr. Thomas Watts, of the British Museum, published in 1839, this was clearly proved to be a forgery."

J. PETHERICK.

Torquay.

JOHN BACHILER (7th S. iii. 309).—Wood mentions that he was of Emmanuel College, Cambridge ('Faeti,' ad A.D. 1640).

ED. MARSHALL.

NOWEL (7th S. iii. 168, 196, 291).—

"It was a triumph. As he [*i.e.*, John, *sans peur*, Duke of Burgundy], passed, the people and their little children cried '*Noël, Noël, au bon Duc.*'"—'Valentine Visconti,' by A. M. F. Robinson, *Fortnightly Review*, April, 1887, p. 586.

G. L. G.

Why go so far afield, and not take the ordinary French word *Noël*?

W. M. M.

French "*Noël pour Noël*." See Scheler. It means *dies natalis*, or feast of the nativity, and compares with the Italian *natale*, Old Spanish *nadal*.

My friend the late Henry Christmas changed his name to Noel-Ferne.

A. H.

PRECEDENCE IN CHURCH (7th S. ii. 361, 495; iii. 74, 157).—The following extract from the *Echo* of April 12 is so pertinent to this matter that I venture to send it to be reproduced in 'N. & Q.':

"There has been much bitter feeling at Beverley, in the diocese of York, on the question of the appropriation of seats in St. Mary's Church, and the Archbishop has taken the unpopular side. Accordingly a circular has been issued, which says:—'You are particularly requested to fill in answers to the following questions, and forward this paper to the Archbishop of York not later than the 15th inst. His grace will then be in a position to assign the seats to the parishioners according to their degree, as advised in the opinion of Mr. Chancellor Dibdin.' The questions asked are twelve in number, as to name, address, age, whether married or single, number in family, rank, income, ratable value of house, &c. It would be interesting to learn how many of these schedules are returned to the Archbishop duly filled up. The assigning of seats to parishioners 'according to their degree' is an old practice, which even the Democratic Puritans imported into New England churches, as Whittier writes:—

Where, by public vote directed, classed and ranked the people sit,  
Mistress first and good wife after, clerkly squire before the clown,  
From the brave coat, lace-embroidered, to the grey frock shading down."

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

"IT WILL NOT HOLD WATER" (7th S. iii. 228, 317).—In accounting for this phrase correspondents have not had recourse to their classical recollections. There is in Plautus ('Pseud,' i. iii. 134):—*In pertusum ingerimus dicta dolium: operam perdimus, which answers to the Greek proverb (Xen., 'Æcon,' vii. 40):—*

*Εἰς τὸν τετραμένον πίθον ἀντλεῖν.*

The same idea occurs in Lucian's epigram on a scoundrel:—

*Φαῦλος ἀνὴρ πίθος ἐστὶ τετραμένος, εἰς δὲν ἀπάσας ἀντλῶν τὰς χάριτας εἰς κενὸν ἐξέχεας.*

'Anth. Græc., Tauchn., ix. 120, t. ii. p. 86, Lips., 1872.

These allusions may refer to the punishment of



"Danai genus infame" in Hades, of which I will only mention what Tibullus writes (i. iii. 79, 80):

Et Danai proles Veneris quod numina læsit,  
In cura Lethæos dolia portat aquas;

comparing with it the passage in Plato's 'Republic,' *ad fin.*, p. 621:—

παρὰ τὸν Ἀμέλητα ποταμόν, οὗ τὸ ὕδωρ ἀγγεῖον οὐδὲν στέγειν.

The passage in which this occurs is rendered as follows in the translation by Davies and Vaughan:—

"When the rest had passed through it, Er himself also passed through; and they all travelled into the Plain of Forgetfulness (*λήθης*), through dreadful suffocating heat, the ground being destitute of trees and of all vegetation. As the evening came on they took up their quarters by the bank of the river of Indifference, whose water cannot be held by any vessel."—Macm. "Golden Treasury Series," Lon., 1866, p. 369.

ED. MARSHALL.

Perhaps this phrase may have been derived from the words in Jeremiah ii. 13, "For my people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." The earliest use of the phrase given in Latham's 'Johnson' is from Sir R. L'Estrange, "A good Christian and an honest man must be all of a piece, and inequalities of proceeding will never hold water." The further transference of the metaphor to reasoning is easy and natural. The simple verb is enough, and is commonly used, "Our author offers no reason; and when anybody does we shall see whether it will hold or no" (Locke). The addition of the noun gives extra force, and implies that the argument is sound, and will not let the truth leak away through any illicit process in the reasoning. La Fontaine, in his tale 'Le Cuvier' (which is imitated from Apuleius, 'Metamorph.' ix.), introduces the phrase literally, speaking of the Cask, "Par ce moyen vous verrez s'il tient eau"; and this may have given currency to its use metaphorically as applied to statements or arguments.

W. E. BUCKLEY.

'DELITTI E PENE' (7th S. iii. 188, 258).—I can supplement the notices of correspondents as to the work of Beccaria by reference to a more recent French edition than they mention, with a notice by N. David, in the series the "Bibliothèque Nationale," No. 131, Paris, 1881. It appears from the "Avertissement," p. iv, that "Il publia en 1764, à Monaco, son 'Traité des Delits et des Peines'; and that "à l'état manuscrit, il avait déjà, en Suisse, valu à son auteur une médaille de vingt ducats de la part de la Société des Citoyens." The connexion of the author with Milan was later:

"L'impératrice-reine créa en sa faveur (1768) un chaire d'économie politique dans l'université de Milan, où il professa jusqu'à la fin de sa vie" (p. iv).

The editor does not adopt the French translation by Collin de Plancy in 1823; but he observes:—

"C'est la traduction du Bibliothécaire Chaillon de Lisey que nous avons préféré donner à notre public; elle a été publiée en 1773, et a toujours été considérée comme la plus exacte" (pp. vi, vii).

An anecdote is given to show that precept and example did not go together in the case of the great jurist:—

"Un bandit, nommé Sartorello, ayant détourné, dans les Calabres, un ami de Beccaria, le doux philosophe aurait pressé les juges de le soumettre à la question et de le broyer sous la roue" (p. vii).

ED. MARSHALL.

"CROYDON SANGUINE" (7th S. ii. 446; iii. 96, 171).—Let me at once acknowledge the error as to the date of 'Damon and Pythias,' nor can I remember or even understand how it occurred. Now to the question in hand. As I understand it Mr. JULIAN MARSHALL holds that the phrase expresses a tint blended of sanguine or red and of Croydon black, and I would add that I fully understood that this was his view from the beginning. I, however, would hold that—the four humours of the then medical theories and their resulting temperaments being matters of common knowledge—the word *sanguine* when conditionalized by *Croydon* was satirically used out of its meaning, and that the two together formed an ironical synonym for black, or for a tint that showed more or less of that colour, the other colour or colours that made up that tint being ignored. As to its being ironically used for black, a common proper name for a negro is "Snowball," snow-white being satirically taken as a synonym for black. So, again, one says of a negro, "He's an excellent flesh colour," using the phrase that we understand as a blend of pink, white, and yellow in the sense of "an excellent black." The more emphatic phrase "sea-cole sanguine" proves, I think, my view to be correct; for there there is no blending of colours. But, as I have said, *Croydon sanguine* did not necessarily or even usually refer to things purely black—the "sea-cole sanguine" even did not in the instance referred to. It is the known licence of satire to fix upon a ludicrous or contemptible point, or on one that can be made so, to the exclusion of all relieving admixtures or surroundings. Satirically speaking, the disliked lover was said to be as black as brother Bruin, though it is certain that he could not have been so whether that brother were brown or black. Neither did the pages mean to speak of anything but the colliers' black; they spoke satirically; and to have referred to his natural healthy red would have spoiled their satire—the satire of two merry wags. When one, speaking hotly of a person of mixed blood, says, "Why, he is as black as my hat," he means not to speak literally, nor does his hearer so understand him, but he uses an exaggerated simile to con-



temptuously express that the traces of the tar-brush can be unmistakably seen in him. In the phrase "black blood," black is used out of its meaning, for a negro's blood is as red as ours; but the epithet is used to signify that his blood forms and supplies the black or brownish skin, the nigger cast of features, &c., and his moral or other attributes or non-attributes. MR. MARSHALL also objects to my supposing that in one of N. Breton's uses of *Croydon sanguine* he meant "sallow." My previous remark, that satire is allowed to ignore all but the point satirized, sufficiently disposes of this. She may have been a ruddy brunette, or a tanned person without any noticeable tinge of red; all that Breton concerned himself with was that she was homely featured and had more of a repellent complexion than an attractive one. The whole point of his description would have been lost had he spoken of a ruddy brunette—a complexion which, though I have no family or other similar reason for saying so, I myself preferring and having preferred white, I would assure MR. MARSHALL is by no means to be despised or even laughed at.

These are my reasons for holding to an opinion which, I venture to think, are not weakened by any of MR. MARSHALL's remarks; but I suppose we must agree to differ, and leave others and the future to decide.

BR. NICHOLSON.

WINCHCOMBE (7th S. iii. 249).—I take it there can be no doubt that *ferdingo* has a territorial, and not a financial signification. Under "Ferdingel," only a different form of the same word, Ducange gives "Modus agri," and, quoting Spelman, says:

"Agrimensores Anglicos *Ferthingel* usurpare de quarta parte acree; putat autem hoc loco [referring to a certain manor in Somersetshire] *Ferdingel* intelligi, vel de quarta parte virgate 5 acras continentis, vel de quarta parte carucatæ, vel ejusmodi alienjus mensuræ."

From which it will be seen that, according to this authority, the word signifies a certain amount of land, but leaves it uncertain what the amount really was. The *virgata* is described elsewhere as "Prædium rusticum, vel terra indefinite mensuræ." Evidently, in any case, it seems to have been a "fourthing" of some portion of land.

It is not impossible that Winchcombe might, in former times, have been a "shire or sheriffdom of itself," just as Southampton is at the present day.

EDMUND TEW, M.A.

REGIMENTAL HISTORIES (7th S. iii. 248).—In answer to R. E.'s query, I may state that on January 1, 1836, an order emanated from the Horse Guards authorizing the publication of accounts of the services of every regiment in the British Army under the superintendence of the then Adjutant-General. The work was entrusted to Richard Cannon, Esq., a War Office official, and the following regimental histories appeared in due course, giving full particulars regarding the forma-

tion, stations, battles, sieges, and other military operations, &c.: The two regiments of Life Guards; Royal Horse Guards; Dragoon Guards; the whole of the regiments of Dragoons and Light Cavalry, from the 1st Royals to the 17th Lancers, with the exception of the 5th Royal Irish Lancers. Infantry: The Coldstream Guards; the first twenty-three regiments of the line; the 31st, 34th, 36th, 39th, 42nd, 43rd, 46th, 51st, 52nd, 53rd, 56th, 61st, 67th, 69th, 70th, 71st, 72nd, 73rd, 74th, 83rd, 86th, 87th, 88th, and 92nd. The publication of all the regimental records was, therefore, not completed, owing to some cause unknown to the present writer. There may be some others, but the above are all I have met with. R. E. will perceive that two of the histories he inquires after, those of the 2nd Queen's and 7th Royal Fusiliers, are to be found in the above series, but that of the 65th does not appear to have been compiled by Mr. Cannon.

I should have pleasure in sending any extracts from the histories of the 2nd or 7th regiments, and I feel assured that the officer commanding the 1st Battalion York and Lancaster Regiment (late 65th), now stationed at Sheffield, would afford any information in his power regarding the corps.

Almost all regiments have preserved their histories in MS., but many others beside those named in Cannon's series have had their records edited by some of their officers and printed regimentally.

R. STEWART PATTERSON,

Chaplain H. M. Forces.

Hale Crescent, Farnham.

I have an 'Historical Record of the Seventh Regiment, or the Royal Fusiliers: containing an Account of the Formation of the Regiment in 1685 and of its subsequent Services to 1846.' It is one of the series of "Historical Records of the British Army," by Richard Cannon, Esq., published by command of his late Majesty William IV. and under the patronage of Her Majesty the Queen. It contains biographical memoirs of the colonels during that period.

R. EGERTON.

R. E. can obtain from Messrs. Eyre & Spottiswoode, East Harding Street, London, E.C., copies of historical records of 2nd Queen's and 7th Royal Fusiliers, price 4s. each, "published by authority." The records of the 65th are either out of print or have not been compiled by the late Mr. Cannon. Sixpence a copy less if in sheets. S. V. H.

CLERISTY (7th S. iii. 269).—The word will be found in Coleridge's 'Church and State,' part I. ch. v. :—

"The Clerisy of the nation, or national Church, in its primary acceptation and original intention, comprehended the learned of all denominations, the sages and professors of law and jurisprudence, of medicine and physiology, of music, of military and civil architecture, of the physical sciences, with the mathematical as the



common organ of the preceding; in short, all the so-called liberal arts and sciences, the possession and application of which constitute the civilization of a country, as well as the theological."

EDWARD H. MARSHALL.

Hastings.

See Coleridge's 'On the Constitution of the Church and State, according to the Idea of Each.' The occasion of publishing this book was the passing of the so-called "Catholic Emancipation Act." The work attracted considerable notice; a third edition was published, with additions, in 1839.

E. LEATON BLENKINSOPP.

ARMS OF THE MEDICI POPES (6th S. vii. 507; xi. 488; xii. 75, 142, 210, 237, 313, 337, 356, 389, 470; 7th S. i. 35, 196, 254, 417; ii. 511).—Those who have been interested in the correspondence on this subject may like to know that there is still in existence a representative of the Milanese Medici. I observed the name of a "Medici, Marchese di Marignano," gazetted to the command of the "Brigata di Acqui" in the Italian papers lately.

I subjoin another note or two concerning the same family.

In Michelangelo Prunetti's 'Viaggio Pittoresco-Antiquario' (ed. 1820), vol. iii. p. 123, in describing the Cathedral of Milan, occurs the following passage, which I give as it stands, without correction:—

"Nel Coro esistono molti depositi dei Duchi di Milano; ma il più ornato è quello di Giacomo Medici, Marchese di Marignano, titolo che gli fu dato dopo di essere stato assunto al pontificato il di lui fratello col nome di Pio IV. Questi è quel Medici che alcuni scrittori appellano Medicino, per differenziarlo [verbum desideratum] dei Medici di Firenze; giacchè il suo padre non fu che un barbiere di professione al che volle alludere la satira di Michelagnolo architettata [other verbum desideratum] nella Porta Pia di Roma."\*

A bit of testimony useful to a certain extent, though not entirely accurate, as may be seen by comparison with earlier notes.

On the other hand, Platner, the well-known German writer about the things of Rome, quotes Gaetano Cenni, 'Bullarium Vaticanum,' t. iii. p. 383, to the effect that Pius IV. had the same arms as Leo X., because "discendeva da una linea collaterale della famiglia Medici, stabilitasi a Milano."

R. H. BUSK.

GOW FAMILY (7th S. iii. 288).—This quest would seem to be as difficult as the tracing of the pedigree and origin of any Jones, Brown, or Robinson of the day. Allowing for the difference of population, there should be as many Gows in the Highlands as there are Smiths in London. I fear the present generation does not read its Scott's novels with the assiduity of its predecessor, or Hal of the

Wynd, the Gow chrone (bandy-legged Smith) would not have been forgotten.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

SQUARSON (7th S. ii. 188, 273, 338; iii. 58).—Extract from a leading article in the *Standard*, Wednesday, February 17, 1887, on the Bill for facilitating the Sale of Glebe-lands: "Sydney Smith might say what he liked about *squarsons*, and the inefficiency of the clergy in general."

WM. GRAHAM F. PIGOTT.

Abington Pigotts.

SITWELL, STOTVILLE (7th S. iii. 27, 154, 314).—Stuttgart=stallion enclosure. Conf. Stuttperch, near Carlsruhe. See my 'Local Etymology,' Egli ('Etym. Geog. Lex.'), and Lamartinière ('Grand Dict. Géog. et Critique'). R. S. CHARNOCK.

MR. YEATMAN asks what is the meaning of Stuttgart. It is derived from the German *stute*, a mare, being the place where the Dukes of Württemberg had their breeding "stud." In vol. iii. of Memminger's 'Württembergisches Jahrbuch' there is an article by Schmid, "Ueber den Namen Stuttgart." Before speculating on the etymology of "stout" Mr. YEATMAN would have done well to have referred to Prof. Skeat's 'Etymological Dictionary.'

ISAAC TAYLOR.

MASTER AND SERVANT (7th S. iii. 45, 89, 157).—It is forty years since that I heard my grandmother, then sixty years of age or more, repeat the formula as she had heard it as a girl at Goosnargh. I never heard it elsewhere or from any other person. In her mouth it ran, "Rise, master, rise from thy easy degree, put on thy — crackers and down treaders and come down and see; for white-faced Simeon has run up the high cock-a-mountain, with hot cockalorum a-top of his back, and without resolution we all are undone." I was very much surprised to see this curious old formula in 'N. & Q.' for it had been my intention to make a note of it. I may say here that successive male cats at our house received the name of Simeon for many a year.

JOHN E. NORCROSS.

Brooklyn, U.S.

THE RING IN MARRIAGE (7th S. iii. 207, 275).—The validity of a marriage depends upon its being "performed in the manner prescribed and in the presence of officials recognized by the State" (Holland's 'Jurisprudence'). With regard to the ring, therefore, we have to make a distinction between marriages celebrated according to the method of the Church of England and marriages otherwise solemnized. In the first case, by 4 George IV., c. 76, ss. 21, 28, the rules prescribed by the rubrics prefixed to the office of matrimony in the Book of Common Prayer, and not altered by the Act, shall be duly observed, and this is re-enacted by 6 & 7

\* See 'N. & Q.' 6th S. xii. 211, 391.



Will. IV., c. 85, s. 1. The use of a ring is therefore obligatory under these statutes, as forming part of the ceremony in this case by law prescribed. In the second case, by 6 & 7 Will. IV., c. 85, two additional modes of celebration are sanctioned, viz., marriages by registrar's certificate, with or without licence. Here, if the ceremony is not according to the method of the Church of England or the usages of Jews or Quakers, certain declarations must be made in a set form before a registrar and witnesses, and these declarations of ability to contract and mutual agreement go to the root of the matter and actually constitute the ceremony. And thus there is no need of any ring at all, and the use of one, though common, does not in any way affect the validity of the marriage.

WM. W. MARSHALL, B.C.L.

Guernsey.

The fact that the portion of the marriage service in the Prayer Book which refers to the ring is worded in the imperative, coupled with the preamble to the Marriage Act of 1836, which enacts that "all the Rules prescribed by the Rubric concerning the solemnizing of Marriages shall continue to be duly observed by every Person in Holy Orders of the Church of England," would seem to render the ring indispensable at a marriage in church. Unless the statute of 2 & 3 Ed. VI., which legalized the marriage of "spiritual persons," has been swept away by the broom of some revising statute, it would seem as if the register office is closed to any one in holy orders, for that statute provides that no spiritual person shall marry "without asking in the church and other ceremonies appointed by the Book of Common Prayer." Can any clerical correspondent enlighten me as to this?

A. H. D.

The following words are taken from the Book of Common Prayer (1549):—

"Then shall they again loose their hands and the man shall give unto the woman a ring and other tokens of spouseage, as gold and silver, laying the same upon the book. And the Priest taking the Ring shall deliver it unto the man to put it upon the fourth finger of the woman's left hand. And the man, taught by the priest, shall say, With this ring I thee wed: this gold and silver I thee give: with my body I thee worship: and with all my worldly goods I thee endow. In the name of the Father and of the Son and of the Holy Ghost, Amen."

The following prayer has these words, after "Isaac and Rebecca," in parentheses ("after bracelets and jewels of gold given of the one to the other for tokens of their matrimony").

W. LOVELL.

Cambridge.

BRASS POT (7th S. iii. 268).—The "great brass pot" was doubtless a cooking utensil. Articles of this kind belong to a mediæval period, and their use was continued until a comparatively recent time. On the borders here they have been fre-

quently found in excavating and draining boggy ground and peat mosses. In the case of a sudden raid, everything of value that could not be carried off was thrown into such places for concealment. I have one which was found in a bog during the construction of the railway between Newcastle and Berwick. It is bellied, stands on three feet, and has "lugs" for the handle which suspended it over the fire. It is 8½ inches high, greatest circumference 28 inches, and weighs twelve pounds, a great weight for its size. They have been found up to 12 inches high. Some, of older date still, are bronze. See *Transactions of the Berwickshire Nat. Club*, vols. vii., ix.

G. H. THOMPSON.

Alnwick.

SIR THOMAS ERPINGHAM (7th S. iii. 309).—According to a paper in *Archæologia*, vol. xx. p. 131, note m, Sir Thomas Erpingham (who had landed at Ravenspur in 1399 with Henry of Lancaster) was in that year placed in command of the body of troops which the Earl of Northumberland had posted in a defile near Conway Castle to intercept King Richard II., and who, "in his advanced age," gave the signal for the battle of Agincourt. For the authority of the latter statement the writer quotes Rapin, who makes no mention, however, of Erpingham's age on that occasion. Froissart, in common with other historians of that date, frequently applies the term "veteran" to men in the prime of life, and even Shakespeare refers to the "old limbs" of King Henry IV. at the battle of Shrewsbury, though that sovereign was then under forty years of age. It is, however, improbable that Erpingham was only in his fiftieth year in 1415, for he had been created a Knight of the Garter in 1401, and this honour was never conferred upon commoners until they could count long, as well as distinguished military service.

E. B. DE FONBLANQUE.

The Erpingham gate, built by Sir Thomas Erpingham, who fought at Agincourt, "upon St. Crispin's Day" in 1415, may yet be seen at Norwich, opposite the western front of the cathedral. His kneeling figure is in a niche, as are also his arms, with those of his two wives (Clopton and Walton). He is buried in the adjacent cathedral. Erpingham, once the home of the knightly family, is near Aylsham, and is a parish united with Blickling, once the property of the Boleyns.

It seems probable that in those times the estimate of age was different from that in our own day, for, according to Shakespeare, Richard II. addresses his uncle as "Old John of Gaunt, time-honoured Lancaster" ('K. Richard II.,' Act I. sc. i.), and he was then fifty-eight years of age.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.



CARPET (7th S. iii. 105, 152, 231).—The word *carpet* occurs in Canon lxxxii. (1604), where it is ordered that the Holy Table shall be "covered, in time of divine service, with a *carpet* of silk or other decent stuff." E. LEATON BLENKINSOPP.

AUTHORS OF QUOTATIONS WANTED (7th S. iii. 329).—

The lines commencing "If a state submit" are from Lord Tennyson's tragedy 'The Cup,' and are as follows:

Sir, if a state submit  
At once, she may be blotted out at once  
And swallow'd in the conqueror's chronicle,  
Whereas in wars of freedom and defence  
The glory and grief of battle won or lost  
Soldiers a race together—yea—tho' they fail,  
The names of those who fought and fell are like  
A bank'd-up fire that flashes out again  
From century to century, and at last  
May lead them on to victory.

These lines were spoken by Miss Ellen Terry with great effect when the tragedy was performed at the Lyceum some years since. F.

From whence came Smith, &c.

This is to be found in Verstegan's 'Restitution of Decayed Intelligence,' p. 310. In quoting this distich ('Essays on Family Nomenclature,' second ed., p. 87), Mr. M. A. Lower remarks, "The antiquary should have been aware that the radix of this term is the Saxon *smitan*, to smite; and therefore it was originally applied to artificers in wood as well as to those in metal, as wheelwrights, carpenters, masons, and smiters in general." Of the latter fact, if fact it be, Verstegan was not ignorant. He expressly says (p. 231) that Smith was so called "because he Smitheth or smiteth with a Hammer. Before we had the Carpenter from the French, a Carpenter was in our language also called a Smith for that he smiteth both with his Hammer, and his Axe." It may, perhaps, be as well to add that the theory that Smith was a smiter does not square with what are now delivered as phonetic laws. ST. SWITHIN.

(7th S. iii. 349.)

Oh! chide not my heart for its sighing, &c.

The lines quoted by your querist are the first verse of a song, written many years since, by Mrs. Aylmer; the music is by W. T. Wrighton; and the publishers are Robert Cocks (lately deceased) & Co., New Burlington Street. FREDK. RULE.

Ah! what would the world be to us, &c.

In Longfellow's poem 'Children' is the quoted stanza. See 'Birds of Passage, Flight the First,' of which the poem is one. FREDK. RULE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Some Municipal Records of the City of Carlisle.* Edited by R. S. Ferguson and W. Nanson. (Carlisle, Thurman; London, Bell & Sons.)

MR. FERGUSON is a well-known antiquary, who has devoted many years to the study of the history of the Border city of which he has on two occasions been the chief magistrate. Mr. Nanson, who for some time filled the post of deputy town clerk, has from his official position gained much knowledge of the city's records. There are probably no two gentlemen in England who could have performed the work which they have undertaken in a more satisfactory manner. There is, indeed,

but one fault that the most captious reviewer could find with the volume before us. The notes which are given are always good and to the point, but we wish there had been more of them. The present city of Carlisle must claim as its parent one of the worst of our English kings. The 'Saxon Chronicle' tells us that in 1092 William the Red King repaired the city, built the castle, and drove out Dolfin. Before this it had, we may assume, been a waste place, with no living connexion with the old Roman time. Before the days of Rufus, it may well be questioned whether it was in England or Scotland. From the era of its refoundation Carlisle, though now and then it may have received a Scotch garrison within its walls, has always been a part of England. The editors have not printed the various charters which the city possesses. We are sorry for this; but we trust that they may yet see the light in some future publication. They have, perhaps, done wisely in giving us these records in a separate volume. The preface is itself as interesting as any of the documents which follow. That portion relating to the seventeenth century is especially instructive. The great Civil War we can all of us more or less understand; its events appeal strongly to the imagination of the dullest of us; but there is some strain on the attention and the memory when we reach the gloomy period comprised between the Restoration and that revolution to which the term "glorious" was wont to be applied. It was an era of low intrigue, meanness, and corruption. Every new document that comes to light impresses this on us more and more fully. Messrs. Ferguson and Nanson's labours give additional weight to this accumulation of evidence.

The Dormont Book of Carlisle is a valuable collection of oaths, memoranda of customs, and various other records relating to the city. It is of sixteenth century date, but we cannot doubt that much that is in it is representative of earlier times. The extracts from the guild records are perhaps even more interesting. None of them is very old; but we may feel certain that the guilds themselves are of remote antiquity. Notwithstanding the labours of more than one zealous antiquary, there is much yet to be learned as to the nature of our old guilds. Those who have suggested that they are a survival from the Roman time we believe are mistaken; but they are of remote antiquity. Their religious, festal, and business properties are all well worthy of consideration. Trade, feasting, and worship were, in the Middle Ages, blended in ways that to us seem not a little incongruous. Perhaps if we more fully realized how matters really stood in those days the feeling of strangeness would wear off.

These records contain a few curious words we have not met with elsewhere. *Lynceroof* is quite new to us. The editors suggest, doubtfully, that it may mean a kind of knife. *Sherling* seems to connote some kind of skin.

*Sermons on Subjects from the Old Testament.* By J. R. Woodford, sometime Lord Bishop of Ely. (Rivingtons.)

*Sermons preached to Harrow Boys, 1885-6.* By the Rev J. E. C. Welldon. (Same publishers.)

IN these two volumes Messrs. Rivingtons make a useful addition to their already numerous issues of sound Anglican divinity. The expositions of the late Bishop Woodford in their dignified and somewhat old-fashioned sobriety and calmness of tone are a refreshing contrast to the subjective and emotional declamation which holds sway in present-day pulpits. Mr. Welldon's sermons, though addressed to schoolboys, will be liked by many of a larger growth. They are manly, plain-spoken utterances on matters of practical moment, such as the treatment of animals and the right use of holiday leisure.



*Hook's Church Dictionary.* New Edition, revised by Rev. W. Hook and Rev. W. B. W. Stephens. (Murray.) This fourteenth edition of this well-known and useful manual of practical information on all matters pertaining to the Church has been extensively recast, and in the case of many of the articles rewritten, so as to stand abreast of modern requirements. Testing it here and there, we find that the latest authorities have been consulted, e.g., in the account of that long debated word "Whitsunday"; while the articles dealing with matters of ritual and legal decisions embody all the most recent information on those subjects. The monastic word "Frater-house," given on p. 504, is omitted from the body of the work. It might be well to explain that it has probably no connexion with *Lat. frater*.

*The Beer of the Bible.* By James Death. (Trübner & Co.)

THIS treatise is put together in such an extraordinary fashion that we infer Mr. Death is a very novice in the mystery of bookmaking. He may be an excellent brewer, but he is completely outside his *métier* when he turns his hand to Biblical criticism. His great discovery is that "that which is leavened" was in reality "the Hebrew beer, a substance resembling the Arab bread-beer *Boosa*, a fermented and eatable paste"; and this noble contention gives him opportunity for dragging in a great deal of irrelevant Egyptian learning and fine writing, all "*à propos* of boots." He can no more keep beer out of his Bible than Mr. Dick the martyr's head out of his famous memorial. If Mr. Death wishes to be taken seriously, he must patiently surmount the difficulties of his own language before tackling Hebrew, and forswear such pitiable puns as disfigure page 41.

THE *Classical Review*, Nos. 2 and 3, for April, a double number, strikes us as a more generally interesting number than the first. The opening article, on the late Master of Trinity as a Platonic scholar, by Mr. Archer Hind, gives a fair conspectus of the Master's work as a whole, and crowns it with the laurel of a very high, but well-deserved praise, not often so ungrudgingly accorded. Mr. Postgate takes up the "reformed" pronunciation of Latin, as to which some of us are still much unconvinced, holding the pronunciation patronized by the masters of our public schools to be, on some material points, a pronunciation of their own invention. Mr. Maunde Thompson commences what promises to be a useful series of papers on 'Early Classical MSS. in the British Museum,' and Mr. Hicks continues to give us the fruits of his well-known epigraphic lore in matters connected with the Greek of the New Testament as regards political terms. The report on archaeology deals with some interesting finds at Delphi, Assarlik, Kalymnos, &c. The antiquities found near Sesto Calende, on the Lago Maggiore, are, however, very vaguely reported, with no note whatever of finder or date of discovery, or of the authority on which they are reported.

PART XL. of the *Encyclopædic Dictionary* heads the list of Messrs. Cassell's publications, and carries the alphabet to "Hymenæa." In the various compounds of "Hydro-" its title to the name it bears may be tested.—A singularly interesting number (Part XXV.) of Prof. Ebers's *Egypt, Descriptive, Historical, and Picturesque*, is wholly occupied with antiquities, and gives some very striking views of ruined temples and falling statues. The large introductory plate of "Sekhet Statues" is very impressive.—*Greater London*, Part XXII. arrives at Mortlake, Barnes, Hammersmith, and Roehampton, and gives, among other illustrations, several views of the boat-race. It leaves the reader near the end of his journey at Wimbledon.—Part XXVIII. of *Our Own Country* finishes with the Lizard country, deals fully with St.

Alban's, and ends in York. Its principal picture is a full page view of York Minster. Many views of Cornish scenery are, however, afforded, and there is a good representation of the Abbey at St. Albans as seen from Verulam.—Part XVI. of the *Illustrated Shakespeare* includes an extra number. In it the 'Taming of the Shrew,' which has some very dramatic illustrations, is completed, and 'All's Well that Ends Well' begins. Some of the notes to the former play are serviceable.—A considerable portion of Part XX. of the *History of India* is occupied with the Chinese War and the capture of Peking. A chapter deals with the Isles of British India.—A full-page illustration of the marriage of the Princess Royal accompanies Part XII. of the *Life and Times of Queen Victoria*, a volume of which is now finished.—Part XXI. of *Gleanings from Popular Authors* gives an exciting episode from Cooper's 'Last of the Mohicans,' with a graphic illustration. It has also Mr. Patmore's poem 'The Yew Berry.'

THE *Bizarre Notes and Queries*, published in the United States, contains some explanations of current Americanisms by Mr. Marshall O. Wagoner, an occasional contributor to our pages.

AT a meeting of the Sette of Odd Volumes, at Willis's Rooms, on Friday, the 6th inst., Brother Welsh read a valuable paper on 'Colour Books for Children.' Mr. Walter Crane and Brother Quaritch took part in the discussion which followed. A large and interesting collection of children's books was exhibited by the lecturer.

#### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

THOMAS SKINNER ("The dram of eale," &c., 'Hamlet,' I. iv. 37").—You ask for an explanation of this. Seven closely printed pages of Prof. Furness's 'Variorum' edition of 'Hamlet' are devoted to the subject, with which also 'N. & Q.' overflows, and the matter is still in doubt.

A. H. ("An Essay on Medals, 1784").—This is the first and anonymous edition of a work reprinted, with plates, in 2 vols., 1789, and then owned by John Pinkerton, the historian of Scotland. The edition you possess has trivial value.

MR. W. J. FITZPATRICK, F.S.A., desires it to be known that the inverted commas which appear in the *Gentleman's Magazine*, p. 432, in the article on Falstaff, mentioned by us last week, were inserted in error.

CORRIGENDA.—P. 372, col. 2, l. 13, for "Cowper" read *Cowley*; p. 368, col. 1, l. 7 from bottom, for "Cura sed delicia" read *Cura sed delicia*.

#### NOTICE.

EDITORIAL Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

WE beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MAY 21, 1887.

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## Notes.

## THE INNS OF CHANCERY.

(Concluded from p. 283.)

One hardly looks at a single article on this subject without finding it partly founded on some rumour or idea which is not strictly accurate. One writer says: "The Inns of Chancery have grown to have more especial connexion with the lower branch of the legal profession than with the Bar." The 'Encyclopædia Britannica' writes, "And thenceforth the Inns of Chancery have been entirely abandoned to the attorneys." Is not the opposite rather the fact? The inns were at first attorneys' or solicitors' inns, but in the course of time, chiefly I believe from the difficulty of getting solicitors to join, barristers have been elected. At one inn for years nearly one-half the members have been barristers, including several Q.C.s, and two barristers have been principals for nearly half a century.

Another writer stated that the Inns of Chancery never thought of selling until Serjeant's Inn set the example, whereas Dane's, Furnival's, Lyon's, Scrope's, Strand, Symond's, and Thavies' Inns were at all events sold or dissolved years before Serjeant's Inn.

I was articulated in Symond's Inn\* on part of which,

\* The following is the description in 'Bleak House.' If the Editor can allow me the space, it will relieve the

in 1874, No. 22, Chancery Lane was built, and I well recollect the wretched state of that and Lyon's Inn, on which the Globe and Opéra Comique Theatres are erected, worse than the present dingy and dilapidated condition of Clifford's Inn.

The Inns of Chancery have ceased to serve any purpose for hundreds of years, except the dining of members several times a year, formerly after each term; but terms were abolished by the Judicature Act, so the dates had to be resettled. They are stated to have begun so early as 1571 to leave off admitting students, having existed probably two centuries before.† By the time the leases of the inns now existing were granted such purpose had been lost sight of, and those who bought the freeholds or took the leases did so for their own benefit and that of such successors as they chose to appoint.

As to the antiquarian interest of the inns. A great deal has been said about that miserable remnant the Holborn front of Staple Inn, though such a wreck in fact is not worth keeping. There is now no more of the original front than there would be if you took a marble bust and cut off all the features until you had little more than a block left. The knocker on the hall at Clement's Inn seems to be the only thing worth preserving there. Barnard's Inn gave what portraits it had worth having to the national collection. Clifford's Inn is in a most ruinous and dirty condition. There is nothing in it worth keeping. The hall, with its original lath and plaster ceiling and debased style of architecture, bears evidence of having been built soon after the lease was granted.‡ The only thing of any antiquity is a thirteenth-century arch in the cellar. In fact, any of the inns rebuilt in the style of New Court, with its beautiful red brick Waterhousian houses and central green, would be a far greater ornament to London than the present miserable tumble-down structures, where there is no sanitary provision of any kind, wet coming through the roofs, the floors slanting as much as three inches in seven feet, and, in the case of one inn, costing 800*l.* a year in repairs.

I will conclude with the opinion of an eminent conveyancer of the present day:—"My opinion, formed after perusal of the title-deeds and documents

dryness of my note: "A little, pale, wall-eyed, woe-begone inn, like a large dust-bin of two compartments and a sifter. It looks as if Symond were a sparing man in his way, and constructed his inn of old building materials, which took kindly to dry rot and to dirt and all things decaying and dismal, and perpetuated Symond's memory with congenial shabbiness. Mr. Whole's chambers are on so small a scale, that one clerk can open the door without getting off his stool, while the other who elbows him at the same desk has equal facilities for poking the fire."

† 'Encyclopædia Britannica,' 1881, vol. xiii. p. 88.

‡ In 1618, according to the *St. Clement Danes Parish Magazine*, April 1, 1874.



under which it holds its property, the statements of Dugdale and other authorities as to its early history and constitution, and numerous consultations with other counsel, is that, in common with other inns, it is to be regarded as a voluntary society, not incorporated, and having, therefore, neither the privileges nor the disabilities of a corporation; self-elected, but without any obligation to perpetuate the society by the constant admission of new members to supply vacancies arising from time to time by death, resignation, or otherwise. Not bound by any obligation that can be enforced to teach the law or any other subject, or to do any other act which might be considered to be of a charitable nature within the purview of the Act of the 43 Eliz. c. 4, although it is possible that they may of their own accord do many things which would incidentally be for the benefit of the commonwealth, as by supplying to students of the law or members of the legal profession facilities for prosecuting their studies or exercising their profession by allowing them to occupy chambers conveniently situated for those purposes, or possibly by the delivery or procuring the delivery of lectures upon legal subjects. In short, I think that the nearest analogy to the status and condition of these inns is to be found in a club established for a particular purpose, political, legal, artistic, religious, or otherwise, the actual members of which at any one time are competent to regulate their own affairs and to dispose of any property held in trust for the club, as they may think fit, or as the rules and constitution of the society may authorize. And it is this power of absolute disposal of their property at any time by the members for the time being of the society that saves it from being open to the objections of a perpetuity."

ANOTHER ANTIEN.

#### SHAKSPEARIANA.

'CYMBELINE,' V. iii. 45 (7th S. ii. 163, 305).—It seems that I misunderstood Mr. W. WATKISS LLOYD's meaning, and he has now explained that he does not believe with the commentators that the *somes* indicate the pursuers. All I can say is that to me they are the *cowards* of l. 43, and the *ten pursued by one*, &c., of the after lines. To make these *somes* the objectives of *they wound* alters the phrasing, but does not alter the general sense. But it makes each *some* phrase, and especially the *some their friends*, oddly worded phrases, for on this objective construction they would more idiomatically be *their friends only, the slain and the dying*. Hence, as the original has *wounds*, where the *s* stands for the truer *l*, the reading and its explanation as given in the edition of 1821 should stand. Critics should not meddle with what gives good sense, even though their change seems to be an improvement. Where an original clearly misassigns

a speech is an apparent exception to this rule, but does not really come under it.

BR. NICHOLSON.

#### 'MERCHANT OF VENICE,' I. i.—

Some that will evermore peep through their eyes,  
And laugh, like parrots, at a bagpiper.

Do parrots laugh at bagpipers? Parrots will endeavour to scream down a noise that annoys them, but the association of parrots with bagpipers is forced and purposeless. I remember how, in days "o' lang syne," the travelling mountebanks managed their business. A bagpiper, or pipe and tabor man, made melody, and a painted posturer mocked him to attract a crowd. The scene I have witnessed has suggested a printer's error in the text. A *pierrot*, or *perrot*, in old French is a funny fellow, a fool, a clown, a merry Andrew. The name is a diminutive of *Pierre*. "To laugh like a *perrot*" may be a proper reading. Is it?

S. H.

#### 'RICHARD II.,' II. i. 84.—

Can sick men play so nicely with their names?

The following extract from Henry Crabb Robinson's 'Diary' proves that the mirror was held up to nature in the portrait of the dying John of Gaunt. Under date of June 30, 1833, Mr. Robinson says:—

"Spent an agreeable evening with Southey.....Speaking of the possibility of punning with a very earnest and even solemn feeling, he mentioned a pious man of the name of Hern, who, leaving a numerous family unprovided for, said in his last moments, 'God, that won't suffer a *sparrow* to fall to the ground unheeded, will take care of the *Herns*.'"

S. A. WETMORE.

Seneca Falls, N. Y.

ONEYRES (7th S. iii. 263).—This word is, I think rightly, judged by Johnson to be simply a cant phrase for "great ones," *great oneyers*, as schoolboys say, "That's a *one-er*." See note in Knight's 'Imperial Shakspeare,' vol. i. p. 538, note 9.

JAMES HOOPER.

THE AGE OF THE HAMLET OF THE FOLIO VERSION.—Having lately read Sir Ed. Sullivan's excellent paper on the 'Ages of the Quarto and Folio Hamlets,' it struck me that the upholders of the folio Hamlet's youthful age, on the grounds of the terms *young* and *youth* applied to him and his compeers, had erred through interpreting medieval and Elizabethan ideas by Victorian. The most judicious corrective will be, I think, the following extract from 'Batman upon Bartholome,' 1582, first asking the sufferers to take and inwardly digest this preparative from Ophelia's description of him as

That unmatched form and stature of blown youth.

The extract is from bk. vi. cap. i.:

"And after that [viz., *Puericia*] cometh the age that is called Adolescentia, the age of a young strip-



lyng, & dureth the thirde seaventh yeares, that is, to the ende of one and twentie yeares, as it is sayd in *Viatico*; but *Isidore* sayth, that it endureth to the fourth seaven yeares, that is to the ende of eight and twentie yeares. But *Phisitions* account this age to the ende of thirte or fue and thirtie yeares. This age is called *Adolescentia*, for because it is full age to get children, as saith *Isidore*: and able to burnish and increase, and hath might and strength. *Isidore* saith, yet in this age the members are soft and tender, and able to stretch: and therefore they grow by vertue of heate that hath masterye in them, even to the perfection of complement. After this *Adolescentia* age, commeth the age.....*Iuventus*, and this age is meane betwene all ages: and therefore it is strongest, and lasteth as *Isidore* saith, to xlv or l yeares."

To those who have digested Ophelia's speech my reason for emphasizing one clause by italics will be obvious.

BR. NICHOLSON.

'THE GREATER GODS OF OLYMPUS.'—In an article with the above title in the March number of the *Nineteenth Century* Mr. Gladstone has a theory that the god Poseidon was an "exotic god," "a southern god." This he supports by the colour of Poseidon's hair. He is described as *kuanochaites*. "Colour of hair is a special mark of nationality and race: no Trojan has auburn hair: there is a meaning, therefore, in this use of the title for Poseidon." This may or may not be; but some of the arguments on which it is founded are not sound. He tells us that in a certain adventure of Boreas that deity presented himself to the mares of Erichonius as a black horse. "Why did he come as a black horse? He nowhere else mentions a black horse." "May it not most naturally be that Poseidon is the god of the horse, and that the dark coat corresponds with the colour of Poseidon?" This inference is founded (if I dare to say so) on mistranslation. *Hippos kuanochaites* is not a black horse, but a black-maned horse. *Chaites* is never applied to the coat of a horse, and could not be; it is derived from *cheo*, to flow or pour out, and is always applied to long flowing hair. Now nineteen horses in twenty have black manes—the light bay, the dark bay, the brown, and sometimes the roan and even the grey. There is no reason to suppose that Boreas took the shape of a black horse.

Mr. Gladstone, in his passion to make every thing connected with Poseidon of a very dark hue, describes Amphitritë as "having a countenance of the colour of *kuanos*—that is, blue-black, all but black." Homer's word is *kuanopsis*. This, again, I venture to think is a mistranslation; *kuanopsis* has ever been understood to mean "with dark blue eyes," always becoming, and in a sea-goddess most appropriate. Will any one believe that Homer meant to represent Amphitritë as a negress?

Mr. Gladstone proceeds to show the vast inferiority of Poseidon to Apollo and Athênâ.

1. "His motion is measured, not instantaneous."

But Apollo also takes time. When he is about to punish the Greeks he strides down from the tops of Olympus till he comes to the ships, his arrows rattling in the quiver as he moves. And so on in a score of instances. And Athênâ, too, has to borrow the horses of Arês when she wishes to go fast. The gods are never instantaneous.

2. "They have no physical wants: he [Poseidon] is moved by the appetite for hecatombs." But Zeus himself and all the other gods go to the land of the Ethiopians for a feast of twelve days, and Chryses, when he has a favour to ask, puts Apollo in mind of the many fat goats and bulls he had offered to him. Again, the feasts of the gods have furnished us with two foreign words, ambrosia and nectar. They eat, drink, sleep, intrigue, and have the same physical wants as mortals.

3. "He uses intermediate action for what other deities of finer quality accomplish by mere volition." Hera surely is a deity of the finest quality; but when she is angry with poor Artemis she bangs her about the ears with her own quiver. This is "intermediate action" with a vengeance. And does not Apollo use his arrow for nine long days, slaying indiscriminately dogs, mules, and men? There are numerous such instances.

4. "It is by the sense of vision that he obtains knowledge of events, not by an act of mind." But neither have the gods any other means of knowing. Instances are numberless; let one suffice. Hephaistos only knows of his wife's infidelity because the all-seeing sun tells him of it. And the rest of the gods would have known nothing had not Hephaistos roared out loudly ("*smirdalcond' eboese*"), "Come, all you blessed gods, that you may see," &c.

5. "Lastly, picked sacrifice is offered to him by the Phœnicians to avert wrath"; "but Apollo cannot be appeased, except when the moral wrong done by their rulers shall have been redressed through the restoration of Chryseis to her father." If Mr. Gladstone will turn again to the passage in the 'Odyssey' from which he quotes, he will find that the Phœnicians did make every reparation in their power. They could not undo what had been done—no deity could do that; but they offered choice bullocks, and promised never to offend again ("*Pompes men pausasthe broton*," &c.). I fail to see in any of these respects the inferiority of Poseidon to Apollo or Athênâ.

J. CARRICK MOORE.

"A BANBURY STORY." (See 7th S. iii. 128, 158, 252.)—This phrase has escaped both Dr. Brewer and Dr. Murray. At first sight it seems to bear out Mr. Tancock's suspicion that in the quotation from Latimer "*Banbury glosses*" must mean something like "silly" or "useless"; but I am inclined to think that the phrase was of later origin than Latimer's date. First, to quote the



passage where I have noticed it. It occurs on p. 35 of the "Hunting" section of Nicholas Cox's 'Gentleman's Recreation,' fifth edition, 1706. This once popular work was first published in 1677:—

"Now by the way let me give you this necessary caution. Be sure whilst you are *dressing* your Horse let him not stand *naked*, his Body being expos'd to the penetration of the *Air*, whilst you are telling a *Banbury story* to some Comrades, that accidentally come into the Stable, as I have seen some Grooms, that would stand *looling* over their Horses, when they were *uncloath'd*, and trifle away their time by listning to some idle discourse."

Neither the Puritanism nor the cheeses for which Banbury was famous seem to account for "a Banbury story"—some idle discourse; nor, I think, without much straining can one suppose that the phrase means "horsey slang," and takes its rise either from the horse fair, said to have been the origin of the famous lines—

Ride a cock-horse to Banbury Cross,  
To see a fine lady ride on a white horse,

or from the manufacture of horse-girths and plush which once flourished in this town of cakes.

R. Gardner, in his excellent 'History and Gazetteer of Oxfordshire' (1852), says that "Banbury was long proverbial alike for its trade and its dirt," but neither characteristic seems to account for our phrase. May not the explanation be as follows? The author of 'The Gentleman's Recreation' was, I presume, the same individual whom Hearne mentions in 1725 as "old Mr. Nich. Cox, the bookseller, who was once querister at New College, at least went to school there when a boy." He dedicates his fifth edition to the Earl of Abingdon, on the plea that it "has an hereditary Claim to your Lordship's Patronage, having found so favourable a Reception from your Father." Cox would thus know all about Oxford and its neighbourhood as a constant resident there. About the time when he was compiling his book there was a notorious story-teller and impostor named William Morrell, who lived at Banbury. For some time before he had resided at Swalcliffe, a village near Banbury, "where he commenced business as a professor of chirurgery, and where, from the wonderful tales which he told of his travels, he was looked upon by the country people as a prodigy" (Gardner's 'History,' p. 432). His extraordinary career as an adventurer began after this. He confessed at his trial to have married eighteen women for the sake of their money; and when he died in January, 1692, he was nearly being buried as Capt. Humphrey Wickham, of Swalcliffe, whom he had personated. It seems to me that this "very notorious" impostor might have had sufficient local celebrity for an Oxford sportsman-author, who would not mind a cut at the Puritan town in the north of the county, to call such tales as those of which Morrell was alike the

author and the hero "Banbury stories." Is the phrase known to occur elsewhere?

OSCAR DEEDES.

#### SOME EUPHEMISMS FOR DEATH AND DYING.—

"To shuffle off this mortal coil" ('Hamlet').  
"The bourne from whence no traveller returns" ('Hamlet').

"Their going hence" ('King Lear').

"Betwixt them and the gate was a river: but there was no bridge to go over: The river was very deep" (Bunyan, 'Pilgrim's Progress').

"One from whose hands you will not always escape" (Cowper to Hill, January 21, 1769).

"To be in the cauld bark" ('N. & Q.,' 6th S. iv. 74).

"Stretch leg" ('N. & Q.,' 6th S. iii. 408; of 'Odys.,' xi. 398, and 'Pers.,' sat. iii. 105).

"Lying cold floor" ('N. & Q.,' 6th S. iii. 448).

"Joined the majority" ('N. & Q.,' 5th S. xi. 125, &c.).

"The market-place where each one meets" ('Two Noble Kinsmen').

"Hidden sleep" (C. F. Alexander, 'Burial of Moses').

"The land of forgetfulness" (Boswell, 'Life of Johnson').

"The great enigma of the universe" (R. H. B., in 'N. & Q.,' 6th S. vi. 286).

"The dark house" (Lord Macaulay, 'Essays').

"Gone to salute the rising morn" (Gray).

"An unsurveyed land, an unarranged science" (Faber).

"One who would take no denial" (Spurgeon, sermon on the death of Prince Leopold).

"To find Asgard" (C. Kingsley, 'Hypatia,' chap. iii.).

"The debt which cancels all others" (Colton, 'Lacon,' ii. 49).

"The long home" (Eccles. xii. 5).

"Return to earth" (Psalm cxliv. 4).

"To go hence and be no more" (Psalm xxxix. 13).

"Jenseits."

"Freund Hein" ('Athenæum,' No. 1874, p. 395).

"Abire ad majores" ('N. & Q.,' 6th S. vi. 225).

"Abire ad plures" ('N. & Q.,' 6th S. xii. 329, &c.).

"Jam vixisse" (see Cic., 'Somn. Scipionis').

"Frigida.....vitæ pausa" (Lucr., iii. 942).

"Unda.....omnibus enaviganda" (Hor., 'Carm.,' II. xiv. 9).

"Supremum iter" (Hor., 'Carm.,' II., xvii. 11).

Χάλαρος ὄππος (Homer, 'Il.,' xi. 241).

H. DELEVINGNE.

Ealing.

TRAVELLING ON THE CONTINENT IN 1827.—On the fly-leaf of an old copy of Boyce's 'Belgian Traveller' a tourist—apparently one J. Stevens—has left a brief record of his continental journeyings, interesting, to some extent, as showing the



time occupied sixty years ago in getting from place to place. As it would appear that the diarist had already seen some of the chief towns during his progress to Mayence, this will account for his brief stay and also explain his apparent indifference:—

"1827. Sunday, 12th Augt. Left Coblenz at 6 A.M. for Mayence; arrived about 3 P.M. (Hôtel des Trois Couronnes); went to the Cathedral: over the bridge towards Castel and round the town; saw the Casino, Gutemberg's house, the pictures, &c.—Monday, 13th, 7 A.M. Set out for Wiesbaden in a calèche; arrived there a little after 8; saw the baths, the rooms, &c., and at ½ past 9 left for Frankfurt-on-the-Main; arrived ½ past 1; dined at the table d'hôte (Hôtel der Weidenbusch); went round the town and saw the promenades, &c.; left ½ past 4 for Mayence; arrived there at 9 P.M.—Tuesday, 14th, 6 A.M. Set out in the steam packet down the Rhine from Mayence to Cologne; arrived about 8 P.M.; very wet all the morning, afterwards it cleared up and it was a tolerably fine day.—Wednesday, 15th. Set out from Cologne at 4 A.M.; arrived at Aix-la-Chapelle about 12; dined and set out for Liège at ½ past 1; arrived about 8 P.M. (Hôtel de Pommelette).—Thursday, 16th. Set out for Brussels at 6 A.M.; arrived there about 5 P.M. (Hôtel d'Angleterre).—Friday, 17th. Walked about the town and to the boulevards; pictures at the Museum; saw the King's palace, &c.—Saturday morning, the 18th, 7 A.M. Set out for Lille; arrived there about 7 P.M. (Hôtel de l'Europe).—Sunday, 19th, 5 A.M. Left Lille for Calais; arrived at Meurice's 7 P.M.—Embarked in the steam packet Monday, 20th, ½ past 7 in the morning; arrived at Dover at ½ past 11; packet boat got to Ramsgate in the evening; slept there;—and on Tuesday, 21st, in the morning, walked to Broadstairs, and from thence went by the coach to Margate, where I bathed and slept.—Wednesday, 22nd. About 8 o'clock in the morning embarked on board the steam packet and arrived at the Tower Stairs about 3 P.M.—Thursday, 23rd. Arrived at Ciren' [Cirencester ?] by the day coach."

WM. UNDERHILL.

57, Hollydale Road, S.E.

A PAIR OF KIDDERMINSTER SWANNS.—An article entitled 'Eliza Swann: Her Book,' appeared in the *Saturday Review*, April 16, 1887. It was a small book, bound in yellow skin, and tied with red tape, that had been found by the reviewer at a second-hand book-stall. Its contents were in manuscript, written between the years 1797 and 1821 by a poor woman at Kidderminster, who was engaged in the staple trade of the town, and who seems to have beguiled some of her time in the intervals of weaving by keeping a rough diary, and also transcribing therein pieces of poetry and sundry receipts and magical charms—some of which seem to be worthy of preservation in 'N. & Q.' By the way, the "temple" with which she wounded her hand, and which has much puzzled the reviewer, was a kind of stretcher, used by weavers for keeping Scotch carpet at its proper breadth during weaving; it was a sort of wooden ruler furnished with teeth or notches of a pot-hook form. The charm that Eliza Swann used in order to stop the bleeding from the wound made by this temple, is written in her book in the following fashion:—

"Christ was born in Bethlehem,  
And was christened in the River Jordan.  
The water stood and say, 'Command this blood.'  
In the name of the Father, 'Stay, Blood.'  
In the name of the Son, 'Stay, Blood.'  
In the name of the Holy Ghost, 'Stay, Blood.'"

Every time the word 'blood' is mentioned, you must mention the Person's name."

Concerning portents, she says that if the bottom of a half-pint measure falls out, and a quarter of a pint of ale is shed, it is a sign of sudden death in the family.

Concerning dreams, she writes:—

"Dream of maken intercessions with Persons but could not comply shows you will do the favour."

"Dream that one puts a ring on your finger and looks fine, and not left on and not taken off shows the person may have their desire accomplished."

I wonder if this Eliza Swann was any relation to another Kidderminster "lady," whom I very well remember in my schoolboy days. This was "old Becky Swann," who lived in a small house on the left-hand side of the road called Comberton Hill—the steep road that leads from the town up to the railway station. Her house was pulled down many years ago; but at the time to which I have referred it had over its door a sign-board with the following inscription:—"Rebecca Swann, Town and Country Letter Writer to All Parts. Gives Advice in all Periods. No need to apply without Recommendation. I have been Wrongfully used. Wishes to do justice, love mercy and Walk humbly with God." Old Becky was a fortune-teller; and among her stock-in-trade were several black cats, of which she made a great parade, ostentatiously consulting them before giving her decision as to any theft, or other matter on which she was consulted. They were unable, however, to help her when her house was broken into, and her twelve half-crowns and six gold rings were stolen. Nor was the thief ever discovered. I remember her and her cats very vividly. They disappeared when the wretched old woman was burnt to death, during a drunken fit, in November, 1850.

CUTHBERT BEDE.

A HUSBAND OF MANY WIVES.—In arranging the parish register transcripts here I have just come across the enclosed, which may possibly interest some of your readers if you care to insert it: Brant Broughton, co. Lincoln, parish register (Bishop's transcript), 1678: "Thomas Watson (who had eight wives) was buried April 23."

A. G.

4, Minster Yard, Lincoln.

CAPT. COOK'S SECOND VOYAGE.—It is always worth while to point out mistakes in works to which reference is often made; but especially, it appears to me, is this the case in biographies whilst the 'Dictionary of National Biography' is in progress. Now, in the account of Cook in the sixth



volume of the ninth edition of the 'Encyclopædia Britannica,' it is stated that he returned from his voyage to the South Pacific in July, 1774. This (which is copied uncorrected from the eighth edition) is a year too early. The Adventure, under the command of Capt. Furneaux, after its final separation by accident from the Resolution (which was under Capt. Cook himself), did, indeed, arrive in England in the summer of 1774; but Cook did not pass Cape Horn until the end of December, 1774, and continued to cruise in the Southern Atlantic during the early part of 1775, finally reaching Portsmouth on July 30 in that year.

W. T. LYNN.

Blackheath.

**JUBILEE OF GEORGE III.**—Now that the Queen's jubilee is enjoying so much attention, the following account of the festivities in Dublin commemorative of the jubilee of George III. may prove interesting. I find it in Wilson's 'Directory' of 1810:—

"October 31, 1809, being the fiftieth anniversary of the accession of his Most Sacred Majesty King George III., was distinguished in Dublin by a grand Jubilee, which lasted three days. The morning was ushered in with every demonstration of joy indicative of the general feeling of gladness and exultation. Their Graces of Richmond and suite went in state to Christ Church, where the Lord Mayor, high sheriffs, aldermen, &c., attended. All the places of worship in the metropolis were filled at the same time with their respective congregations, who appeared to vie with each other in grateful thanks to the Supreme Being for the long protracted reign of their common father. About three o'clock the discharge of fifty pieces of cannon was answered by a *feu de joie* from all the regiments of the garrison, and the yeomanry corps drawn up for the purpose in Stephen's Green. In the evening there was a sumptuous dinner at the Rotunda, at which the Lord Mayor presided, his Grace the Lord Lieutenant sitting at his right hand. Between five and six hundred persons were present, comprehending all the nobility, rank, and fashion in and near the metropolis, as well as the most respectable citizens, dressed in a jubilee uniform. The ensuing night every window in the city was splendidly illuminated. It were impossible here to attempt a description of the varied and uniform ability displayed on this occasion, and the numerous elegant devices which embellished the enchanting *coup d'œil*, presenting a scene of sublimity and grandeur unparalleled perhaps in any age or nation, the effect of which was still heightened by a magnificent display of fireworks in the centre of Stephen's Green. The streets were so crowded as to be almost impassable, yet we have to record that not the slightest accident occurred, an irrefragable proof of the union of every heart in those demonstrations of loyalty and affection to our august and venerable King. The third day terminated by a grand ball and supper at the Rotunda, their Graces of Richmond and suite being present. No less than one thousand persons sat down to different tables."

W. J. FITZPATRICK, F.S.A.

**ANNIVERSARY OF THE RECAPTURE OF THE FORTRESS OF BUDA, 1686.**—I have been surprised to see no notice of this in 'N. & Q.' On

Aug. 11, 1886, there appeared in the *Morning Post* (and doubtless in the other London journals) a letter from the Austro-Hungarian Chargé d'Affaires, on the part of the municipality of Buda Pesth, inviting the descendants of those who took part in that "fait d'armes" to join in the festivities. The British officers who fought under the imperial colours were Dudley, illegitimate son of Prince Rupert; James FitzJames, son of James II.; Forbes, Earl of Granard; Viscount Mountjoy; Lord Halifax; George Hay; Kerry; Cutts; St. George; Howard; Moore; Capt. Talbot; Capt. Bellairs; James Richard; Engineer Wiseman; Carre. It would be interesting to know which, if any, of the descendants accepted the invitation.

W. M. M.

**DISEDIFY: DISEDIFICATION.**—Some five and thirty years ago, in conversation with a friend older than myself, I spoke of a person being "disedified" by some wickedness or other that he had witnessed or read of. My friend objected to this form of speech, assuring me there was no such word as "disedify" in the language. She was, however, mistaken. Cardinal Wiseman, in his 'Lectures on the Principal Doctrines and Practices of the Catholic Church,' delivered in 1836, speaks of "*Disedification* committed before the Church" (vol. ii. p. 74, ed. 1847). The Rev. W. J. Amherst, in his 'History of Catholic Emancipation,' 1886, writing of the sufferings of certain persons for their religious convictions, says, "They are not less edifying because we have to read at the same time the *disedifying* behaviour of those who were the persecutors" (vol. ii. p. 122, note). The *Church Times* of March 4, 1887, tells its readers that "such an admission is *disedifying* to Roman Catholics" (p. 109, col. 3). I am anxious to know what is the history of these words; when they first appear in the language; and to whom we should be grateful for introducing them? I cannot trace them back earlier than 1836, but feel sure that they were in use in the last century. It is commonly not a little stupid to object to a useful word because it is not logically all it should be; but really *disedify* is going a step too far—nothing but sheer necessity can reconcile one to its use. It does not seem to be in any way needed. Surely the ideas conveyed in the above sentences could have been expressed in another form which would have conveyed the exact sense in a much more pleasing manner.

K. P. D. E.

**HALKETT AND LAING'S 'DICTIONARY OF ANONYMOUS LITERATURE': A CORRECTION.**—For "'Old (the) Tunes and the New,'" by John Blaikie, Advocate, Aberdeen, read *Old Times*, &c.

A. W. ROBERTSON.

**ONLY: A QUESTION OF GRAMMAR.**—Having for many years past collected grammatical blunders



made by writers of eminence and other persons perhaps *not* of eminence, I have come to the conclusion that the most frequent of all blunders is the misplacement of the little word *only*. Take up the *Times* or any other daily paper, take up any weekly paper or monthly periodical, and you will be sure to find one example or more. For instance, this blunder occurs no less than thrice in a single impression of the *Globe* (April 16). In one place we read that "microscopes were *only* to be obtained in the arcana of the British Museum"; in a second that "the contributions of the faithful are *only* to be received in the alms-boxes"; and in a third that a certain "scheme *only* applies to retired lieutenants"; and in each of these instances the writer means something different from what he says. In like manner I find in the fourth volume of Lockhart's 'Life of Scott,' "Swift *only* owned one out of his thousand and one publications." The simple transposition of the word *only* so as to place it next before (or next after) the word which it is meant to qualify will turn each of these sentences into good English.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

**AUTOGRAPHS IN BOOKS.**—These sometimes have an interest beyond the mere penmanship.

In a copy of Quevedo's 'Visions of Hell,' &c. (Brussels, 1700, 12mo.), there is written on the fly-leaf: "Rosina Bulwer Lytton, 1854. *Meglia di Diavolo per mi disgrazia!*" This is simple and strong, but the next example is, perhaps, more elaborate. On the fly-leaf of 'Histoire des Fous Célèbres, Extravagans, Originaux,' &c., par A. Biquet (Paris, 1830, 12mo.), is this by the same hand: "Une histoire de Fous ne peut être complète sans le nom de Bulwer Lytton! si non qu'il a déjà été accaparé par L'Histoire des Lâches, des gredins, et des scélérats!"

NE QUID NIMIS.

[See review of Miss Devey's 'Life of Rosina, Lady Lytton,' *post*, p. 419.]

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**BROUGHAM.**—I want to collect evidence as to the prevalent pronunciation of this word at present as the name of a vehicle. Four pronunciations are reported to me: two monosyllabic, which, using *o* and *oo* as in *so*, *too*, may be written *broom*, *bröm*; and two dissyllabic, *broo-äm*, *brö-am*. Will correspondents kindly send me postcards saying which they use themselves and hear around them (with any notes which they think proper)? I should like especially to know what is usual in

the West-end clubs. Lord Brougham pronounced his own name "like *broom*, an implement of servile use"; and many people tell me that this is how *brougham* "ought to be pronounced." I want facts as to how it actually is.

J. A. H. MURRAY.

The Scriptorium, Oxford.

**CHARLES MORDAUNT, EARL OF PETERBOROUGH.**—The *Athenaeum* (No. 3102, April 9, p. 473), in a review of Col. Frank S. Russell's recent work, 'The Earl of Peterborough and Monmouth (Charles Mordaunt): a Memoir,' says, "We know nothing of Peterborough's education. Col. Russell thinks it not improbable that, as several members of his family had been educated at Eton, he was there also, but there is no certainty on the subject."

The author of an article on Westminster School, in *Temple Bar* for August, 1884 (p. 510), distinctly states that Charles Mordaunt was one of the pupils of Dr. Busby; and from the 'Alumni West,' it seems that members of the family have been connected with the school. Harry Mordaunt (at his death a lieutenant-general), the second son of John, Earl of Peterborough, was admitted head into college in 1676. The Earl of Peterborough appears to have taken part in the Westminster School anniversary dinner in the year 1727-8. Another earl was one of the stewards in 1764; and again, in 1781, the name of an Earl of Peterborough occurs as one of the stewards. I am unable to say whether the stewards of these anniversaries are exclusively chosen from Old Westminsters. Can any of your readers kindly inform me if the great Earl of Peterborough really received his education at Westminster, or what school has the honour of numbering him amongst its scholars? I was hoping that Col. Russell's book would have given authoritative information on the subject.

ALPHA.

**FRENCH WORKS WANTED.**—Je prie MM. les bibliophiles de me dire dans quelle bibliothèque, publique ou privée, de l'Angleterre existent les deux livres suivants de M. Giuseppe Baretti, ancien secrétaire de l'Académie Royale des Beaux-Arts de Londres. 1. 'Projet pour avoir un Opéra Italien à Londres,' Londres, 1753, 8vo. 2. 'La Voix de la Discorde; ou, la Bataille des Violons: Histoire d'un Attentat Séditieux contre la Vie de Cinquante Chanteurs,' Londres, 1753.

(Prof.) C. MAURO.

Milan (Italie), Via Lanzone, 11.

**ANNETTE.**—Can some kind reader of 'N. & Q.' give information as to who were the parents of a little girl named Annette, who lived with Mrs. Lionel Massey, and attended Mrs. Monroe's school about the years 1832 to 1835 (she was supposed to have been related to Mrs. M.), and afterward adopted by Mrs. Jacob R. Valk, and brought to



America? Any information will be duly appreciated.  
J. EUGENE VALK.  
260, West Biddle Street, Baltimore, U.S.

**BLAZER.**—Every one knows that the flannel coat worn by boating men at the universities and elsewhere, and now in almost all games, is called a *blazer*. Is not the origin of this name to be found in the fact that arms were frequently emblazoned on the breast of the coat; or must a simpler signification be given to the word?

R. F. C.

**NATHANIEL MIDDLETON.**—I should be glad to receive any information as to the birthplace or early history of Nathaniel Middleton, who was born in 1749 or 1750, and died in 1807. He was Resident at Lucknow when Warren Hastings was Governor General of India, and gave evidence at the celebrated trial.

HASTINGS B. MIDDLETON.  
Bradford Peverell, Dorchester.

**AUTHORS OF POEMS WANTED.**—Where can I find 'Jennie's Dream,' a ballad describing a girl shut up in the Residency at Lucknow who dreams she hears the pipes of her native land and wakes to find it true? Also, lines under picture, lately in Royal Academy, of Napoleon at Ligny watching his army file past him.

H.

**"MAKE NO BONES": "MARTINET."**—In Wycherley's 'Plain Dealer' I read (Act III.):—

"*Mandy*. A lawyer talked peremptorily and saucily to me, and as good as gave me the lie.

"*Freeman*. They do it so often to one another at the bar that that they make no bonds on 't elsewhere."

Is this the origin of the common phrase "Make no bones of" doing so and so?

Again, in the same act, this occurs:—

"*Oldfox*. Prythee don't look like one of our holiday captains now-a-days with a bodkin by your side, you *martinet* rogue.

"*Mandy*. What! do you find fault with *martinet*? Let me tell you, sir, it is the best exercise in the world.

"*Oldfox*. Nay, nay, Sir. No more.....If you praise *martinet* once I have done with you, Sir. *Martinet*! *Martinet*!"

What was this *martinet*? By what stages did the word come to mean what it does now?

ANGLO-BURMAN.

**PURITAN MIGRATION TO NEW ENGLAND.**—In the interests of an American correspondent, may I ask if any one can give particulars respecting Robert Tucker, who emigrated to Milton, Mass., about 1635, and came from one of the many Miltons in England?

There seems to be a doubt whether or not the Rev. J. White, Rector of Holy Trinity, Dorchester, a leader among the Puritans and a great promoter of emigration, himself went to New England. Can any one settle this point?

Dorchester.

H. J. MOULE.

**'LE DERNIER SOUPPIR DU CHRIST.'**—Can any of your art correspondents say where the original painting of the Crucifixion bearing the above title is to be found? It was painted by Gué and engraved by Jazet, the print being published in 1844 by Goupil & Co., Paris, and by the Anaglyphic Co., London.

A. C. B.

**'THE GOLDSMID FAMILY.'**—In the Anglo-Jewish Historical Exhibition now being held at the Royal Albert Hall is a large picture bearing this title, containing seven life-sized figures, the children of the late Benjamin Goldsmid, of Roehampton. In the Catalogue it is ascribed to Beechey, but competent critics declare that Beechey was incapable of painting it, and that it can compare favourably with the best productions of Reynolds or Gainsborough. From the ages of the children it may safely be inferred that the date it was painted was between 1799 and 1801. Family tradition ascribes it to Devis. Can any one throw any light on the matter? GLADYS.

**NAPOLEON I. AT PLYMOUTH.**—There is a tradition at Plymouth that when Napoleon I. arrived in the Sound in the *Bellerophon*, "you might walk on the boats from the Hoe to the ship." This statement is improbable, but not physically impossible (seeing how boats crowd on regatta days, &c.). If untrue, we here have a curious instance of how myths may gather around historical personages during the lifetime of eye-witnesses. Some persons must still be alive who saw Napoleon I. at Plymouth.

W. S. LACH-SZYRMA.

**FRAGMENTS OF EARLY SCOTTISH BOOKS.**—In the introduction to 'The Knightly Tale of Golagrus and Gawane,' reprinted 1827, Dr. Laing mentions the discovery of twenty leaves of an edition of the 'Acts and Deeds of Sir William Wallace,' believed to have been printed either by Walter Chepman, or at least with his types. The same gentleman had in his possession at the time of his death a fragment, consisting of four leaves, of an edition of Gawin Douglas's 'Palice of Honour,' printed by Thomas Davidson. Both are editions of the several works unknown except by these fragments. Can any of your readers inform me of the fate of these interesting relics?

J. P. EDMOND.

62, Bon Accord Street, Aberdeen.

**PORBEAGLE.**—Is the prefix in this name for a species of shark the same as that in "porpoise," i. e., *porc-peis*, the "pig-fish" or *meerschwein*? The word "beagle," of which no origin is known, seems to have been used at one time as a more direct equivalent of "dog" or "hound" than at the present day. Thus Strafford, writing from Ireland to Land in England, about the year 1630, says: "I know no reason but you may as well rule the common lawyers in England as I, poor *beagle*, do here." "Hound" or "dog" is the common



name for the smaller species of shark; Holland, in his translation of Pliny (l. ix. c. 40), writes of "hound-fishes and sea-dogs." "Porbeagle," then, being the name of a heavily built hound or dog-fish, is not the meaning *porc-beagle*, i. e., "pig-dog" or "pig-shark"? HERBERT MAXWELL.

THE SPENSERIAN STANZA.—Are there any poems in the Spenserian stanza in addition to the following? I presume I am correct in taking it for granted that this is a purely English metre, and that it has never been adopted by any foreign poet? Have any of the translators of Byron's 'Childe Harold' used it?

I have not felt it necessary to include in this list slight productions, like Pope's imitation, or rather burlesque, of Spenser's style, entitled 'The Alley,' printed amongst his 'Juvenile Poems'; or the imitation of Byron in the 'Rejected Addresses.' It is strange that so consummate a master both of rhythm and rhyme as Lord Tennyson should never have written in this most musical stanza. I am not aware that he has ever used it; indeed I think I may say I am sure he has not done so.

Spenser's 'Faery Queene.'  
Thomson's 'Castle of Indolence.'  
Shenstone's 'Schoolmistress.'  
Beattie's 'Minstrel.'  
Burns's 'Cotter's Saturday Night.'  
Wordsworth's 'Guilt and Sorrow,' and imitation of Thomson written in 1802.  
Campbell's 'Gertrude of Wyoming.'  
Scott's 'Vision of Don Roderick,' and introductory stanzas to each canto of the 'Lady of the Lake,' and the 'Lord of the Isles.'  
Byron's 'Childe Harold's Pilgrimage.'  
Keats's 'Eve of St. Agnes.'  
Shelley's 'Revolt of Islam' (sometimes called 'Laon and Cythna'), and 'Adonais.'  
Hood's 'Irish Schoolmaster.'  
Rev. George Croly (?).  
Wiffen's Translation of Tasso's 'Jerusalem Delivered.'  
Worsley's Homer's 'Odyssey.'

JONATHAN BOUCHIER.

Ropley, Alresford.

WINSPEARE.—I have a friend at Naples of this name, Baron Winspeare. According to my friend's statement, the family originally came from Warwickshire, and, following the fortunes of the elder Pretender, eventually settled in Naples, where it was ennobled by one of the Bourbon kings. My friend is very anxious to find out the fullest particulars as to his ancestry, exact native place, and any other matters which some courteous reader of 'N. & Q.' may be able to oblige him with.

EDWARD R. VIVYAN.

IL MORO AND DE LÉVIS FAMILIES.—I shall be pleased if any of your readers can give me information respecting the above. Who is the head of the Moro family in Italy? What male branches are there outside of Italy? A branch of the family is said to have settled in Poland; if so, who is the representative there? I shall also be obliged for

any information respecting the English branch of the ancient French family De Lévis, whose head is the Duke de Lévis-Mirepoix, of Chateau Léran.

M. M.

EARTHQUAKES, ECLIPSES, AND COMETS.—Is there any publication which gives an account of these natural phenomena in our country in early days? The first, at least, seem to have been far more common in the twelfth century than now. I shall be very grateful if any one can kindly refer me to some book on the subject.

C. G. BOGER.

St. Saviour's, Southwark.

CHÂTEAU DE MONTFERRAND, situated near Montpellier, France. Where can I see any detailed account of this historical château, either in French or in English? Can M. Gustave Masson help me?

C. MASON.

29, Emperor's Gate, S.W.

BACHE FAMILY.—Will any correspondent who possesses a copy of the Rev. S. B. James's 'History of Worfield,' published in 1879, have the goodness to copy out and send direct to me the information contained in it relating to the family of Bache, sometime of Chesterton in that parish, and tell me if there is any mention in it of the families of Pointer, Bradburne, or Stedman?

JOHN HAMERTON CRUMP.

Junior Carlton Club, S.W.

AUTHORS OF QUOTATIONS WANTED.—

Rocking on a lazy billow with roving eyes,  
Sleeping on a downy pillow, that were not wise.  
Wake the power within thee sleeping,  
Trim the plot that's in thy keeping;  
Thou wilt bless the task when reaping  
Sweet labour's prize.

TORNAYEEN.

Ours is the praise of standing still  
And doing nothing with a deal of skill.

Copied from the *Times*, February 23.

JERKS.

'Twas but a little drop of sin  
We saw this morning enter in,  
And lo! at eventide the world was drown'd.

Quoted by Archdeacon Farrar in 'In the Days of thy Youth.'

R. F. C.

We say it for a day, perhaps for years,  
We say it smiling, say it choked with tears.

J. W. S.

Ut rosa de radice rose, de Religione  
Religio, Pietas de Pietate fluit.

Lines quoted by Rev. J. W. Warton, in  
'An Old Shropshire Oak,' vol. ii. p. 114.

E. WALFORD, M.A.

O, sacred source of ever living light!  
Conduct this weary wanderer in his flight;  
Direct him onward to that peaceful shore,  
Where affliction, pain, and death prevail no more.

M.A. Oxon.

Can any of your readers give me the name of the author or the quotation (satirical) referring to a person never being entrusted with *paper* but as a load on his back?

R. S. C.



## Replied.

## "ONE MOONSHINY NIGHT."

(7th S. III. 149, 229.)

The interesting versions given of this do not seem to refer to those printed by Mr. Halliwell ('Pop. Rhymes and Nurs. Tales,' [1849, pp. 47-50]). In one, 'Mr. Fox,' may be recognized the popular tale, 'The Robber Bridegroom' (Grimm), 'The Knight of the Valley,' or 'The Red Court.' The heroine finds her way to the robbers' haunt, where she is a silent witness to the murder of another lady. Failing to readily disengage a ring from the corpse's finger, the murderers chop off the finger (*al. hand*) itself, and it bounces into the lap of the spectator. Subsequently this latter relates her experiences, as a dream, in the presence of the robber captain, convicting him by the evidence of the finger. (See 7th S. II. 321.)

In another common form, 'The Oxford Student,' the story agrees pretty well with the Derbyshire version (*ante*, p. 229): only I have heard the words, "I watched for one, but two came by," sometimes made to refer to the "Fox"—the murderer—and a second less fortunate mistress, murdered in view of the heroine; not a male companion.

In Ireland the following is understood as a riddle:—

Last Saturday night—  
The wind blew,  
The cocks crew,  
All the bells in heaven  
Struck eleven,  
Under an ivy-tree.

Answer, "A soul going to heaven" (?). The sequel,—

Too little for a horse,  
Too big for a bee, &c.,

not heard. There is a version in Irish, obtained from Kilbehenny, Cork, where the fox and hole again figure.

Banim's powerful if occasionally coarse novel, 'The Nowlans' (London, 1826, c. vi. p. 166) seems to owe a scene to a Kilkenny version of this story, where Peggy, anticipating her villainous lover at the trysting-place at night in the Foil Dubh, sees him dig a grave. "About where she stood, a woman had once been cruelly murdered," &c.

Another circumstantial popular legend is introduced into the same novel—that in which a servant girl is the terrified and secret witness of a pedlar's murder. The robbers afterwards approach, singe her very eyebrows off to test her simulated sleep, &c. Banim thought it a "true situation" (p. 275).

The foregoing was written before I had seen communications in which both Mr. Halliwell's versions of 'Mr. Fox' and various forms of the tale which I call 'The Red Court' are referred to. I will add two or three miscellaneous notes.

We have apparently to distinguish three things. (1) The story of Lady Mary, "Be bold," &c. This was first contributed to the 'Variorum Shakespeare.' (2) 'Mr. Fox,' best known as an Oxfordshire tale. (3) The riddle. Of these, any further oral versions of "Be bold" would be of value; and what is the precise reference to Matthew Paris?

An Oxford metrical version of (2) figures in 'The Midland Minstrel; consisting chiefly of Traditional Tales and Local Legends,' by Thomas Gillet (Oxford, 1822):—

But why, beside that rural walk  
That boasts the name *Divinity*,  
Does yon disguised figure stalk  
Beneath the pale moon's glimmering eye?  
And why is that lone grave prepar'd,  
Prepar'd in such unhallow'd place?  
Nought in its womb can *er* be laid  
Save the dull brute of vilest race,  
But, soft—two figures tread the walk, &c.

The unhappy Lucy, here made the victim of an historical seducer, is buried in the haunted Divinity Walk. The passages italicized show the influence of local traditional rhymes.

Another interesting rustic fragment is the Derbyshire tale alluded to on p. 305, *supra*. Mr. STERNBERG gave a version (1st S. v. 602) where the company the night traveller (generally a priest or monk) comes among are satyr-like demons. The Breton legends of nocturnal *ludificationum fantasie*, referred to by William of Paris, and a common Irish story of a priest who fell among the good people, may be said to belong to the same class.

The following are respectively Buckinghamshire and Gloucestershire versions of the rhyme. The second is a riddle.

As I sat up in an ivy tree  
A wicked fox was under me,  
Digging a hole to bury me,  
But yet he could not find me;  
The boughs did bend and the leaves did shake  
To see what a hole the fox did make.

The Gloucestershire rhyme is no doubt imperfect:—

Riddle come riddle come right,  
Where was I last Saturday night?  
The leaves did shake,  
And I did quake,  
To see what a great hole the fox did make.

Further variations would be instructive, and would have interest. D. F.

When a child, in New England, thirty years ago, the following was a very popular riddle:—

Come riddle come riddle come right,  
Where was I last Friday night?  
The moon was high,  
And so was I;  
The wind did quake,  
My heart did ache  
To see what a great hole  
The two-legged fox did make.



The answer was a legend somewhat similar to that given by MR. RATCLIFF, viz., of two highwaymen who had a young woman captive, but allowed the run of a certain ground. That while she was one evening out she had climbed a tree, and had seen them dig under it a grave, and heard them converse as to its occupant, who was to be herself. When the time came to carry their purpose into execution they granted her respite if she would compose a riddle they could not guess. The result was the above, and the legend has it that they failed to guess it, and so she saved her life.

T. H. SMITH.

The version I learned as a child was different from any of those given by your correspondents and was as follows:—

Riddle me, riddle me, riddle me right!  
It was upon a Saturday night:  
The winds blew,  
The cocks crew,  
The bells of heaven  
Struck eleven!  
The false Fox came to bury me!

My rhyme came from Limerick, and its meaning always puzzled my childish attempts to discover it.

M. L. FERRAR.

Newcastle, co. Down.

THE FIRST PRINCIPLES OF PHILOLOGY (7th S. ii. 445; iii. 161, 277, 315).—It is impossible to discuss profitably the questions raised by MR. HALL without first defining accurately the use and meaning of certain conventional terms. I use the words "root" and "Aryan" to denote not facts, but inferences—probable conclusions which stand on the borderland between the known and the unknown. The word "Aryan" is admittedly objectionable, but the difficulty is to find something to replace it. Every other term that has been proposed, Indo-European, Indo-Germanic, Caucasian, Japhetic, Sanskritic, is cumbersome or misleading. But the meaning of the word is plain. The "primitive Aryan speech" signifies what the Germans would call the "Indo-European *Ursprache*," the mother-speech, unknown to us except by inference, towards which all the Indo-European languages converge, while the "primitive Aryan stock" denotes the *Urvolk*, whoever they were, who spoke the *Ursprache*.

Where this *Ursprache* originated, whether on the Baltic or the Baikal, or in some intermediate region; when it existed, five thousand or ten thousand years ago, are matters of speculation. As for the *Urvolk*, it is not necessary, as MR. HALL supposes, to think of "vast bodies of men," still less of an "agglomeration of peoples," but rather of a single tribe, just emerging out of nomad savagery into a semi-civilized settled condition. The "separation of the Indo-European races" does not necessarily imply such a parting asunder as

that of Abraham and Lot. There was probably a gradual multiplication of the *Urvolk*, resulting in what we may represent as an inclined plane of race and language, which ultimately became separated into distinct steps or stairs by the removal or absorption of intermediate portions; thereby emphasizing the linguistic differences that had grown up as a consequence of geographical remoteness. The origin of separate races and languages was probably analogous to the origin of species, specific differences being due largely to the extinction of intermediate links in a once continuous chain. We see this process at work in the extinction of the old local dialects of Greece, and the survival of the fittest, the literary dialect of Athens; and also in the extinction of the local dialects and languages of England now in progress, and their replacement by the modern standard English, itself neither Gaelic, Welsh, Saxon, Anglian, Danish, or Norman-French, but essentially the central Mercian speech. On the other hand, the origin of the various dialects of the Aryan *Ursprache* is illustrated by the fact that three hundred years have sufficed to develope, out of Elizabethan English, modes of speech as distinct as those of England and New England. Thus the processes of dialectic assimilation and dissimilation are going on simultaneously in different regions.

Having explained the meaning attached to what MR. HALL calls the "delusive" and "mythical" word Aryan, I should be glad to be allowed to add a word on the subject of "roots," which MR. HALL considers to be a "gigantic popular delusion." No philologist supposes that the primitive Aryans, or anybody else, ever conversed in roots, or that roots actually existed as independent entities. Roots are not words. The word is a technical term, merely denoting the fact that we have arrived at the ultimate analysis of a group of related words. I say the ultimate analysis of a group, but not necessarily the ultimate analysis of a word. There may be roots behind roots. Thus, to take a stock illustration, a group of French words like *rouler*, *roulage*, *rouleau*, and *roulette*, imply, we say, a French *roul*, having the sense of "circular motion." There never was such a word, and if people supposed that there was it would be, as MR. HALL says, a delusion. If we possessed no knowledge of the sources of the French language we should have to stop here, the French root *roul* would be the ultimate fact of our analysis. As it is, we can go behind this hypothetical root to an actual Latin word *rotula*, from which the "root" *roul* was derived. Unless we had a knowledge of Latin we could not get back to the word *rotula*, we should have to stop at the root *roul*. But *rotula* is itself derived from *rota*, and by comparing the word *rota* with a number of other Aryan words, such as *rotare*, *rotundus*, *ratui*, *ratio*, *reus*, *rhyme*, *reason*, and *arithmetic*, we infer a root *ra*, having



the sense of "orderly sequence," and the words belonging to this root, taken in conjunction with a host of other words, such as *ars*, *iners*, *arare*, *ἄρ-ηρ-ετης*, *ἐρ-χεται*, *ἀρ-ετη*, enable us to infer a still more primitive root *ar*, having the simple meaning of "motion," beyond which we are unable to advance.

Roots, therefore, are not words, but hypothetical parents, which conveniently assist us in the genealogical classification of groups of obviously related words of which the actual source is usually undiscoverable. They may be compared with what the biologist conveniently calls a generic type, an imaginary plant or animal which possesses the common general characteristics of a group of related species. MR. HALL would, I venture to think, hardly call roots a "gigantic delusion" if he clearly understood that they were merely a convenient philological device to assist in the analysis and classification of words. ISAAC TAYLOR.

PROF. SKEAT will acquit me of any want of courtesy when I state that I have his complete list of examples from the larger 'Dictionary' duly transcribed in a massive volume; it is in proper alphabetical order, doubly indexed, dated 10/4/83; and the title thereof is, "A Scientific Craze." The learned and able professor shelters himself behind a reference to "Vanicek, Fick, and Curtius"; but three swallows do not make a summer. Brugmann and Sievers may try to out-Herod Herod, but they do not annul the antecedent improbability of their case. We may contentedly leave these Indo-Germanist to their own theories; they are chasing butterflies where their own amusement is concerned; following an *ignis fatuus* where they mislead others. But to PROF. SKEAT's own position in the matter; it must be held that the lexicographer who issues the list of 461 roots found at pp. 588-597 of the 'Concise Dictionary,' 1882, makes the theory his own. I ask, What is a plain-spoken Englishman to make of it? Where is the evidence, historical or ethnological, that a so-called Aryan race ever existed, comprehensively and undivided?

The professor remarks, "By an Aryan root is meant a short monosyllabic base which occurs in more than one, frequently in several, of the Aryan languages." Admitting this "base," as a sort of algebraical equation, Did it ever exist as part of the vocabulary of any spoken language anterior to Vedic-Sanskrit? A. H.

FEMALE HERESIA RCHS (7th S. iii. 308).—It is quite open to remark that Ann Lee was not the founder of the sect of the Shakers, but that, having joined the sect, previously in existence, she went to America and planted it there. But this is not the substance of the query. In Horace Mann's 'On the Religious Census in England and Wales,' 1854, there are mentioned as in existence four

congregations of Southcottians, who still maintain their belief in Johanna Southcott (*sic*), and more than a hundred congregations of the Countess of Huntingdon's connexion, in which the estimated attendance on the census Sunday amounted to, in the morning, 21,103; afternoon, 4,380; evening, 19,169. Perhaps the Bourignomists, the followers of Antoinette Bourignon de la Porte, or the Philadelphian Society, founded by Jane Leade, may not have had a sufficiently long existence to come within the query. ED. MARSHALL.

Has E. L. G. forgotten Selina, Countess of Huntingdon, and Joanna Southcote? The former can hardly be called an heresiarch, but both founded sects which (according to 'Whitaker's Almanack') survive to this day.

EDWARD H. MARSHALL, M.A.

Hastings.

JOHN ZIMISCES, GREEK EMPEROR (7th S. iii. 305).—Ephremius, in his metrical 'History of the Cæsars,' gives another meaning to this name, and refers it not to the emperor's personal appearance, but to his character:—

Οὗτος χαριτωννμος, ολβία χάρις,  
πραῦς ἱλαρὸς εὐμενὴς ὑπηκόοις.

Perhaps one of your readers could ferret out of an Armenian dictionary the word that corresponds to the Greek *χαρις*, and prove the correctness or otherwise of this explanation of the name.

J. H. C.

THOMAS DEKKER (7th S. iii. 324).—The passage quoted in the 'Antiquary' is the motto to ch. xxi., the researches of Sir Arthur Wardour and Dousterswivel at St. Ruth's:—

The Lord Abbott had a soul

Subtle and quick and searching as the fire, &c.

Scott gives the name of the play from which it comes, 'The Wonder of a Kingdome, but (with something, perhaps, of the spirit ascribed by Nemo to Mr. Swinburne) not the name of Dekker, the author.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

WHO WAS ROBIN HOOD? (7th S. ii. 421; iii. 201, 222, 252, 281, 323).—An old sporting magazine of December, 1808, has an article on Robin Hood. The following is the pith of it. His true name was Robin Fitzooth. As was common to many Norman names, "Fitz" was afterwards omitted or dropped, and the final "th" being turned into "d." He was called "Ood" or "Hood." This famous outlaw and deer-stealer was a man of quality, being grandson to Ralph Fitzooth, Earl of Kyme, a Norman, who came to England in William Rufus's time. His maternal grandfather was Gilbert de Gaunt, Earl of Lincoln, and his grandmother was Lady Roisia de Bere, sister to the Earl of Oxford. His father was under the guardianship of Robert,



Earl of Oxford, who, by the king's order, gave him in marriage the third daughter of Lady Roisia. It is known that Robin Hood lies buried at Kirkstons, once a Benedictine nunnery, in Yorkshire. Thoresby has preserved from the papers of Dr. Gale the following inscription on his tomb, now no longer legible :—

Hear undernead dis laith stearn,  
Lais Robert, Earl of Huntingdon,  
Na arcir ver az hie aac good  
An pipl kauld im Robin Hood;  
Sich utlaws az hie an iz men  
Vil Englande nivr si agen.  
Ob. 24 Kal. Dekembria 1247.

The letter *d* represents in Welsh orthography the Saxon *þ*, answering to our *th*. The Saxons wrote *nord*, *sud*, not "north," "south"; and further it will be observed that in the epitaph above *undernead* and *dis* appears for "underneath" and "this"; so that *Ood* or *Hood* for "ooth" may be accounted for at the same time. The article from which I quote is headed "An Authentic Account of Robin Hood."

H. C. NORRIS.

THE ELEPHANT (7th S. ii. 68, 136, 212, 272; iii. 14).—The carved wooden elephant at SS. Peter and Wilfred, Ripon, and St. Mary's, Kersey, are both a couple of hundred years, or nearly so, more modern than is Bishop Bleure's (A.D. 1224-44) elephant in the choir of the cathedral church of SS. Peter and Paul in Exeter Cathedral. That is most assuredly the earliest architectural example existing in Great Britain of an elephant carved in wood (oak). In De Caumont's 'Abécédaire, ou Rudiments d'Archéologie,' an illustration is given of an elephant carved in stone, which I remember to have seen on the surfeit of an arch in the western front of the cathedral at Sens. There are a series of panels (of thirteenth century workmanship) representing allegorical beasts. In his remarks thereon the great Norman antiquary says :—

"On trouve aussi au XII<sup>e</sup> Siècle comme au XIII<sup>e</sup> des représentations d'animaux symboliques. Ainsi, à Sens, on voit dans le soubassement du grand portail, l'éléphant de la force et de la patience, le coq, emblème de la vigilance, et d'autres animaux dont on trouverait facilement le sens mystique en se reportant aux bestiaires publiés et commentés par MM. Martin et Cahier."

HARRY HEMS.

Fair Park, Exeter.

BUNHILL FIELDS AND THE CROMWELL FAMILY (7th S. iii. 268).—Since putting my inquiry I have found at the British Museum Mr. James Chalk's edition of proceedings in reference to Bunhill Fields in 1867, and his reprint of inscriptions, published in 1717. These inscriptions are all prior to the Cromwell interments, and I think none others have been printed. But there are in MS. several volumes of inscriptions laboriously copied by the Rev. John Rippon, D.D., Baptist

minister, and his son, John Rippon. The inscriptions on the Cromwell tomb have their proper place in these volumes, which are arranged alphabetically. Part of the inscriptions are printed in the account of the Cromwell family in the 'Bibliotheca Topographica Britannica,' vol. vi., 1785; but since that date two later interments have been recorded, and were duly noted by Dr. Rippon or his son in 1819. These were of "Mrs. Letitia Cromwell" in 1789, in her fifty-sixth year, and of "Mrs. Elizb. Cromwell" in 1792, in her sixty-eighth year. I have also found the deaths of these ladies at Hampstead in the obituaries of the *Gentleman's Magazine*, 1789 and 1792. Their descent, &c., is fully stated, but at too great length to be here repeated. The ladies, though unmarried, are styled "Mrs.," as then customary. The tomb in Bunhill Fields is in the MS. noted as an "old stone tomb, wants considerable repairing (at this time, July, 1819)." Probably since then it has been repaired, though when I saw it a few years back the inscriptions were almost illegible. In regard to the valuable MS. record of Dr. Rippon, surely it is to be hoped that it will some day be printed, as also the registers of the burials, which are, I believe, in the hands of the Corporation of London.

W. L. RUTTON.

Head of one tomb.—Richard Cromwell, d. 1759, son of Major Henry, married Galton.

Top of slab.—Erected by Mary Cromwell to memory of Elinor Galton, widow, died September 2, 1722 (qy. 1712), aged sixty years; Ellinor (qy. Hannah ?) Cromwell, third daughter, 1727, died February 24, aged — (qy. aged twenty-one ?); Mary Cromwell, spinster, died February 9, 1731 (died at Hampstead); Hannah Cromwell, the mother (m. Major Henry), died March 17 (qy. 1792); Henry Cromwell, ninth son of Major Henry, b. Hackney 1698, died 1769.

South side of tomb.—William Cromwell, b. 1693, husband of Mary Cromwell (married Mary Sherlock), died July 9, 1772.

North side.—Mary Cromwell, wife of William Cromwell, d. March, 1717 (qy. 1747), daughter of Mr. Sherlock, Woodford, Bocking, Essex, aged sixty-eight years (qy. died 1727).

The other tomb was found by the City Corporation seven feet under ground, and was removed and put in order at their expense.

Name at side, Henry Cromwell (qy. Major Henry ?). Mary Cromwell, b. Skinner, second wife of Thos. Cromwell, eighth son of Major Henry, died Ponders End, 1813, aged 105. Susan Cromwell, her daughter, died at Cheshunt, Herts, 1834. Richard Cromwell, seventh son of Major Henry, and married to Sarah Galton; had two sons, Robert and Oliver, and three daughters, Ann, 1777; Letitia, 1789; and Elizabeth, 1792; all died single. Robert, formerly of Hampstead, lived at Cheshunt, and died before 1785; not known,



I believe, where buried. Letitia, died at Hampstead, 1789; Anne, died at Hampstead, 1777; buried at Hampstead; tombstones were there. Elizabeth, eldest daughter, died at Hampstead, November 12, 1792, buried at Bunhill Fields.

The registers of burials at Bunhill Fields I did not see; they had been removed to Somerset House. I made careful inspection of the tombs.

J. HENRY CROMWELL RUSSELL.

In 1867 the Corporation on the City of London published 'Proceedings in Reference to the Preservation of the Bunhill Fields Burial Ground,' to which was appended "A List of Inscriptions on the Tombs in the Dissenters' Burial Place, Bunhill Fields, from the rare tract printed for E. Curll, London, 1817." I can find no mention of any Cromwell tomb, beyond the fact of Lieut.-General Charles Fleetwood, Cromwell's son-in-law, being buried there. The Rev. Dr. John Rippon, the author states, made a large collection of inscriptions, in several volumes, which are preserved in the library of Herald's College. Mr. RUTTON might consult these. JAMES ROBERTS BROWN.

DE LA POLE (7th S. iii. 289).—The Thomas de la Pole concerning whom this inquiry is made can scarcely have been a younger son of the second Earl of Suffolk, as in that case his elder brother William was aged eighteen when Thomas's daughter was born. He was probably son of the first earl. His wife's name was Anne, but I find no intimation of her family. Pardon was granted June 10, 1423, for her unlicensed marriage to Thomas Sackville, of Fally (Rot. Pat., 1 Hen. VI., part iv.). Their son Thomas was living, and a minor, February 18, 1422 (*ibid.*, 9 Hen. V.); he married (if this be the same Thomas) Joan, whose mother's maiden name was Joan Pomeray, before July 20, 1422 (Rot. Claus., 9 Hen. V.). On his death, in 1430-1, his sister Katherine, aged sixteen, was returned his heir. She married (1) Sir Miles Stapleton, whose wife she was September 7, 1446; and (2) Sir Richard Harcourt.

A Thomas de la Pole, Knight, aged thirty-eight, was returned as brother and heir of John, priest, brother of Sir Michael (Inq., 3 Hen. V. 47). Who was he? If "Sir Michael" were the second or third earl, he, and not his younger brother, would have been John's heir.

HERMENTRUDE.

BETTY: BELLARMINE (7th S. i. 247, 334; ii. 153).—On p. 232 of 'Oxoniensis,' vol. i., is given the following, which, it is stated, is extracted from a collection of anecdotes and jests published in 1751, under the title of 'Modius Salium,' from Anthony Wood's own papers:—

"One of the fellows of Exeter [College], when Dr. Prideaux was rector, sent his servitor after nine o'clock at night with a large bottle to fetch some ale from the alehouse. When he was coming home with it under his gown the proctor met him and asked him what he did

out so late, and what he had under his gown? He answered that his master had sent him to the stationer's to borrow *Bellarmino*, which book he had under his arm; and so went home. Whence a bottle with a big belly is called a *Bellarmino* to this day, 1667."

GEO. H. BRIELEY.

Western Mail, Cardiff.

THE OLD RECORDS OF ULSTER OFFICE (7th S. iii. 28, 97, 151).—Information upon Irish visitations taken to France when King James II. fled there, and subsequently destroyed by fire, will be found ten to twenty years ago in 'N. & Q.' O'Callaghan's 'Irish Brigade' is very disappointing in precise information of persons. The French military records are very complete, and furnish the place and date of birth of soldiers serving in the French army. This information may be got from the French Minister of War if properly applied for. The Ayscough MSS., Lodge MSS., Carew MSS., Add. MSS. at the British Museum, are fruitful sources of information. Sir William Betham also left large collections. J. McC. B. Hobart.

CROW v. MAGPIE (7th S. iii. 188, 298).—The Cornish form of this is as follows, and it always, so far as I know, refers to magpies:—

One for sorrow,  
Two for mirth,  
Three for a wedding,  
Four for a birth.

The similarity to the Irish form given at the last reference is very interesting. It might be well to put on record this curious old charm, to be uttered over a wound:—

When Jesus Christ was on this earth,  
And He was crowned with thorns,  
His Precious Blood sprang up towards heaven,  
His Flesh did neither fester nor fret,  
No more shall thine "A. B."

In the name of the Father, Son, and Holy Ghost, Amen.  
The last line being given three times.

FRANK NANKWELL, M.D.

Exeter.

I have often heard a version of the rhyme referred to by Mr. PAGE slightly different from that given by him at the first reference. It runs as follows:—

One, sorrow;  
Two, mirth;  
Three, a wedding;  
Four, a death.

This version is given, as above, by a writer in Chambers's 'Book of Days,' vol. i. p. 678, and is applied by him to the magpie. I also may add that I have invariably heard this or similar rhymes applied to the magpie, but never to the crow.

ROBERT F. GARDINER.

May I be allowed another word on the above, to say that I have, since my query appeared, compared notes myself with natives of Devonshire and York-



shire and also a Scotchman? These, as well as PADDY FROM CORK, all agree with me in assigning the rhyme in question to the magpie. The crow has, as yet, not appeared on the scene at all. Mr. Thomas Dyson, of Beverley, has given me a copy of the best version of the rhyme I have seen, and I have pleasure in reproducing, with his permission, some of the information he has placed in my hands:—

"At Drax, near Selby, West Yorks, where I was born, I never heard any evil of the crow, but of the magpie always. Our ditty was:—

One for sorrow,  
Two for mirth,  
Three for wedding,  
And four for death;  
Five for a fiddle,  
Six for a dance,  
Seven for England,  
Eight for France.

In those days the pie was very common. I have frequently seen four or five together. Now they are very scarce. The keepers have shot them and jays too, on account of the game. Going to school, if we saw one pie it meant sorrow—that was a switching at school during the day—so we eagerly looked out for the mate, which was generally found. To counteract the evil of the omen of one it was a custom amongst boys, and grown men as well, to mark a cross on the ground with the shoe toe and spit on it. I can easily see the meaning of the cross, but the spitting is still a mystery to me."

I may add that as the habit, common amongst the lower classes everywhere, of spitting on things for luck has always been a mystery to myself, I shall be glad if any reader of 'N. & Q.' can throw any light upon the reason of the custom.

JOHN T. PAGE.

SUBJECT OF DRAWING (7th S. iii. 267).—There can be no question that the subject of the picture referred to by M. S. T. is the descent of the Harpies—the "wights of the whirlwind" of one of the recent *Saturday Review* 'Jubilee Odes'—on the meal spread by Æneas and his companions on the shore of the Strophades, and their fruitless onslaught on the invaders, thus described by Virgil in the third book of the *Æneid*:—

Tum littore curvo  
Extrulmusque toros, dapibusque epulamur opimis.  
At subitæ horribile lapsu de montibus adsunt  
Harpia, et magnis quantunt clangoribus alas,  
Diripiuntque dapes, contactuque omnia fœdant  
Immundo.....

Sociis tunc, arma capessant,  
Edico, et dirâ bellum cum gente gerendum.....

Invasunt socii, et nova prælia tentant,  
Obscœnas pelagi ferro fœdere volucres.  
Sed neque vim plumis ulla, nec vulnera tergo  
Accipiunt.

By an excusable anticipation of history the companions of the Trojan fugitive are depicted as Roman soldiers.

Precentory, Lincoln.

This appears to relate to the story of Harpies in the *Æneid*, iii., especially to the lines:—

Sociis tunc, arma capessant.  
Edico, et dirâ bellum cum gente gerendum.  
Vv. 234-5.

ED. MARSHALL.

CROMWELL (7th S. iii. 107, 137, 232, 276).—I find the obituary of the old Mrs. Cromwell referred to by MR. CASS thus recorded in the *Gentleman's Magazine*, 1813 (vol. lxxxiii. pt. i. p. 286):—

"Jan. 29. At Ponder's End, near Enfield, venerated and esteemed, in her 105th year, Mrs. Cromwell, mother of Mr. Cromwell, of Cheshunt Park, Herts. This respectable lady, if we mistake not, has been a widow sixty-five years."

And in the same magazine, 1834 (vol. i. p. 452), I find thus recorded the death of the last Cromwell of the Protector's family:—

"Feb. 28. At Cheshunt, aged ninety, Mrs. Susan Cromwell, great-great-granddaughter of the Protector, and the last of that name. She was the younger daughter of Thomas Cromwell, Esq., by his second wife, Mary, daughter of Nicholas Skinner, Esq., merchant, of London, and aunt to the present Mrs. Cromwell-Russell, the heiress of the Cromwells."

I should still be glad to learn the burial-places of these interesting ladies. Their names are not recorded on the Cromwell-Russell tomb in Cheshunt churchyard.

In regard to Thomas Cromwell, of Clifton, Beds, I gather from Noble's 'House of Cromwell' (1787) and the account in 'Bibliotheca Topographica Britannica,' vol. vi., that he was the third son of Sir Philip Cromwell, Knt., and thus first cousin to the Protector. He was born December 26, 1609, on the breaking out of the Civil War espoused the royal cause, and was major of a regiment of horse, and afterwards colonel. Late in the Commonwealth he is found, as MR. BLAYDES's quotations from the registers show, residing at Clifton, Beds. Why choosing that locality does not appear, nor why he should have there married in 1656 Elizabeth, eldest daughter of Sir Wolstan Dixie, first baronet (though not until 1660), of Bosworth, co. Leicester. Very probably, however, these gentlemen, being opposed to the Protector's government, did not find it convenient at that time to reside on their property. Col. Thomas Cromwell appears to have lived but two years and a half after his marriage, for Noble finds that he was dead in October, 1658. He had property at Ramsey, co. Hunts, and is said to have been there buried (Ramsey was one of the burying-places of the family); but I do not know whether this appears on the registers. There was a Thomas Cromwell seated about the same time at Great Staughton, in Huntingdonshire (on the borders of Bedfordshire). The manor was that of Gaynes; but it is uncertain whether he was identical with the Thomas found at Clifton, or, as I incline to think, his cousin, son of Sir Oliver Cromwell, of Hinchinbrook. The Cromwell of Clifton had, as the registers show, a son and daughter. Henry,

E. V.



the son, inherited the copyhold lands at Ramsey. He was a poet, and corresponded with Alexander Pope in 1708-11. Soon after the latter date he is supposed to have died, unmarried. Of the daughter, Barbara, there appears to be no record.  
W. L. RUTTON.

In reply to MR. RUTTON, I am enabled to give him the information he requires. Mrs. Cromwell, b. Skinner, died at Ponder's End 1813, aged 104 years, and was buried in Bunhill Fields in one of the tombs then existing. The death of our great-grandmother is well proved by an entry in the family Bible with the initial "O. C." (Mrs. Cromwell's son): "We, Mr. and Mrs. Cromwell and my daughter, with 4 of their children, Eliz. Oliveria, Artemi, Mary Esther, and J. Henry, also my sister Susan, Feby. 15, 1813, attended the Funeral Sermon." The Rev. Mr. Knight, dissenting minister at Ponder's End, preached; 2 Tim. iv. 7 and 8; Dr. Watts's hymns. Three of us still remain. Our aunt Susan died at Cheshunt 1834, and was buried in Bunhill Fields in the same vault as her mother. The same having been closed since 1814, there was a sad state of decay.

J. HENRY CROMWELL RUSSELL.

'INSTRUCTIONS FOR FORRENN TRAVELL' (7th S. iii. 381).—It is worth while to add that the price of this book (in Mr. Arber's excellent reprint) is sixpence. But why does Mr. Arber call his book a reprint of the *editio princeps* (1642), if there was an earlier edition in 1624? This wants some investigation.

WALTER W. SKEAT.

"CROYDON SANGUINE" (7th S. ii. 446; iii. 96, 171, 395).—At the last reference DR. NICHOLSON names me, instead of my cousin, MR. F. A. MARSHALL, by an evident slip of the pen. I have taken no part in this discussion.

JULIAN MARSHALL.

THACKERAY AND DR. DODD (7th S. iii. 227, 334).—Horace Walpole, in his last journals, when describing the execution of Dr. Dodd, says:—

"The signal criminal suffered decently; but the expected commiseration was much drawn aside by the spectacle of an aged father, who accompanied his son, one Harris, who was executed for a robbery at the same time. The streaming tears, grey hairs, agony, and at last the appearance of a deadly swoon in the poor old man, who supported his son in his lap, deepened the tragedy, but rendered Dr. Dodd's share in it less affecting."

CONSTANCE RUSSELL.

Swallowfield, Reading.

From *Ruddiman's Weekly Mercury*, Thursday, July 3, 1777, now before me, a full account is given of the execution of Dr. Dodd on the previous Friday. In the coach, along with Dodd, was his friend the Rev. Dr. Dobie; the Rev. Mr. Vilette, the ordinary; and a sheriff's officer. Joseph Harris was conveyed to the tree in a cart. On the arrival

of coach and cart, after the latter was drawn under the gallows and the halter had been put round Harris's neck, the executioner made a signal for Dodd, who quitted the coach and went into the cart beside Harris. Where Thackeray got his thrilling story of the child and mother—if he wrote such—I know not.

ALFRED CHAR. JONAS.

Swansea

THE QUEEN'S COLLEGE, OR QUEEN'S COLLEGE, OXFORD (7th S. iii. 229, 295, 392).—Let me hasten at once to correct an egregious blunder of mine at the last reference, quite fatal to my reputation as a reader of the history of England and, it is to be hoped, a usually accurate contributor to 'N. & Q.' Verily, on this occasion "bonus dormitat Homerus." It is there most erroneously stated by me that "Elizabeth was the first queen regnant of England, as previous to her accession to the throne there had always been kings of England." She succeeded, November 17, 1558, her sister, Mary I., who had ascended the throne in 1553. 'N. & Q.' is, as we know, read everywhere, "from China to Peru"; therefore do allow me to ask for the insertion of this admission. *Mea maxima culpa.*

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

DR. WATTS (7th S. ii. 88, 175; iii. 335).—

"The old place in Mark Lane became too small; for, after a temporary sojourn in Pinner's Hall, in 1708 the congregation removed from Mark Lane to *Duke Street, St. Mary Axe*."—Paxton Hood, 'Isaac Watts, his Life and Times,' 8vo., Lond., 1877, p. 40.

"At Midsummer, 1704, the church (meeting in Mark Lane) removed to Pinner's Hall; and from thence to the present Meeting House in White Horse Yard, *Duke's Place, St. Mary Axe*."—Wilson, 'Hist. of Dissenting Churches,' 8vo., Lond., 1808, vol. i. p. 134.

"The Meeting-House in Duke's Place was erected in the year 1708, for the congregation under the care of the celebrated Dr. Watts. It does not appear where they originally assembled; but it must have been in this neighbourhood. In 1708 they took possession of their new Meeting-House in *Duke's Place*. The expense of the building was not quite 650*l*. The original contract was with Mr. Charles Great, who leased part of his garden, viz.: 40 feet front and 50 feet in depth, for a term of fifty years at a ground rent of 20*l*. per ann. It is a large, substantial, square building, with three galleries."—*Ibid.*, vol. i. p. 252.

J. MASKELL.

ERSKINE OF BALGOWNIE (7th S. iii. 108, 233, 292).—The estates of Little Sauchie and of Balgownie, in the parish of Culross, Perthshire, were granted in 1549 to James Erskine, younger son of Robert, Lord Erskine (d. 1513) and brother of John, Lord Erskine, the father of the regent Earl of Mar. Hannah Erskine, daughter and heiress of John Erskine (d. 1749), his descendant, married John Cuninghame, of Barnton and Comrie. Her great-great-grandson, Capt. Cuninghame, died lately, leaving issue. The mansion house of Balgownie



is still in possession of the family. I have a pretty full pedigree, and will gladly give further information.

A. W. CORNELIUS HALLEN,  
Editor of *Northern Notes and Queries*.

**SAGE ON GRAVES** (7th S. iii. 229, 353).—"Cur morietur homo cui crescit salvia in horto?" 1. This name implies *saving* virtue (cf. Mahn). 2. In later ages the name would itself tend to perpetuate the belief.

The sage-leaf had contrary associations: 1. A poisonous toad, worm, or bird, was said to be generated at its root, as in the 'Decameron,' iv. 7; De Gubernatis, s.v. 2. 'Contes d'Entrapel' (Rennes, 1603), fol. 64a, l. 2. D. F.

**BATH SHILLING** (7th S. iii. 328).—Bath shillings were silver tokens coined at Bath in the years 1811 and 1812. They were issued for 4s., 2s., and 1s., by C. Culverhouse, J. Orchard, and J. Phipps. See Boyne's 'Silver Tokens.'

JOHN CHURCHILL SIKES.

5, York Grove, Peckham, S.E.

Would this have anything to do with Bath metal, an alloy of three or four ounces of zinc to one pound of copper? See Murray's 'New English Dictionary,' p. 701, col. 2.

DE V. PAYEN-PAYNE.

University College, W.C.

**BLUESTOCKINGISM** (7th S. iii. 286).—The following references may be interesting to MR. MARSHALL: 'N. & Q.,' 3rd S. x. 37, 59, 98.

WALTER T. ROGERS.

Inner Temple Library.

**A QUESTION OF GRAMMAR** (7th S. iii. 68, 196, 292).—The ungrammatical *whom* for "who" has been fully discussed; see 5th S. iii. 465, 512; iv. 35, 98, 131; 6th S. ii. 183, 290; iii. 95.

O. W. TANCOCK.

Norwich.

**HUGUENOT FAMILIES** (7th S. iii. 89, 176, 257, 297, 334).—To the works which have already been named as bearing on this subject we might add the 'History of the French Protestant Refugees,' by Charles Weiss (Edinburgh, 1854), and the 'History of the Huguenots of the Dispersion at the Recall of the Edict of Nantes,' by R. L. Poole (1880).

ROBERT F. GARDINER.

**'THE YOUNG MAN'S BEST COMPANION'** (7th S. iii. 222, 338).—This book is still a standard work. I believe it is published at 1s. 6d. by Milner, of Wakefield and London.

THOS. RATCLIFFE.

Workshop.

**'TAM O' SHANTER'** (7th S. iii. 305).—I can remember hearing this tale, or one very like it, less than fifty years ago. The details were not, however, quite the same as those given by MR. ADDY. The house seen by the belated traveller—

generally, if not always, one who had been in convivial company till a late hour—was of the Flying Dutchman order, seen when least expected, and always at a lonely spot. From the spectral house always shone light of a most brilliant kind, and the sounds were music and merriment. Always, too, the traveller was impelled to enter the wide open door, and always was he seized and led to a seat among the mad throng, and there he would sit till he caused the end by uttering a holy name involuntarily, when, with a clap of thunder, lights, music, and men and women disappeared, the traveller going into a dead faint, to wake up later on shivering with cold, and the stars shining above.

THOS. RATCLIFFE.

Workshop.

**RICHARD MARTIN** (7th S. iii. 328).—A short autobiography of Mr. Richard—or, as he was always called, "Dick"—Martin, of Ballynahinch, will be found in the *Gentleman's Magazine* for May, 1834. He was one of the chief landed squires of Galway county, which he represented in Parliament from 1801 down to 1826, when "embarrassed circumstances drove him abroad." He died at Boulogne January 6, 1834. In his obituary notice he is spoken of as an "eccentric personage" and a great sportsman. "But his fame," writes "Sylvanus Urban,"

"chiefly rests on his devoted patronage, in his later days, of those members of the brute creation which are doomed to suffer so much cruelty in the streets of the Metropolis. In their defence he obtained an Act of Parliament which is known by his name; and whilst he continued in London he was indefatigable in bringing before the magistrates cases in which it might be put into execution."

It is to be hoped that "Dick" Martin will be immortalized in Mr. Leslie Stephen's 'Dictionary of National Biography.' E. WALFORD, M.A.  
7, Hyde Park Mansions, N.W.

**OWNER OF COAT OF ARMS WANTED** (7th S. iii. 328).—The shield bearing the sword and saltire impaling a pelican in her piety must be meant for the arms of the see of Winchester impaling those of Richard Foxe, 1501-28.

W. H. ST. JOHN HOPE.

The arms inquired for by MR. HONE are those of Dr. Richard Fox, Bishop of Winchester, and Lord Keeper of the Privy Seal to Henry VII. and Henry VIII., and are impaled as follows:—Dexter half: Gu., two keys endorsed in bend sinister, the uppermost ar. and the other or, a sword interposed between them in bend, of the second, pommel and hilt gold; being the arms of the See of Winchester. Sinister half: Az., a pelican in her piety or, vulned ppr.; the paternal arms of Dr. Fox.

ELIZIAM.

**N OR M IN THE MARRIAGE SERVICE** (7th S. iii. 105, 217, 315).—Is not the simple explanation of the use of these two letters to be found in the



fact that they are the two middle letters of the alphabet? In our modern Prayer-Book the Catechism has N or M and the marriage service M and N, both in the banns and in the service itself. The Prayer-Book of 1611 has N or M in the catechism, but N only (for both parties) in the marriage service; no form of banns being given.

B. W. S.

M and N are the thirteenth and fourteenth letters of the alphabet, that is, the *middle* letters. Every one is familiar with the use of the first or last letters of the alphabet as symbols for some name or number unknown. Is it very surprising that the middle letters should be put to a like use? They are constantly so used in algebra.

O. B. S.

'THE SCOURGE IN VINDICATION OF THE CHURCH OF ENGLAND' (7th S. iii. 309, 335).—In the copy in the Forster Library, South Kensington Museum, after "By T. L." on the title-page "esley" has been added in ink. According to Lowndes and Watt, Thomas Lewis was the writer, and this is the name printed at the end of 'The Danger of the Church Establishment of England from the Insolence of Protestant Dissenters,' which, with a distinct title-page, but with continuous paging, follows 'The Scourge' in the Forster copy. The date is 1720 on both titles; that of 'The Scourge' has no publisher's name, that of 'The Danger of the Church-Establishment' says, "Printed for Charles Rivington."

R. F. S.

I have a copy of this, and on the title-page there is this note, "Supposed to be by the celebrated Charles Leslie."

W. LOVELL.

MINCING LANE (7th S. iii. 189, 314).—I own a small farm in the parish of Shadoxhurst, Kent, of the name of Minchen Court, of which Hasted says:—

"Vulgarly so called, but in old records written *Minchen-Court*, is an estate here which was formerly part of the possessions of St. James's, afterwards called St. Jacob's Hospital, in Thanington, almost adjoining to the suburbs of Canterbury, founded before the reign of King John, for leprous women, of which one Firmin, if not founder, was at least considerable benefactor to it, at whose request, in the beginning of that reign, this hospital and its possessions, with the consent of Archbishop Hubert, were taken under the custody and protection of Christ Church in Canterbury."

Possibly *mincene* might apply to all women living in seclusion, which lepers were always compelled to do. M. Paris speaks of such women as *velatas*, hinting, apparently, that they were a kind of nuns. He says they were strictly enclosed, "*de vago, secularibus erroribus involverentur*," precisely as is the case with nuns.

EDMUND TEW, M.A.

BARONESS BELLASIS, OF OSGODBY, LINCOLNSHIRE, 1674 (6th S. xi. 188).—My queries, made

more than two years ago, as to where this lady died and was buried—and if there is any monument to her memory; and, if so, what is the inscription—have not yet been answered. I now wish to put a further query respecting this lady. On April 19, 1887, there was sold at Christie's the collection of engravings of "Fine English Portraits" formed by the late Duke of Buccleuch; and one of these was a portrait of 'Lady Bellasis,' engraved by Tompson, after the painting by Lely. I wish to know if that painting is still preserved; and, if so, who is its owner. Living in the parish of which Osgodby is a part, and in sight of the fine old mansion that was the home of Lady Bellasis, I naturally take much interest in her history.

CUTHBERT BEDD.

WEDDING ANNIVERSARIES (7th S. iii. 168, 218, 333, 373).—When living in North America, more than twenty years ago, I was on several occasions invited to wedding anniversaries, and was told that they were divided thus:—

5th Anniversary,	Wooden.
10th	" Tin.
15th	" Crystal.
20th	" China.
25th	" Silver.
50th	" Golden.
60th	" Diamond.

I never heard of any others until I read of same at p. 218 of the present volume. Friends of my own in the North celebrated their diamond wedding (it was so reported in the newspapers) two years ago; and the aged couple, after their sixty years of married life, were then as hale and hearty as the majority of people are who have not seen more than half their numbers of years.

JOHN MACKAY.

SUICIDE OF ANIMALS (6th S. xi. 227, 354; xii. 295, 454; 7th S. i. 59, 112, 155, 178; iii. 17, 337).

—This question, like all in natural philosophy, can only be determined by careful experiment, made by nicely accurate observers. The cases which seemed best authenticated are those of the suicide of the scorpion. Whoever will turn to the January number of the Royal Society's *Proceedings* will see it treated by one who knew how to observe. The experiments of Dr. Alfred Bourns, of Madras, are conclusive. He proves that a scorpion when surrounded by a circle of hot coals (the circumstances under which he is alleged always to commit suicide) does not sting himself; and, again, he shows that if he did sting himself, the sting of a scorpion does not kill a scorpion of the same species. From the early days of the last century down to our time there was a belief that animal life could be generated from decaying vegetable matter. Experiments, apparently carefully made, were appealed to, and were supported by names ranking high in science. The doctrine received its death-blow when one of the most accurate and philosophic of experimenters,



Dr. John Tyndall, took up the subject, and proved that because the introduction of animal life by the atmosphere was made impossible no symptom of life appeared. If all observers were Bournes and Tyndalls we should hear no more of the suicide of animals. J. CARRICK MOORE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Life of Rosina, Lady Lytton.* By Louisa Devey. (Sonenschein & Co.)

A *succès de scandale* is assured this work from the outset. It is impossible to be other than interested in the record of incessant ill-usage and persecution which, through her literary executor, Lady Lytton posthumously gives to the world. If—we are compelled to accentuate this word—all that is said concerning the treatment to which Lady Lytton was subject is true, neither regard for the reputation of others nor fear of the discomfort and disgrace of washing in public the dirtiest of linen furnishes a reason for silence. Lady Lytton was the subject of much ill-usage. She believed in all she said, and imbued those near her with a like faith. Here is the vindication of the volume which Miss Devey, who regards its publication as a sacred trust, can offer. Questions of fact do not, in such a case, come within the province of criticism. Men will judge for themselves whether Lady Lytton was subject to tentatives so terrible as she describes, or whether an active imagination, inflamed by a cordial hatred for her spouse, led her to attach to certain things an importance they did not possess, and to take a distorted view of conduct. Having regard to the honour of literature, the latter is the conclusion most men would prefer to draw. It may at least be said that, whatever the view taken, the book is absorbingly interesting. To those who believe it, a criminal romance of the most startling kind is furnished; to the incredulous, a very curious study of feminine psychology is offered. Upon this subject we have nothing to say, since one side only is heard. In spite of her beauty and her wit, and probably by reason of the latter, Lady Lytton must have been a difficult person with whom to live a life of tranquil happiness and content. From the outset her descriptions are savage in their satire, and her pictures of the literary society into which she was admitted are as cruel as they are clever. The circle into which, with no apparent reluctance, she goes is "more *émoullé* than magic." It is again depicted as a "literary *menagerie*." Of one of the company she says: "Her nose was very thick, and wide at the wings, like a county hospital; her lips also thick; *mais en revanche*, there was great economy about her eyes, which were very small, and so light that, with false pride, they seemed not to like people to know they had pupils. But her face had anticipated the recent discoveries in America by more than half a century, for it always looked as if it had just 'struck oil.'" Now in a young and very pretty woman smartness so dippant as this may be forgiven—what, indeed, is not forgiven? In a person of mature years it would be a terrible inflection, at least if indulged in amidst the domestic circle. Lady Lytton does not, it is needless to say, spare her husband. Long before she began to speak of him as "Sir Liar" or "Sir Coward"—before, indeed, he is known in any light but a sutor—she is satirical at his expense, describing him, upon entering with his mother, as "having a grotesque expression, between a suppressed strut and a primitive-Christian-martyr-like amount of self-abnegation," &c.

If her husband, with his carefully guarded pride, read these comments in the manuscript diary of his bride, it is likely that the seeds of quarrel were soon sown. Those who begin the perusal of this book will read through to what may well be called "the bitter end." Their verdict upon it will depend somewhat upon their idiosyncrasy.

*The History of England in the Eighteenth Century.* By William Edward Hartpole Lecky. Vols. V. and VI. (Longmans & Co.)

MR. LECKY'S work makes steady progress, and, unlike most books of a kindred nature, shows no signs of falling off in the latter volumes. Though almost every subject treated of has been in its time a subject of fierce controversy, there is very little in the author's pages that can give reasonable offence to those whose opinions are wide apart from the convictions of the author. The political history is in a great measure, though, of course, not entirely, severed from the account given of social progress. This is a very great gain to the reader. A want of some classification of this kind has rendered some important books, both English and foreign, of much less permanent value than they might otherwise have been.

One especially useful part of Mr. Lecky's fifth volume is the careful sketch he gives us of the condition of France in the years that preceded the Revolution. The endless controversies concerning the Jansenists, and the Papal bull known by the name of "*Unigenitus*," which brought the lawyers into such deadly enmity with the Church, are explained in as satisfactory a manner as it is possible for any one to do who has not made theology a life-long study. We are inclined to think that the ecclesiastical view of the question is not stated quite fairly; but it is almost impossible to unravel such an entangled skein without cutting many of the knots. To any one who has more than a most superficial knowledge of French history it must be obvious that both the lawyers and the ecclesiastics acted from very mixed motives. It would be an excess of charity, such as the characters of neither of the combatants warrant, if we were to assume that the one party was influenced by a genuine love of liberty, or the other by simple-minded zeal for religion. There has probably been at no time in the history of the Christian Church a body of men less devoted to the duties of their calling than the great French ecclesiastics of the middle of the eighteenth century. That there were brilliant exceptions it is true. Had the French bishops as a body been like unto John Francis de la Marche, Bishop of St. Pol de Léon, we cannot believe that the revolution would have run the bloody course which it was fated to do. It has been the custom of many modern English writers to slur over the more horrible crimes of the French Revolution. This has arisen mainly from ignorance of what the facts really were, partly also from a genuine sympathy with freedom—a freedom, in part at least, attained after centuries of horrible wrong. But it should never be forgotten what was the nature of those shocking atrocities, and that they were not merely the result of mob violence, but organized, or at least encouraged, by men who were at the time at the head of affairs. Of the September massacres, Mr. Lecky tells us that the number of victims in Paris is shown by the "most careful modern investigations" to have been somewhat more than thirteen hundred. Other investigators have given much higher figures. We trust, for the credit of human nature, that Mr. Lecky's figures are accurate. In estimating the guilt of those who organized and took part in these horrible butcheries, it should be remembered that hardly one of these poor helpless victims had been guilty of anything which we should call crime. It was, as Mr.



Lecky tells us, "no explosion of blind fear or passion, but a massacre deliberately and carefully organized, and its main organizer was Danton, Minister of Justice. .... On the second day of the massacre the Committee of Public Safety issued a circular, signed by Danton, announcing the event, and inviting their brothers in the departments to follow the example of Paris." In the annals of human wickedness there are few passages more revolting than this.

The chapters which are devoted to the social state of England are remarkably good, and show an amount of reading rarely undertaken in these days of rapid literary composition. The portion devoted to dress is particularly instructive. The tendency to use bright colours in the dresses of men lingered longer than is commonly supposed. We believe, moreover, that in the last century it extended lower down in the social scale than is generally imagined. All persons, it seemed, except those debarred by poverty, indulged in what we should call a wanton extravagance in dress. The passages on capital punishment reveal a state of things sufficiently horrible. Though torture was not a part of the law of England, ours was in the last century the bloodiest code in Europe. So entirely have feelings changed on this matter, that it is almost impossible to bring ourselves to believe that a century ago there were more than one hundred and sixty capital offences on the statute book, many of them for acts which in the present day would entail but slight moral reprobation. Four hundred and sixty-seven persons were hanged in London and Middlesex alone in the twelve years between 1771 and 1783. In this matter we were much more savage than our mediæval ancestors. It has been the fashion among the ignorant to attribute our atrocious criminal law to the debasing feudalism of our ancestors. Feudalism has been the scapegoat for every wrong among persons who do not understand what the word signifies. As a fact, however, by far the greater part of these capital offences had been created by statute in the seventeenth and eighteenth centuries.

We would direct especial attention to the portion of Mr. Lecky's sixth volume which is devoted to enclosures. He has no party ends to serve, and may be trusted to have stated the case with a very near approach to absolute fairness.

*The County Seats of Shropshire.* Descriptive Sketches of the Chief Family Mansions, their History and Antiquities. Part I. (Shrewsbury, *Edgewood's Journal Office*.)

We cannot praise either the text or the illustrations of this work. To make a book of this kind of permanent value two things are needed. The engravings should be made from the drawings of one who has an eye for the picturesque, and the text should be written by some person who has a wide knowledge of local history. Neither of these conditions seems to have been fulfilled in the work before us. Berwick Hall, Hawkestone, Pitchford Hall, and Otley Park are treated of in the part before us. We gather that Pitchford is a mansion of great interest.

Is the 'Bibliographie Ancienne' of *Le Livre* (No. 89) appears an article of high interest to bibliographers on the 'Commerce des Livres à la Fin du XVIII<sup>e</sup> Siècle,' by B. O. de Sainte-Hérays. A second paper by the Comte de Contades on 'Les Portraits de la Dame aux Camélias' gives, as an illustration *hors texte*, an unpublished portrait of Marie Duplessis. A variation is introduced in the 'Chronique du Livre' by the publication of a spirited description of the purchase by Morgand of a fine library lately sold in Paris. With some agreeable gossip on 'Le Public, les Écrivains, et la Reclame,' M. Octave Uzanne leads off the 'Bibliographie Moderne.'

**LAMBETH PALACE LIBRARY.**—During the months of May, June, and July this library is open from 10 to 5 P.M. (Saturdays excepted), at other times of the year from 10 to 4 P.M. The collection of pamphlets on monastic history continues to increase, and contributions are asked from writers who have made this a special study, in order that a complete series of papers on the conventual buildings of each county may be obtained. The pamphlets will thus form a valuable adjunct to the MSS. here on the religious houses of England, which are described in the archbishop's visitations in the registers of the see of Canterbury, from Archbishop Peckham (1279) to those of a comparatively modern date.

The very interesting collection of autographs of the Rev. F. W. Joy, M.A., including fine specimens of Addison, Bacon, Burns, Byron, Cowley, Cromwell, De Foe, Dryden, Queen Elizabeth, Ben Jonson, Martin Luther, Mary Stuart, Milton, Raleigh, &c., will be sold by auction by Messrs. Sotheby & Wilkinson on Friday and Saturday next.

### Notices to Correspondents.

*We must call special attention to the following notices:*

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. GREEN ("Measure for Measure," III. ii.).—Consult the Variorum edition, London, 1821, vol. ix. Warburton supposes that a line or two has dropped out of Clown's first speech. "Bustard" is raisin wine. The explanations given are not very ample.

E. H. W. ("There's reason in roasting eggs").—The practice of roasting eggs was once general. "Et sua non emptus præparat ova cinis" (Mart., bk. i. ep. 56). "The vulgar boil, the learned roast an egg" (Pope). "Like an ill-roasted egg" ("As You Like It," III. ii.). See 1<sup>st</sup> S. xi. 445, 514.

ERNEST E. COLLINS ("The Bar of Michael Angelo").—Michael Angelo had a strong bar of bone over his eyes. See 'N. & Q.' 1<sup>st</sup> S. ii. 106; 2<sup>nd</sup> S. x. 409; xii. 57; 6<sup>th</sup> S. i. 356, 499; ii. 117; xii. 110, 154.

G. H. HAYDON ("Flowers, Trees, and Herbs of Shakespeare").—Consult Ellacombe's 'Shakespeare Plant Lore,' 8vo., 1884, Satchell & Co.

JONATHAN BOUCHIER ("Red-faced Nixon").—See 'N. & Q.' 6<sup>th</sup> S. xii. 268, 292.

S. B. LOHMANN ("To witch the world with noble horsemanship").—Shakespeare, '1 Henry IV.,' IV. i.

G. D. ("Poulett Thomson").—His title was Lord Sydenham.

CORRIGENDUM.—P. 373, col. 2, l. 30, for "nacque" read *naque*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MAY 8, 1887.

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## Notes.

## AN URN BURIAL NEAR SHEFFIELD.

High up on the hills at Crookes, and near to the place where Mr. Ruskin has established his small but now famous museum, the remains of a burial belonging to a period anterior to the Roman invasion have just been found. The discovery was announced in the *Sheffield and Rotherham Independent*, the account there given being as follows:

"On Easter Sunday Mr. Herbert T. Watkinson, of Summer Street, was walking in Cocked Hat Lane, near the Bole Hills, at Crookes, when he noticed in the side of an excavation that had been made for the foundations of some new houses what looked like a drain pipe. Closer examination revealed two rude earthenware urns, one inverted within the other, and the two containing a quantity of calcined bones, some broken fragments of a bronze spear-head or dagger, and a smaller urn pierced on one side with two round holes. The outer urn fell to pieces, but the one inverted within it was recovered whole. It is of a type very common in British burial mounds, and stands 9½ inches high, and measures across the mouth 7½ inches, while the largest circumference is 26 inches. It is ornamented with the familiar straight and diagonal lines, and rows of dots. The urns lay six or eight inches below the surface, and were surrounded with charcoal. We are glad to hear this curious relic of our ancient British ancestors will be exhibited in the Weston Park Museum."

The form of the larger urn resembles in general appearance the cinerary urns engraved between pp. 67 and 74 of Canon Greenwell's 'British Bar-

rows.' It is most like the engravings on pp. 70 and 74, though it differs considerably from both of them. The "smaller urn" above referred to is one of those vessels which, for want of a better name, have been called "incense cups." It is of a flattened globular form, and resembles fig. 62 on p. 75 of Canon Greenwell's work. It is, however, quite devoid of any ornamentation. Just above the middle line, where the circumference is greatest, two small holes have been pierced. These holes are close to the base of the interior of the "incense cup," like the aperture which opens into the bowl of a tobacco pipe. The outer urn is unfortunately broken into many pieces, but the fragments show that it was ornamented with the same chevron, or zigzag lines, which mark the inner one. Both the urns are made of a reddish or salmon-coloured clay, and the fragments of the outer urn show that the interior was lined with a darker clay than that of which the exterior is formed. I cannot determine whether two kinds of clay were used, for the difference may have been caused by the application of a greater heat to the interior of the urn or by kindling a fire within it. The "incense cup" is made of a lighter coloured and much finer clay. Although it is quite plain, it is neatly and regularly formed. Various opinions have been expressed concerning the use of these so-called incense cups, but only two of these seem worthy of serious mention. One of these two opinions is that they were incense or perfume burners. This, however, as Canon Greenwell says, "appears to imply a state of refinement to which we can hardly consider the people who used them to have attained." The better, and probably correct, opinion is that of the Hon. W. Owen Stanley and Mr. Albert Way, who, as Canon Greenwell tells us, seem to lean to the belief that they may have been chafers "for conveying fire, whether a small quantity of glowing embers or some inflammable substance in which the latent spark might for awhile be retained, such, for instance, as touchwood, fungus, or the like, with which to kindle the funeral fire." When I read these lines it occurred to me in a moment that of such a kind were the chafers which we used to make when we were boys. I had forgotten all about it, but I have seen other boys make, and I, following their example, have made, chafers of common clay. We used to call them "touch-burners," for the material burnt in them was touchwood, or, as it is sometimes called, wasp-wood, because wasps use it to make their nests. The manner of making these "touch-burners" was on this wise. A lump of clay was taken and laid on a flat stone. It was beaten into a round or square block—mostly square—and then hollowed out by means of a knife. Its height was about three inches. A small hole was made near the bottom of the chafer, to blow through, and the fire was generally kept up by taking it in one's hand and running with it against the wind. As



soon as the chafer was moulded it used to be baked dry and then filled with touchwood. When we consider the great antiquity of words, and the unchanged forms in which so many of them survive in the folk-speech, there is no difficulty in supposing that the "touch-burners" were, or are—for they are still made by children in this district—a survival of an ancient mode of carrying or kindling fire. There seems to be no doubt that these smaller vessels found inside cinerary urns served some religious purpose. This is shown by their constant occurrence. We may be sure that they played an essential part in the last vain tribute paid to the dead. There is an evolution of religion, as of other things. Is not the lamp which burns day and night before the altars of the Roman church a survival or a custom borrowed from a more ancient religion; from a church, so to speak, upon whose altars a sacred fire was burnt unquenchably? If it were so we can understand why a few small embers or ashes borrowed from that sacred fire were carried in chafers to burial places far distant from the altar.

The place-names Cocked Hat Lane and Bole Hills will have been noticed above. I do not think that the former name is a corruption of the well-known "cockshutt," or net to catch woodcocks, for, so far as my observation goes, these nets were not fixed on the tops of hills where there are no trees. In its present form the name is, of course, quite modern, but it may be old enough to conceal a reference to a barrow, or burial mound, which the farmer or ploughman may have removed.\* Bole Hills is a familiar term in this district. They were places where lead, and perhaps other metals, were once smelted. They are always on high ground and exposed to strong winds. The earliest quotation given for this word in the 'New English Dictionary,' is 1670, but it occurs in an old conveyancing book compiled by William West of Rotherham, barrister-at-law, in 1594. Doubtless it is far older. Just as the windmill was set on the hill-top to catch the breeze, and just as boys run against the wind with their "touch-burners," so the bole-stead was the place of a furnace whose bellows were not blown by the hand of man.

The word "low"—M.E. *hlāwe*—is a common component, or rather suffix, of place-names in this district. I believe that in all cases it denotes a barrow, or other burial-place of the dead. If more barrows have not been found or explored in this district, the reason is that nobody has had the courage or the taste to take the thing in hand. The very field-names are eloquent of the historic treasures which lie hidden beneath their surface. I can only allude briefly to that subject now, but I

will mention two names which have just come under my notice. The one is "Dead Man's Half-acre," which occurs in 1637 as a field-name in Bradfield. The other is "Dead Man's Lode," i. e., Dead Man's Lane, adjacent to the Roman Camp at Templeborough. Another name which may be mentioned is Ringinglow, or the Ring Meadow Barrow. There must have been, and perhaps there still exists, at this place a wold-barrow with a circle round its base. Again, What can be said of such a name as Stumperlow? What else can it mean but a monolith, copstone, or other erection upon or near a barrow to mark the last resting place of some dead hero or chief? It is true that our word *stump* is not found in the Anglo-Saxon records which have come down to us. Yet *stump* occurs in Old Icelandic, and Norse place-names are plentiful in this district. Many words belonging to the language once spoken have obviously not been recorded.

It may be mentioned that near the place where the urn was found is a hill called St. Anthony's Hill. This saint was the patron of swine and swineherds. The bones of domestic pigs, as is well known, are often found in British barrows. I do not know what are the bones contained in this urn found at Crookes, but we may, I think, be sure that the British inhabitants of Hallam, as well as the races who followed them, were a people who fed swine in the woods, and probably drove them home in the evening to places of safety on the hills. We have some evidence of this in such place-names as Pig Hills and Swinden, which occur in the district.

I have not seen the "bronze spear-head or dagger," Mr. J. D. Leader, F.S.A., having sent it to the Society of Antiquaries for their opinion. From a drawing, however, which he has kindly given me, and from his own description, that bronze instrument is, I think, a spear-head, and not a knife-dagger. If so, it probably belongs to a late period of the bronze age. It is broken into four pieces. It has a "tang" of considerable length, and as the shapes of our cutting instruments are known to be of very great antiquity, one might almost be tempted to call it an aboriginal Sheffield thwitel. The spear-head bears marks of having been subjected to a hot fire, the point especially having been burnt to a "crozzil." When the inverted urn was turned the right way up the spear-head was found on the top of its contents. The inference would appear to be that the remains are those of a warrior whose body was burnt upon a funeral pyre. Amongst the Romans it is well known that the warrior's arms were laid on the pyre, thence to accompany him to the world of spirits. So the builders of the splendid pyre of Misenus heaped up a pile of cloven oak and pine, interweaving its sides with dark leaves and cypress—

*Decorantque super fulgentibus armis,*

\* It has, however, been suggested to me that the word refers to the triangular shape of the field. This may be so, for there are fields in the district called Tongue and Shoulder of Mutton.



And so Odysseus, in describing the burial of Elpenor, relates how the dead man and his arms were burned, how he and his comrades heaped up a barrow, how they set thereon a pillar, and on the top of the mound set a well-shapen oar :—

Αὐτὰρ ἐπεὶ νεκρὸς τ' ἐκάη καὶ τεύχεα νεκροῦ,  
Τύμβον χεῖαντες καὶ ἐπὶ στήλῃν ἐρύσαντες,  
Πήξαμεν ἀκοτάτῃ τύμβῳ εὐήρης ἐρετμόν.

'Odysseus,' xli. 13.

The urns were found about two feet from the road, which is an old lane running at right angles to the town street of the village of Crookes. They were so near the surface that roots of grass stuck to the outer urn. I do not know whether a mound ever covered these remains. It may be mentioned that the Romans buried their dead by the wayside. The site of the burial is amongst the loveliest scenery of Yorkshire. It is said that ancient peoples cared nothing for the beauty of landscape. Perhaps it was so obvious that they said nothing about it. However this may be, these remains were found on the very top of a hill which looks over the cloughs and valleys of Rivelin and Loxley. The village of Crookes is built on the two sides of a winding, or, to borrow a word from the local dialect, a "wiming" street. The tofts and crofts are there, and other remains of a little *villata*, or village community. At one end of the street is a field called "the Ale Croft"—the former scene of church ales, bride ales, or other village merrymakings. A few yards from the north end of the Ale Croft, but on the other side of the lane, the urns were found. It seems clear that this was the site of a very early settlement. The place was, in fact, the true Hallam. A few field-names or place-names in the district seem to show that side by side with Danish and Anglo-Saxon settlements there existed a Celtic or aboriginal population. Thus in 1566 "*Brytlande well*" occurs amongst Sheffield field-names. "*A close called Bright*" is mentioned in 1637, and also "*Bright holm lee*." Does not the surname Bright mean Welshman? Is it possible to explain it on any other hypothesis? I think not. *Brytlande* is clearly Celt land, or Welsh land. *Bryt* or *Brut* is, I need hardly say, a Celt or Welshman, and *Brutland*, Welsh land, is found in early English literature.\* Again, in Ecclesfield I find "*Sibb field*" and "*Gest field*." Now what are these but the respective abodes of friend and foe?

We may infer that the Celtic population kept themselves apart from, or did not freely intermix with the various settlers or strangers who came from the mainland of Europe. This distinction of race or caste was probably long kept up, for we see even

now an Irish quarter in every large town. As regards this urn burial, it may be said that a people who could make ornamental pottery and bronze weapons, of however rude a kind, were civilized, or at least had attained to a high degree of barbarism. We may be sure that the people who buried their chief—for such he must have been—on the hills at Crookes were a Celtic tribe dwelling in the hamlet hard by, feeding their swine in the woods, cultivating little patches of earth, and acquainted with many of the arts of peace.

S. O. ADDY.

Sheffield.

#### 'THE ENGLISH DIALECT DICTIONARY' AND 'FOLK ETYMOLOGY.'

(See 7th S. iii. 322, 365.)

Mr. Palmer is no doubt a man of considerable reading, of untiring industry, a student inspired by a genuine enthusiasm for the investigation of the history of words; and his books bear traces on every page of extensive learning and painstaking research. All honour to him for his disinterested services in the good cause! Still, to many who take an interest in the scientific study of the English language, the announcement of the selection of the author of '*Folk Etymology*' as editor of the proposed '*English Dialect Dictionary*' must have been, I am sure, tidings of evil portent. In order to secure the preparation of a '*Dialect Dictionary*' of the same high order of excellence as characterizes the magnificent '*New English Dictionary*' it was absolutely essential that there should have been secured the services of a trained phonologist, an accurate English and French scholar. We see chosen instead thereof a pre-scientific etymologist. No one who has within him the faintest glimmering of exact English or French scholarship can turn over the pages of '*Folk Etymology*' without constantly coming on evident tokens of a lamentable ignorance of the principles of the science of the change of sounds, and of a phenomenal want of critical acumen. Our author borrows derivations, good, bad, and indifferent, from various etymologists, many of them of the pre-scientific ages, and he rarely seems to be able to distinguish between derivations which are sound and those which are ludicrous and impossible. These are serious things to say about a scholar who has been invited to become the Dr. Murray of the new '*Dialect Dictionary*.' I believe I can substantiate my words. '*Folk Etymology*' is, according to the title-page, "a dictionary of verbal corruptions, or words perverted in form or meaning by false derivation or mistaken analogy." This being the case, the word-list swarms with words the forms of which are *wholly free from corruption* and due to ordinary phonetic development. I will give twenty typical examples of what I mean, and I will promise not to use that

\* In the map of Hitchin township prefixed to Mr. Seebohm's '*English Village Community*,' 1883, is a field called *Welshman's Croft*, lying next to the hamlet of *Walesnorth*. So we have *Wales* and *Waleswood* near Sheffield.



terrible instrument of torture the 'New English Dictionary.'

342. *Scarabee*: verbal corruption, "as if a certain kind of *bee*." It is the genuine French form *scarabée*. See Brachet.

382. A.-S. *swæfel*, sulphur: verbal corruption, "as if connected with *swefian*, to put to sleep." Here is no distortion of form in the English word; A.-S. *swæfel* is the regularly formed equivalent of Germ. *schwefel*, Goth. *swēbla*.

67. *Clover*: "a misspelling" due to *cloven*. It is the regular representative of A.-S. *cláfra*, see Sweet's 'Oldest English Texts.'

364. *Sounder*: derived by Mr. Palmer from *sunder*, apart. *Sounder*, a herd of swine, is really the regular phonetic equivalent of A.-S. *sunor*, Luke viii. 32 (Lindisfarne).

235. *Meddle*: "seems to owe something of its form to the old English verb *middel*." It is the regular equivalent of O.F. *medler*.

392. *Time*, in the phrase "I have no *time*": "an altered form of Old Eng. *toom*." Of course *time* here is the ordinary *time* (*tempus*).

294. *Pope*: verbal corruption "under the influence of Lat. *pōpa*." *Pope* is really the regular equivalent of A.-S. *pōpa*, borrowed from Church Latin.

303. *Purée*: form distorted, "as if from Fr. *pur*, pure." O.F. *purée* (quite unconnected with *portée*) is a form regularly developed from *peurée*, *peurée*, Lat. *piperata*. See Brachet.

496. *Pedell*, in German a beadle: verbal corruption, "as if a derivative of Lat. *ped-em*." Of course the *p* in *Pedell* in merely the ordinary O.H.G. *p* = A.-S. *b*.

309. *Wave*: According to Mr. Palmer a form of Old Eng. *wave*. The two words are really distinct.

248. *Muse*: "so spelt as if the word meant to cultivate the *muses*." O.F. *muser* would have been so spelt if the *Muses* had never been heard of. O.F. *muser* = Late Lat. *\*mūsare* = *\*morsare*. See Brachet (s.v. "Museau"), and Apfelstedt, 'Lothringischer Psalter,' introd. xxv; Constans, 'Chrestomathie' (glossaire).

243. *Moillere*, woman: formed under the influence of Lat. *mollis*, "as if the *soft sex*." But M.E. *moillere* = O.F. *moillier* = Lat. *mīlīer*; the Lat. *ī* is iotacized quite regularly; on the other hand Lat. *mollem* became *mol* in O.F.

243. *Moil*: "an old corruption of *mule* under the influence of *moil*, to toil laboriously." *Moil* is really a phonetic representative of O.F. *mule*, just as *roister* = O.F. *rustre* (see Cotgrave), *recoil* = *reculer*, and *oys* (in Barbour's *Bruce*) = *user*.

253. *Need-fire*: "*need* here is another form of *knead*." But the independent cognate forms O.H.G. *nūt-fīur*, *nūt-fyr* (in the 'Indiculus'), *nied-fyr* (in the 'Capitulare Carlomani'), bear witness that the -ious derivation is, as often, so here the correct

one; see Grimm on the "Need-fire," 'Teutonic Mythology,' p. 603.

619. *Citizen*: "an old corrupt form of *citiyēn*, originating in a misreading of *y* for *z*." This can hardly be the correct explanation of *citizen*; as we find the M.E. forms *citeseyn*, *citesayne*, *citeceyn* (see Mätzner); these forms represent Anglo-F. *citesein*, Prov. *ciptadan*, Late Lat. *\*civitanum*.

192. *Jackal*: "a corruption of Fr. *chacal*." Why corrupt? The *j* in English is often a phonetic representative of *ch*, cf. *jam*, *jangle*, *jar* (a noise).

260. *Nut* (for head): "a corrupt form of *nod*." Surely here is no corruption, only a figurative meaning of *nut* (the fruit).

166. *Heart*, "in the phrase 'to learn by *heart*,' may just possibly be a corruption of *rote*, Scotch *rath*." Is this meant seriously?

155. *Groom*: "a corrupted form of Old Eng. *gome*, A.-S. *guma*." *Groom* is really the same word as O.Icel. *gromr*, a boy, which is a word perfectly distinct from A.-S. *guma*. See Mätzner (s.v. "Grom").

134. "*Fund* (stock), Fr. *fond* has only an accidental resemblance to Lat. *fundus*.....it is plainly a contraction of O.F. *fondegue*.....from the Arabic *fondūq*.....from the Greek *πανδοχείον*, an inn." For the correct and obvious etymology it is only necessary to refer to Brachet's 'Dictionary,' which, I believe, was published before 'Folk Etymology.'

A. L. MAYHEW.

DOMESDAY FARTHINGS. (See 7th S. iii. 249, 396).—Your correspondent inquires whether the passage "in *ferdingo* de Wincelcombe," in the Gloucester Domesday, had a territorial or a financial signification. The word *ferding* occurs many times in Domesday, always meaning, as the etymology implies, "a quarter" of something, and what that something was can readily be determined by the context in every case except that which your correspondent quotes. Usually it has the modern meaning of a "farthing," a quarter of a penny, while in six instances (D. B., i. 86, 23, 50, 52, 22, 289) the signification is plainly territorial. At Dolvertune in Somerset and Sudtone in Sussex the word *ferding* denotes a quarter of a hide; at Cantortun and Heldelie in Hants, and Berkeham in Sussex it means a quarter of a virgate; while at Epstone in Notts it signifies a quarter of a bovate. Plainly, therefore, it is not any definite measure of land. At Wincelcombe in Gloucester the signification seems to be territorial; yet, since there were fifty-six hides in this particular *ferding*, it cannot be either a quarter of a hide, or of a virgate, or of a bovate, as in the preceding instances. The case is, I think, unique; but the probability seems to be that, as Wincelcombe itself was a hundred, it means a quarter of the hundred. There are several analogies which support this explanation. Thus the lowest in rank of the Gothic law courts



was the "ferding-court," so called because there were four of them in every superior district or hundred. See Stiemhook, 'De Jure Goth.,' l. 2, c. 2, *apud* Blackstone, 'Commentaries,' vol. iii. p. 34.

The farthings (*fjórðungar*) of Norway and Iceland were territorial districts, the "quarters" of some larger area. In Norway they were quarters of the *fylki*, which answer to the "folks" which we have in our shire-names Norfolk and Suffolk. In Iceland the "farthings" correspond more nearly to our parishes, each having its farthing-kirk, or parish church; its farthing-thing, or parish vestry; and its farthing-doom, or court leet.

The Ferdingmannus whom your correspondent mentions was, I believe, found in Bavaria, and seems to have been an official of the farthing court, and may be compared with the hundred-man and tithing-man in England, who were officials of the hundred court and tithing court. On the other hand, the Farthing-men of Ireland were the inhabitants of the Farthing, as appears from the 'Landnamabok,' p. 94.

ISAAC TAYLOR.

ORIGINAL OF THE DROESHOUT PORTRAIT OF SHAKESPEARE.—The *Morning Chronicle* of December 20, 1794, contains an account of a then engraving copy of an oil painting on panel, inscribed "Guil. Shakespeare 1597 R.N." at the back, which was supposed to be the original of the Droeshout portrait. This Droeshout, says the account, "bears not only a general likeness to the picture, but as far as the engraver has ability to execute it, an exact and particular one," though "omitting every trait of the mild and benevolent character which the painting in a most eminent degree exhibits." "Little more of it [the painting] than the entire countenance and part of the ruff is left, for the panel having been split off on one side, the rest was curtailed and adapted to a small frame." An account of how the portrait came into its owner's hands for a few guineas was preparing for the press in December, 1794. Now an engraving (in the Museum Print Room) of the Fulton portrait was published for some book or in some series in which it was plate ii., on November 1, 1794, by William Richardson, Castle Street, Leicester Square, and it is certainly more "mild and benevolent" than the Droeshout engraving. But if its publication on November 1 means its completion, then it cannot have been from the Droeshout original, which was only in course of engraving on December 20, 1794. Can any one tell us more about this supposed original of the Droeshout, the reference to which I owe to my friend Mr. J. Dykes Campbell? F. J. F.

THE SOBRIQUET "ALBÉ."—I do not wish to obtrude my own reflections as to the origin of this word—I confess that I have been long puzzled to

account for it. I once asked Edward Trelawny if he knew why Byron was called "Albé"—all in vain. In vol. ii. p. 13, Dowden's 'Life of Shelley,' we find:—

"Perhaps it was after this evening that Byron was re-named, by Shelley and his companions, the 'Albaneser,' or oftener in a more familiar form as Albé."

In a foot-note, as follows:—

"Mr. Forman suggests that the name Albé was formed from the initials L. B.—Lord Byron. Perhaps this is the true explanation. I find "the Albaneser" occurring in a letter from Shelley to his wife, written from Venice August 23rd, 1818."

The "L. B." is certainly ingenious, and not unlikely. But, in my opinion, the "Albaneser" will not do. It is a trifle far-fetched. I have sometimes wondered whether the name of the street whence were issued the poems of Byron—Albemarle—may not have suggested the abbreviated "Albé." This for what it may be worth. Madame Cottin wrote a romance entitled 'Claire d'Alba.' This romance was perfectly well known to Shelley, who admired it and encouraged his first wife to translate it into English. May not the intimacy between Claire and Byron—so obvious to Shelley and Mary—have suggested the appropriateness of the name "Albé," *Anglicè* "The Claire of Albé." I may, perhaps, be pardoned by Mr. Buxton Forman and Prof. Dowden if my notion is absurd. RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

SIR JOSEPH BANKS ON ST. SWITHIN.—The following letter seems worthy of preservation in 'N. & Q.':—

Brentford, 31 July, 1813.

Mr. Purkis presents his Compliments to Mrs. Banks, and at her request transcribes Sir Joseph's humorous account of Saint Swithin.

"Our Legend here of Saint Swithin is—that the Saint, who certainly lived (if ever he did live) before the establishment of the celibacy of the Clergy, had a Wife who was of a gadding disposition—and resolved to go gossiping at this pleasant period of the year, without her Husband's consent. This obstinacy of the Lady was punished by the Saint with a continuation of rainy weather during the whole of her Excursion, which lasted forty days. All this seems reasonable enough; but why it should continue to rain at this Season a thousand years after Saint Swithin has been canonized and his Wife buried is not so easy to conjecture! We may, however, safely conclude that the return of the Sun from the Summer Solstice, as that event produces in all the intertropical Climates what is there called the rainy season, is the real cause. And we may also recollect that at this Season, when Corn of all kinds is filling Flour into the grain, that frequent watering, with alternate gleams of sunshine, is just the sort of weather we should provide for it if the windows of the Heaven were under our controul."

The above is literally transcribed, and it is marked with that playful humour and philosophical reasoning which distinguishes the familiar observations of Sir Joseph from all other persons.

May he live long to bless his Friends and Mankind!

GEORGE ELLIS.



**FIACRE.**—I have just come across the following passage in a note in Alban Butler's 'Lives of the Saints,' ed. 1836. I think it would be of service if it were transferred to the pages of 'N. & Q.' Butler's great work is about the last place in which one would think of looking for information of this kind:—

"Du Plessis (note 29, t. i. p. 683) shows that the name *Fiacre* was first given to hackney coaches, because hired coaches were first made use of for the convenience of pilgrims who went from Paris to visit the shrine of the saint [*Fiaker*, *Fiacre*], and because the inn where these coaches were hired was known by the sign of St. Fiaker."—Vol. ii. p. 379.

ANON.

**FLEMISH THE MOST ANCIENT LANGUAGE.**—It is difficult to believe that this was ever held as a serious opinion; but finding it asserted in the 'Traité des Etudes Historiques,' by Prof. Moeller of Louvain, as the opinion of Goropius Becanus, who flourished at the end of the sixteenth century, and was highly esteemed as a scholar, I consulted the works of this prolific author, and find the opinion maintained in his 'Hermathena' (p. 204), his 'Hieroglyphica' (p. 29), and in his 'Origines Antwerpianæ' (p. 534), all beautifully printed by Plantin between 1569 and 1580. The same notion is defended in his 'Annotationes on the Germania of Tacitus,' published at Augsburg in 1579, p. 212. Compare 'Biog. Nationale de la Belgique,' vol. viii. p. 122:—

"Goropius dans ses 'Origines Antwerpianæ' n'hésita pas à proclamer la langue flamande la plus ancienne du monde et la mère de toutes les autres."

J. MASKELL.

Emanuel Hospital, S.W.

**INCREASE OF LONDON.**—A decree dated July 7 was issued in the year 1580 A.D. forbidding the erection of new buildings in London "where no former bath been known to have been":—

"The extention of the metropolis was deemed calculated to create a trouble in governing such multitudes; a dearth of victuals, multiplying of beggars, and an increase of artizans, more than could live together. The decree stated that lack of air and lack of room to walk arose out of too crowded a city."

CHAS. FRYER.

5, Park Terrace, Hanwell, London, W.

**A DESCENDANT OF GROTIUS IN THE CHARTERHOUSE.**—In the 'Letters of Dr. Johnson' there is one, dated July 9, 1777, to the Rev. Dr. Vyse, Rector of Lambeth, in behalf of Mr. De Groot:—

"I doubt not you will readily forgive me for taking the liberty of requesting your assistance in recommending an old friend to his grace the Archbishop of Canterbury (Cornwallis) as Governor of the Charterhouse. His name is De Groot; he was born at Gloucester; I have known him many years. He has all the common claims to charity, being old, poor, and infirm to a degree. He has likewise another claim, to which no scholar can refuse attention; he is by several descents the nephew of Hugo Grotius, of him from whom

perhaps every man of learning has learnt something. Let it be not said that in any lettered country a nephew of Grotius asked a charity and was refused."

In a subsequent letter Dr. Johnson gave the present address of Mr. De Grote at No. 8, Pye Street, Westminster. The application was successful, and Isaac De Groot was admitted Oct. 20, 1778, as one of the poor brethren of the Charterhouse. He died Feb. 7, 1779, and was buried there Feb. 10.

DANIEL HIPWELL.

2, Wilmington Square, W.C.

**OLD CUSTOMS IN THE UNIVERSITY OF OXFORD LATELY ABOLISHED.**—The following, from the *Church of England Temperance Chronicle*, may be worthy of insertion:—

"This year at Brasenose College an ancient custom has vanished. The Shrovetide cakes and ale, and the rhyme in their honour, failed to appear on Shrove Tuesday last for the first time. The College brewhouse was pulled down last summer to make room for new buildings, and with it has gone the whole of the Shrovetide ceremony. Another ancient custom died away last year at St. John's College, when the Mid-Lent refreshment of frumenty was discontinued by the Fellows."

W. J. W.

**EPITAPH.**—While lately taking rubbings in Sussex, I came across the following brass, which I think curious, as introducing a reference to a Pagan deity in a Christian monument. The original lies in the south aisle of Henfield Church:—

Here lyeth the body of M<sup>rs</sup> Ann Kenwell-  
mersh a vertuous & worthy matron of  
pietie who died in the 68<sup>th</sup> year of her age  
Anno D<sup>ni</sup> 1633

Here alsoe lyeth the body of Meneleb  
Rainsford her grandchild the sonne of  
her daughter Mary who departed hence on the  
21<sup>th</sup> day of May Anno D<sup>ni</sup> 1627 in the 9<sup>th</sup>  
year of his age.

Great Jove has lost his Ganymede I know  
Which made him seek an other here below  
And findinge none, not one like unto this  
Hath ta'ne him hence into eternal blis  
Cease then for thy deer Meneleb to weep  
God's darlinge was too good for thee to keep  
But rather joye in this great favour given  
A child on earth is made a saint in heaven.

ASTERISK.

**THE CHISHOLM OF CHISHOLM.**—The melancholy and glories of an old romance are deposited in the grave, leaving us their memories only in the unwritten annals of a Highland clan. Roderick Donald Matheson Chisholm, the last male of his line, died on Tuesday, April 5, at his residence, March Hall, Edinburgh, aged twenty-five. In him terminates the Comar branch of the Chisholms, chiefs of the clan for the last seven hundred years. Through him an historical association with the Stuarts is broken.

HERBERT HARDY.

**HAGGIS KNOWN TO THE ATHENIANS.**—On one of my visits to Kirkwall, in Orkney, at the *table d'hôte* at the inn, with other Scotch dishes a haggis



was served up, made after the manner recommended by Mrs. Margaret Dods, of the "Cleikum Inn," St. Ronans, in her 'Cookery Book.' The real author of the book was Mrs. Johnstone, the editor of the 'Edinburgh Tales.' The dish was most palatable, and, happily, no accident happened to it in the cooking like that which is recorded in the following passage in the 'Clouds' of Aristophanes, at the festival of Zeus *μειλίχιος*. The speaker is Strepsiades:—

ΣΤ. νῆ Δ' ἐγὼ γούν ἀτεχνῶς ἔπαθον τουτί ποτε  
Διασίτισιν,  
ὥππων γαστέρα τοῖς συγγενέσιν, κῆτ' οὐκ ἔσχω  
ἀμελήσας.  
ἦ δ' ἄρ' ἐφυσάτ', εἰτ' ἐξαίφνης διαλακῆσασα πρὸς  
αὐτῷ  
τόφθαλμῷ μόν προσητίλησεν καὶ κατέκαυσεν  
τὸ πρόσωπον.—Vv. 408-11.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

OFF-SKIP.—The use of this word for distance is, I think, uncommon. I find it used by Charles Avison, organist of Newcastle, not in the course of Mr. Browning's recent parleying with him, where, indeed, he does not seem to have been able to get in a word edgewise, but in his essay on musical expression, written about 1752. "As in painting," he writes, "there are three various degrees of distances established, viz., the foreground, the intermediate part, and the off-skip, so in music."

KILLIGREW.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

PARSON PLUMTREE.—Can any one refer to authentic evidence for the Christian name of the priest commonly known as "Parson Plumtree," executed at Durham for participation in the rising of the Northern Earls in 1569, and recently beatified as a martyr? According to the Burton Constable MS., entitled "The Doctrine of the clergy concerning the duties of subjects to the civil magistrate," "The only priest that appeared openly among the rebels at this time (once said mass) was parson Plombtree, an old Queen Mary's priest, who being taken and convicted by due form of law was putt to death for the same." In a contemporary list of rebels executed appears "William Plumtre, preacher, executed at Durham"; in a list of prisoners at Carlisle we have, "Th<sup>o</sup> Plomtree, a priest, and ther preacher," and Fénelon, in his 'Despatches,' mentions the execution of "le Sr Thomas Plumbeth estime homme fort scavant et de bonne vie" (Sharp's 'Memorials,' pp. 123, 140, 188). Lastly, Thomas Norton, in his tract 'A

Bull graunted by the Pope to Doctor Harding,' &c., gives the name as "Sir John Plumtree." Which is correct, William or Thomas or John? It is said that Plumtree had for ten years conformed to the Established Church, and had only been recently reconciled to Roman Catholicism by Dr. Morton. I should be obliged for any information regarding his benefices, if he held any, as an Anglican clergyman.

T. G. L.

HERALDIC DEVICE OF SICILY.—Will you or a correspondent to 'N. & Q.' kindly inform me as to the origin and history of the heraldic device of Sicily, viz., three naked legs with a winged and serpent-wreathed head at their central junction? Further, is there any connexion of association between the heraldic devices of the Islands of Sicily and the Isle of Man? CHARLES S. GRAHAM.

WORDSWORTH ON BURNS.—I have a strong impression, amounting almost to certainty, that Wordsworth, somewhere in his prose writings, speaks with something like scorn of "unco guid" folk who object to 'Tam o' Shanter.' Where is this passage? As I want it for a particular purpose, will any one who can put his finger on it kindly send me it verbatim if it is not very long? This testimony to 'Tam o' Shanter'—"immortal, unapproachable," as Alexander Smith calls it—coming from a poet of unblemished character like Wordsworth, is exceedingly valuable. Wordsworth's high admiration for Burns as a poet, and deep pity for him as a man, are sufficiently proved by his beautiful stanzas beginning, "Too frail to keep the lofty vow." JONATHAN BOUCHIER.

Ropley, Alresford.

PORTRAIT OF MR. SECRETARY REID.—In the hall of Marischal College, Aberdeen, hangs a portrait of Dr. Thomas Reid, "Secretary to his Majesty [James I.] for the Latine Tongue," the grand-uncle of his better-known namesake, and the founder of the college library. Reid died in 1624. From the college accounts it appears that this portrait is a copy made by Charles Whyte in 1707. Who was Charles Whyte; and where is, or was, the original painting which he copied?

P. J. ANDERSON,

2, East Craibstone Street, Aberdeen.

THE CURFEW.—Is there any record of the curfew having been enforced in Scotland by royal edict? There is a tradition that Edward I., following the Conqueror's example in England, did something of the kind during his brief sovereignty of southern Scotland.

A. C. B.

RIGGS (OR RIGGES) OF FAREHAM.—Can any reader of 'N. & Q.' give me any information concerning the family of Riggs (or Rigges) of Fareham, Hants? One of the family was three times Mayor of Winchester in the seventeenth century. Is the



name extinct in England? In December, 1689, one John Riggs brought the official announcement to the colony of New York of the accession of William and Mary. Who was this John Riggs? Any answers will greatly oblige.  
E. F. R.  
Washington, D.C., U.S.

MONTAIGNE. (See 7th S. iii. 228.)—Reference desired to precise passage where Montaigne refers to the practice, among certain superstitious and irreligious people of his time, of lighting a (second) taper in honour of the dragon. Search in Cotton's 'Montaigne' (Reeves & Turner, 1877) not at present successful. A full index to that work would certainly be serviceable.  
D. F.

MISS WESTCAR.—Amongst the papyri of the late Prof. Lepsius at Berlin there is one marked as having been given to him in 1839 by Miss Westcar. Can any of your readers give information who Miss Westcar was, and how she obtained the papyrus?  
A. N.

HENRY DUNDAS, FIRST VISCOUNT MELVILLE.—According to some authorities, Lord Melville was divorced from his first wife, whom he married in 1765. Can any reader of 'N. & Q.' give me the date and a reference to a report of the divorce? Lord Melville married a second time in 1793.  
G. F. R. B.

FONTS.—Are there any means of determining the age of fonts? There is one in the church here, and I am anxious to ascertain its date.  
A. B. STEVENSON.

Fillongley, Coventry.

HISTORICAL DATA RESPECTING THE EDDY-STONE.—I have to thank you for the insertion of several queries connected with these lighthouses and the reef on which they have successively stood. My thanks are also due to several correspondents for their kind answers. May I now, however, specially ask the assistance of your readers in endeavouring to discover the original and contemporary authorities for several frequently repeated statements respecting events connected with the history of the reef?

For instance, it is stated (and is, of course, perfectly self-evident) that "the attention of Government had been called to the construction of a lighthouse on these rocks to prevent the dreadful accidents which were constantly occurring." There must, one would think, still exist contemporary records of such wrecks. Where are they to be found?

Then, the first lighthouse was destroyed by the tremendous storm of November, 1703. Does there exist any contemporary account of this catastrophe?

Another item respecting which I am desirous of obtaining contemporary notice is the loss of the *Winchelsea*, a Virginian, which went to pieces

on the rocks just after the first lighthouse was swept away. Can any of your readers direct me to an original record of this event?

Finally, there is an anecdote told by Smeaton, but for which he acknowledges he had only the authority of frequent repetition, viz., that during the erection of the second lighthouse by Rudyerd "a French privateer took the men at work upon the Edystone Rock, together with their tools, and carried them to France." Louis XIV., however, "directed the men to be sent back to their work with presents, observing, in the words of another writer, that 'Although he was at war with England, he was not at war with the whole human race, for whose common benefit such works were constructed.'" I should be glad to know if there exists any official communication from Louis XV. or any contemporary confirmation of the story. ]

When we come to the burning of Rudyerd's structure we have the accounts in the *Gentleman's Magazine* and *Philosophical Transactions* to refer to. I shall be exceedingly glad of any information of earlier date.  
W. S. B. H.

CHARLES O'DOHERTY.—I have in my possession a small volume, fcap. 8vo., entitled 'Epistles, Odes, and other Poems,' by Thomas Moore, Esq., vol. i., fourth edition, London, 1814. On the inside of the first back has been gummed a small slip of paper containing an escutcheon on an ermine. Escutcheon divided into two compartments, the lower containing a stag leaping (or bounding), and the upper three five-pointed stars; the whole surmounted by a helmet, visor up, upon which is a dexter hand grasping a short sword (or dagger) upraised in the act of striking. Motto, "Vi et virtute," beneath which are two different sprigs knotted in the stems. All subscribed "Charles O'Doherty." Who was Charles O'Doherty? Will any one familiar with heraldry give me the proper terms for the arms which I have vainly endeavoured to describe?

HERBERT HARDY.

Thornhill Lees, Dewsbury.

FLEET LANE ran past the Fleet Prison. Was it only a row of houses on the east side of the way, and with nothing on the west side but the Fleet Ditch, with the exception of a house or two that might span the ditch? Felton lodged in it until he went to Portsmouth to assassinate the Duke of Buckingham.  
C. A. WARD.

Haverstock Hill.

KING ALFRED.—Dr. Milner, in his 'Letters to a Prebendary,' sixth edition, 1815, p. 34, in a note as to Anglo-Saxon saints, says that King Alfred's name occurs "in some ancient calendars." Did the learned writer make a mistake here? If not, will some one point out the evidence on which the statement rests?  
ANON.



**GALE'S RENT.**—The *Standard* newspaper of Feb. 24 contains a report of the eviction of the tenants of Lord Cork at Dingle, where one of them is said to owe "five gales' rent," and also at Ballyferrier, where twelve of the tenants owed "four gales' rent." What is the meaning of this expression?

EVERARD HOME COLEMAN.

71, Brecknock Road.

[See 'Encyclopædic Dictionary.']

**BROMFLAT: LOWTHER.**—Was Margaret, dau. and heir of Henry Bromflat, the dau. of Joan, dau. of Thomas, Earl Holland (see Vaughan, 'Ped. Visit. York'), or of Eleanor, dau. of William, Lord FitzHugh?

Was Hugh Lowther, who m. Mabel, dau. of Bishop Wm. Strickland (Rich. II.), the son of Sir Hugh Lowther by his wife, a dau. of Lord Lucy of Cockermouth, or by his second wife Margaret de Quall?

Was Elizabeth Lowther, who m. Sir William Lancaster, a dau. of Sir Hugh or Sir John Lowther?

Pedigrees differ so much on these points that I shall be obliged if some of your readers will give me correct information.

ADA.

Philadelphia, U.S.

**FIREWORKER OF H.M. OFFICE OF ORDNANCE.**—What is the explanation of this term, and what would be the standing of a man described as "a Fireworker of Her Majesty's Office of Ordnance" in his will, dated 1702? The testator was of good family, but this term seems to me to imply what we should now call a private soldier. The only other instance I have ever seen of the word was lately, in reading 'The Battles of Newbury (Money),' where a man is described as "a fireworker and halbadier" (1643-4). Where can I find a good account of East Greenwich, where I suppose the Office of Ordnance to have been in 1702? I have read 'The Palace and the Hospital,' by L'Estrange, but require a book giving parish accounts and rating of the town.

B. F. SCARLETT.

**ROBB FAMILY.**—I should be glad if any of your readers could give me any information about the past history of the family of Robb in Lanarkshire. In the time of Queen Mary of Scotland there was settled in Evandale a family named Robe, or Rob, descended, it is believed, from one of King James IV.'s falconers. A member of this family, Andrew Rob of Wailie, in the middle of the seventeenth century was a noted Covenanter, and a friend of the celebrated Lawrie of Blackwood. His son Mr. John Rob appears in the list of fugitive Covenanters published by the Scottish Government in 1684. A son or nephew of this John, named David, settled in Glasgow and was father of Archibald Robb, Burgess of Glasgow, whose son, another

David, founded, towards the end of last century, a prominent firm of linen printers in Lanarkshire, afterwards represented by his brother, William Robb of Donaldshill. Walter, son of this David and nephew of the laird of Donaldshill, is the ancestor of several prominent Glasgow families. Any further information on this subject I would be glad to have.

J. DE ROOS FITZSIMON.

University of Glasgow.

**"DOCTORS OF THE CHURCH."**—What is now the full catalogue of these, and who was the latest? I cannot find the title in any cyclopaedia.

E. L. G.

**THREE HUNDRED POUNDS A YEAR, TEMP. QUEEN ELIZABETH.**—

O, what a world of vile ill-favoured faults  
Looks handsome in three hundred pounds a year.  
Mistress Anne Page of Master Abraham Slender  
(*'Merry Wives of Windsor,'* III. iv.).

How much would this represent at the present day?

JONATHAN BOUCHIER.

**'ORIGIN OF SOCIETY.'**—Can any of your readers inform me who was the author of a very remarkable poem, written in iambic measure, entitled 'Origin of Society; Production of Life'? It was published, I see from a date in the copy I have got, by I. Johnson, London, in 1803. Unfortunately this copy has lost its title-page, and the author's name does not occur anywhere else in the book. It is published in quarto size, 171 pages, and is interspersed with elaborate and most learned notes, with additional notes at the end occupying 118 extra pages.

W. B. GRAHAM.

Bedford.

**AUTHOR WANTED.**—A learned antiquary has recently presented me with a copy of a privately printed small octavo volume, the title-page of which is as follows: "Continuation of Journals in the Years 1824, 25, 26, 28, and 29. Printed at the request of friends and for private distribution only. Printed by W. Birch, Kensington, 1830." The donor has written on the fly-leaf, "Having diligently sought after books of English travel for over ten years, and only meeting with this about six months ago, there can be no doubt that the present little privately-printed volume is of great scarcity." The book is of interest locally, as it is one of very few referring to this town in its embryo state, and I should, therefore, feel very much obliged to any one having access to catalogues of privately printed works if they would let me know the name of the author, and whether he or she—I rather incline to the latter—wrote any other book.

E. E. B.

Weston-super-Mare.

**HAYDN.**—Can anybody say where Francis Joseph Haydn lived in London? Three addresses only



are given in Grove's 'Dict. Music.' I wish to localize the story of the liberal sea-captain given in the 'Dictionary of Musicians,' i. 349, and also that of the grateful butcher, who presented him with an ox in return for a minuet, thence called the "ox minuet."

Haverstock Hill.

C. A. WARD.

#### AUTHORS OF QUOTATIONS WANTED.—

It settles one's spirits when nothing is seen  
But an ass on a common, a goose on a green.

A house is much more to my taste than a tree;  
And for groves, O! a good grove of chimneys for me!

JERKS.

[This sounds like Capt. Morris.]

If from the tides of memory, that roll  
In long sad waves, to-night upon my soul,  
Thou wilt bear up some echo of the speech  
Unto her ear, then shall she turn, and feel  
A tender sorrow through her spirit steal,  
For one who toils, yet hath a goal to reach.

W. B.

#### Replies.

##### "DEFENCE, NOT DEFIANCE": THE VOLUNTEERS.

(7th S. iii. 206, 356.)

Will you allow me, as an old volunteer, who was elected a member of the 1st Middlesex (Victorias) in May, 1858, to make some remarks in reference to the note, *ante*, p. 356.

It should be understood that though the 1st Devon stand at the head of the list of enrolled battalions, it was only through an accidental delay that the application of the Victorias was not the first entertained by the War Office. The Victorias had, in fact, existed for some years before the late Duke of Wellington, in 1852, consented to be nominated lieutenant-colonel and offered a thoroughly organized body of volunteers to the Government.

With respect to the origin of the present volunteer army, though no one person can claim to be the "indubitable originator" of the force, I can safely assert that the man who did more than any other to call the attention of the country to the necessity for a volunteer army and to prepare the way for it was Capt. Hans Busk, of the Victoria Rifles. By frequent letters in the *Times* and other papers, by books and pamphlets, and by lectures delivered in many parts of the country, he stirred up the slumbering patriotism of the people, and through his exertions a large number of gentlemen joined the Victorias in 1858. On the model of this corps many others were called into being in the following (1859) and subsequent years. There was no doubt at that time in the minds of those who took an interest in the movement that Capt. Busk was in that sense the "originator" of the present magnificent "third line" of defence.

I am inclined to think that the motto "Defence, not Defiance," was not invented for the volunteers,

but a form of words frequently used previously, and was adopted as peculiarly applicable to the character of the force.

HECTOR M. HAY.

Halton, Putney.

If your correspondent had contented himself with asserting that his friend had originated the volunteer army I should not have troubled you with any observations. Various persons have laid claim to that honour, and notwithstanding that their claims have been disallowed, their friends, of course, continue to believe in them. But when he goes so far as to assert that "the credit is indisputably his, and his alone," his "defiance" arouses my "defence," and forces me to reply.

If there is anything in this world "indisputable" it is the fact that *nothing is indisputable*, or I should assert that the claim of my brother, the late Capt. Hans Busk, to have originated the volunteer movement is indisputable. Anyhow, the two following facts place it far above the other.

1. Priority of labour. In *Whitaker's Almanack*, down to the present year, I find it recorded (p. 539) that my brother's efforts began in 1837, fifteen years earlier than those named *ante*, p. 356, and though my own memory does not extend to that date, I can bear testimony to my brother's statement that while still an undergraduate at Cambridge he had worked at urging the scheme on the Government. I believe it was by a mere accidental omission of technical detail on the part of the lord-lieutenant of the county that the Devonshire regiment was able, by stealing a march on the 1st Middlesex, to get placed at the head of the list of precedence; but this makes little difference to the question, for the 1st Middlesex had been in existence more than half a century before, and it was Capt. Hans Busk who revived that crack corps as the Victoria Rifles, and made it the model for all the others. Neither was this the measure of his labours. 'The Rifle and how to Use It' had gone through seven editions by 1859. I have heard that seventeen thousand copies were sold that year in six months. That and his other manuals were the text-books on which thousands of the earliest volunteers were formed after his lectures in every town in England had called them into being. I shall never forget the enthusiasm of which I once accidentally was witness in a provincial town where I happened to be staying when one of his lectures was announced.

2. Public recognition. Many years ago, when the question was mooted once before, the opinion of Englishmen generally in favour of the priority of Capt. Busk's claim over others' was shown by a testimonial being offered him—an event that I have not heard has befallen any one else—and at his generous desire it took the form of a lifeboat for Ryde, where he had philanthropically noted that one was needed; and it still bears his name. Again, in *Whitaker's Almanack* the day of his death



(March 11) is marked as that of "the Founder of the Volunteer Army," and this is perfectly independent public testimony, unbiassed by family influence, as I am quite ignorant even of who the editor of *Whitaker's Almanack* is.

R. H. BUSK.

16, Montagu Street, Portman Square.

MR. G. H. HAYDON, in asserting the claim of Dr. J. C. Bucknill to the credit of having originated the modern volunteer movement, may possibly have forgotten that the late Capt. Hans Busk, when an undergraduate at Cambridge, in 1837,

"strongly urged on the Government of that day the importance of sanctioning the formation throughout the country of rifle corps, with a view to the organization of an army of volunteers, as the most sure and constitutional defence of the realm: and that on receiving from the then Prime Minister, Lord Melbourne, a reply indicative of apprehension at the idea of putting arms into the hands of the people at large, he formed a model rifle club in the University."

I quote the words of a letter which he addressed to me when I wrote his biography for an edition of 'Men of the Time' which I brought out some fifteen years ago.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

My old friend MR. HAYDON is right about the 1st Devon R.V., and I have the pamphlet to which he refers; but I want to put it on record that the first *metropolitan* corps which gave a royal salute was the West Middlesex Rifles (then the 9th Middlesex). Early in May, 1860, the corps was marching down Gloucester Place when the Queen was seen approaching. Col. Lord Radstock halted the battalion, formed line, and gave the royal salute, and the Queen drove slowly down the ranks, inspecting with evident interest the first London volunteers she had seen. I was a private in the ranks that day. WALTER HAMILTON.

ANTIGUGGLER (7th S. iii. 328).—In the 'N. E. D.' part ii. p. 369, the word *antigugger* is defined as "a small siphon inserted into the mouths of carboys, &c., when liquor is poured out, so as to admit the air without gurgling," with a quotation from Adams's 'Nat. Philos.', 1794, "The *antigugger* was formerly much used for the decanting of liquors liable to sediment." This brings to my recollection that some forty years ago, while holding the annual office of "Custos Jocalium" at Brasenose, I had to inspect, among other articles of plate belonging to the college, a silver *antigugger*. Its use was not only as a strainer, to prevent the crust passing into the decanter, but, having the end of the funnel slightly curved, to turn the wine gently on to the side of the decanter, so that no froth was produced. An ignoramus was sometimes satirically described as "one who froths his port," an unpardonable fault with the veteran of Bacchus when making himself happy either "interiore notâ

Falerni," or with the "Natum Consule Manlio," aut "quocunque lectum nomine, Massicum."

W. E. BUCKLEY.

[Other correspondents are thanked for replies to the same effect.]

MEDALS FOR SERINGAPATAM (7th S. iii. 368, 394).—The Seringapatam medal was worn with an orange, or what might be called "old gold," ribbon. In an old painting of my grandfather it appears almost in the centre of the breast, just below the lappet of the coat, which is double-breasted. I have always thought the position of the medal, as shown, somewhat curious, as it seems to be suspended from a button at the back of the lappet. There is nothing in the picture to show that it was hung from the neck; but this may be an omission on the part of the artist, as the medal is situated very much where it would be if suspended from the neck. In a more modern picture, a miniature, the medal is obviously *pinned* on the left breast. The medal itself appears to be of native workmanship, and the ribbon is attached in a curious manner on the reverse side, being pierced by two small rivets or bolts, with nuts screwed on at the back to keep it in its place.

CLARENCE F. LEIGHTON.

Pall Mall Club, S.W.

The old Indian war medal which was awarded 1799–1826, and, I presume, included the capture of Seringapatam, had a ribbon of a light blue colour, and was worn in the usual way on the breast.

DE V. PAYEN PAYNE.

University College, W.C.

I have one which belonged to an ancestor. The ribbon to which it is attached is red with blue borders,  $1\frac{1}{4}$  in. wide altogether; the blue borders are  $\frac{1}{4}$  in. each. I should think it was suspended from the breast of the coat. I shall be glad if M. O. will kindly communicate with me, as he may be able to give me particulars of my ancestor, Col. Wm. Ireland Jones, which hitherto I have failed to get.

W. J. WEBBER JONES.

Cima Cottage, East Grinstead.

The ribbon was "dark yellow." See Mr. Gibson's 'British Military and Naval Medals and Decorations' (1880), p. 127, where a full description of this medal will be found. G. F. R. B.

HOMER (7th S. iii. 189, 231, 335).—Mr. Lancelot Shadwell did really publish his version of St. Matthew's Gospel as vol. i. of an intended new translation of the entire Testament. That volume, price 7s. 6d., and the introduction, a very slender booklet, bear the imprint of my former firm. I believe 1859 to be the correct date; but there may have been a reissue in 1861. We read a great deal of the disappointments of authors, and a prevalent *dis-temper* resulting therefrom. In this case the translator cast serious reflections on the publisher



of his Homer, and I have no doubt my firm suffered in the same way. The *genus irritabile* displayed itself also in another way; the animus of his New Testament venture was directed against the late Dean Alford, and was so intemperate that the very respectable printer, who got up the book in very good style for us, declined to let his own name appear in the matter. This is an anecdote *with a moral*.

A. HALL.

"Homer: Iliad, A, B, in English Hexameters. By James T. B. Landon, M.A., late Fellow of Magdalen College, Oxford," Oxford, 1862, 1863, small 4to.

"The Iliad of Homer, faithfully rendered in Homeric Verse, from the original Greek, by Philhellen Etonensis. London, 1844. Book I." On the second and subsequent books up to the ninth the author's name appears on the title, Lancelot Shadwell, Esq., late Fellow of St. John's College, Cambridge, and that of William Pickering as publisher. Books i.-iii., 1844; iv.-vi., 1845; vii.-ix., no date. Perhaps a few books more were issued. MR. WALFORD (7th S. iii. 30, 335) speaks of ten or twelve in his copy. At the end of book ii. the translator has added an advertisement containing severe criticisms on "the pretended Hexameters of Southey, Coleridge, Taylor, and others, which are full of false quantities and misplaced accents, and so entirely devoid of modulation as to make Lord Byron justly say that even Devils would not stay to hear them." He says that "his own are the first specimen of real Hexameter Verse that has appeared in the English Language."

W. E. BUCKLEY.

"EX LUCE LUCELLUM" (7th S. iii. 228, 318).—The following epigrams, penned in April, 1871, on the same subject, may be worthy a note:—

ON LOWE'S BUDGET.

The Chancellor Lowe thought a tax on a match,  
With a neat Latin motto, might pass for a joke;  
He made a mistake,—when he came to the scratch  
His Law and his Lucifers ended in smoke.

C. J. K. T.

Lucifer aggreiens, ex luce haurire lucellum,  
Incidit in tenebras: Lex nova fumus erat.

W. D.

The former, written by my late father, was enclosed in a note to his old friend the late Rev. William Drury, British Chaplain at Brussels, who replied with the latter.

ST. DAVID KEMEYS-TYNTE.

SHOVEL-BEARD (7th S. iii. 240, 334).—This is one of the regular amusements enjoyed by passengers on board the steamers plying between Liverpool and the North American ports, and I presume on other lines of steamers also. A square, divided into nine parts and each part numbered, is drawn upon the deck, and the game is played by pushing or shovelling up on their flat sides, from a

given point, certain circular pieces of wood so as to get them to lie on the squares. Each player tries to displace his opponent's pieces (as in bowls), and the side which has the highest score wins the game.

JOHN MACKAY.

FIELDING (7th S. iii. 348).—For a list of the living descendants of Henry Fielding, the novelist, MAURICE need go no further than the pages of Burke's, Lodge's, and Debrett's 'Peerages,' where he will find them under the "collaterals" of the Earl of Denbigh.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

FOLK-LORE: GERMAN BANDS (7th S. iii. 306).

—The superstition recently noted in these columns by MR. DELEVINGNE, that German bands usually bring rain, is surprisingly believed in by the people of Somerset, in the towns as well as in the rural districts.

P. F. ROWSELL.

Exeter.

MURDRIÈRES: LOUVERS (7th S. iii. 126, 215, 252, 374).—I sometimes doubt whether my opinions receive quite fair treatment. It would seem as if there is a desire to contradict me wherever there is a chance of doing it, successfully or otherwise. If, for example, MR. MACCULLOCH, at the last reference, had read the article in my 'Dictionary,' under the word "Louver," out of which the whole of this discussion arose, and had then looked up all the references which I give, he would have discovered these facts:—

1. The French text quoted is unprinted, and has never, to my knowledge, been read by any one but myself. I copied the passage from the MS. myself, and printed it.

2. The English text quoted was edited by me, and I proved that the said English version was translated from the above French version.

3. The English text translates the phrase "*Murdrières il a louvert Pour lancier traire et deffendre*" by "At *louers*, lowpes, archers [they] had plente, to cast, draw, and shete, the diffence to be."

4. Since the words *louers* and *lowpes* mean, respectively, *openings* and *loop-holes*, it is quite certain that the English translator understood *murdrières* to mean *openings* or *loop-holes*; whether he is right or not is not really the question.

5. Unfortunately, in the first edition of my Dictionary I translated *murdrières* incorrectly, but saw the error and corrected it in my second edition.

Having said this, I think it will appear to any one who will do as I have, viz., collate the English MS. with the French MS. throughout, following the progress of the story from point to point, that there is no valid reason for supposing that the translator has made any mistake here. It is much more natural, if the context be



considered, to suppose that he is perfectly right. However, the main point is that we can see, beyond all doubt, what the word meant to him; and that was what the passages were originally cited for.

I beg leave to say that I am very weary of giving opinions. The desire to correct me continually increases, and I do not think this is generous treatment\* in return for years of unselfish and almost ceaseless toil, under which I must one day succumb. My only remedy is silence for the future.

WALTER W. SKEAT.

[It is to be trusted that PROF. SKEAT will think better of the resolution declared in the last sentence. In 'N. & Q.' at least, the value of his services is fully and gratefully recognized.]

MR. MACCULLOCH gives no reason for his supposition that the author of the English version of the 'Romans of Partenay' has made a mistake in rendering the "murdrieres à l'ouvert" (meurtrières à l'ouvert) of the original by "loopholes" or "lowpes" (loopholes). There can be no doubt that "murdriere" had that sense at the time when the romance was written as "meurtrière" at the present day. And the mention of the purpose the "murdriere" is adapted to fulfil ("pour lancer, traire et deffendre") would be more appropriate if the word was understood in the sense of a "loop-hole" than in that of a "balista" or "mangonel," which could be used for nothing else. It may well be, when the word was used in both senses, that the qualification "à l'ouvert" was added in order to distinguish the "meurtrière à l'ouvert," or "loophole," from the simple *meurtrière*, "a murdering piece" (Cotgrave). H. WEDGWOOD.

31, Queen Ann Street, W.

"EATON'S HAT" (7th S. iii. 7, 94, 197, 352).—It may gratify some of your readers to have the following references in *re* the proverb "Cor ne edito":—

Homer, 'Iliad,' i. 243; vi. 202.

— 'Odyssey,' ix. 75.

Theognes (Tauchnitz edition), v. 210, 'Poetæ Gnomici (Græci).'

Demetrius, 'Byzantium in Athenæus,' lib. x. sect. 77, 452.

These are the only instances which have come under my notice, besides the two quoted from Plutarch and Lord Bacon, in which this proverb or the idea expressed by it are to be found.

SCRUTATOR.

"FRIEND HOWARD" (7th S. iii. 308).—See Walpole's 'Anecdotes of Painting' (Ward, Lock & Co., n.d.), p. 305. The account there given

\* What I mean is, that the opinions I express should be taken in connexion with the references which I give. In the present case I do not suppose that my edition of the 'Romans of Partenay' was consulted at all; and this is not fair. If it was, then my complaint fails.

is printed as an explanatory note to Prior's 'Ode to Mr. Howard' in the Aldine edition of Prior's 'Poetical Works' (vol. i. p. 90, 1885).

ALPHA.

"DAUGHTER" PRONOUNCED "DAFTER" (7th S. iii. 189, 253).—In sending you some evidence on this subject I overlooked the following very conclusive example. It occurs on a wooden tablet in the church of Widescombe-in-the-Moor (Dartmoor) on which are inscribed some lines composed by the village schoolmaster of the time to commemorate the great storm which wrecked the church on October 21, 1638, as related in a curious contemporary tract printed in the "Harleian Miscellany." The storm renders good service in Mr. R. D. Blackmore's charming 'Christowell,' by enabling the author to get rid of the villain of his story. The schoolmaster's poem is too long for quotation, but the lines which bear on the matter in hand are these:—

One man was struck dead, two wounded so, they died a few hours after,  
No father could think on his son, nor mother mind her daughter.

I rather think that in some rural parts of Devon the word "slaughter" is still pronounced "slafter." That it was so a century ago is clear from the following sentence, which I have met with in the MS. memorandum book of Simon Bodley, a farmer of Cadbury, near Exeter, and of the same stock as the founder of the Bodleian Library. Under the date June 26, 1775, he notes, "Then soat [set] and let to Thomas Stoake the *Slafter* House and lower part of the Leney [linbay] for eighteen shillings a year." R. DYMOND, F.S.A.

Exeter.

My mother, now past middle age, tells me that she distinctly remembers in her youth the pronunciation as above being used by an elderly lady in a small town in Cornwall; and her impression is that it was applied to persons of inferior position rather than to those of the speaker's own status.

RITA FOX.

1, Chapel Terrace, Forest Gate.

PHILPOTT FAMILY (7th S. iii. 108).—Robinson's 'History of Hackney' gives names of many families in that parish, and a few extracts from the registers. B. F. SCARLETT.

APPOINTMENT OF SHERIFFS FOR CORNWALL (7th S. iii. 148, 198, 213, 293).—Mr. Rose suggests that a queen consort is not necessarily Duchess of Lancaster, "any more than the Princess of Wales is now Duchess of Cornwall." May I ask when the princess ceased to be Duchess of Cornwall? I have seen five charters of Joan, widow of the Black Prince, on the Patent Rolls of her son, Richard II., in all of which she styles herself "Princesse de Gales, Duchesse de Cornewail,"



Countess de Cestre, et dame de Wake. In two of them she adds, "Countess de Kent." Arthur, Prince of Wales, also directs a letter to Katherine of Aragon as "Princess of Wales, Duchess of Cornwall, &c." ("Letters of Royal and Illustrious Ladies," i. 122). How and when did the title escape; or, rather, Has it done so?

HERMENTRUDE.

HERALDIC: "NOBILES MINORES" (7th S. iii. 107, 177, 273).—Guillam's 'Heraldry' gives all the degrees of nobility and gentry, with the arms of each. He ends with the coat of arms of a yeoman, without a crest. Our English term "noble" and the same term in French do not mean the same thing, hence many mistakes are made abroad as to the proper precedence of our gentry; we being in the habit of only calling peers "noble," whilst abroad it means "of gentle blood," and all bearing arms are entitled to the appellation. Sir H. Lawrence, in his 'Essay on British Nobility,' gives instances of this, and the mistakes sometimes made in consequence at official parties and dinners from English gentlemen disclaiming being "noble," not understanding the use of the term. B. F. SCARLETT.

Henley Lodge, Boscombe, Bournemouth.

VORSTELLUNG (7th S. iii. 167, 274).—Surely the difference between *Vorstellung* and *Begriff* may be summed up very shortly. The word *Vorstellung* to a German's ears has several significations, notably that of a representation at a theatre. *Vorstellung* means undoubtedly "that placed before," the idea, the thing grasped through its introduction to the mind; whereas *Begriff* is one equivalent of *conception*, in the manner that the mind of the person conceives the notion of itself.

EDWARD R. VYVYAN.

SINGULAR SOLECISMS (6th S. xii. 298).—In Webster's 'Dictionary' I find the following, "Tyro, a beginner in learning; a *novitiate* (!); one who tugs at the rudiments of any branch of study."

R. H. BUSK.

\* MY MOTHER' (6th S. x. 172; 7th S. iii. 225, 290).—I have, pasted in the cover of a book dated 1802, a printed copy of the above poem; it consists of twelve stanzas, the first line being—

Who fed me from her gentle breast.

From the appearance of the type this poem was probably printed about the same date as the book in which it is pasted. The verse quoted in 'N. & Q.' does not appear in my copy, so that probably there are various renderings of it.

F. A. BLAYDES.

Bedford.

LORD NAPIER (7th S. iii. 288, 378).—I cannot find any account of a Lord Napier having been executed at Tyburn for being a priest. A George Nappier, native of Oxford, was put to death there in 1610

for discharging his duties as a Catholic priest. See Challoner's 'Memoirs of Missionary Priests,' *sub anno*.  
ANON.

COLLINS'S 'PEERAGE' (7th S. iii. 187).—The National Society for Preserving the Memorials of the Dead has in its small library four volumes as follows:—In two parts, vol. i., the third edition, 1714; vol. ii., the third edition, 1714; vol. iii., part i., the second edition, with a supplement, 1714; vol. iv., title-page wanting, commencing with a short heading, followed by "Ribald, of Middleham," and "Fitz-Alan, of Bedall," forming p. 1.

WM. VINCENT, Sec. N.S.P.M.D.

Belle Vue Rise, Norwich.

SERPENT AND INFANT (7th S. iii. 125, 198, 272).—Under the heading "Heraldic" the history of the arms of the Visconti is very fully discussed and explained in 6th S. xi. 168, 311.

JAMES HOOPER.

Oak Cottage, Streatham Place, S.W.

WATCHET PLATES (7th S. iii. 247, 296).—PROF. SKERT demolishes a correspondent who suggested the little West Somerset port of Watchet having something to say on this subject. But would the professor oblige us in that county with his opinion whether the port derives its name from the colour? It would be hopeful to think that even 1,000 years ago some one once saw our Somerset mud coast a beautiful light blue. JAMES TURNER, M.A.

STATED FAMILY (7th S. iii. 227).—There are the two following notices of this name in the 'Marriage Allegations in the Registry of the Vicar-General of the Archbishop of Canterbury':—

May 16, 1663. William Stiated, of Staple Inn, Gent., Bachr, abt 32, & Eliz<sup>th</sup> Elsbie, of St Bride's, London, Spr, abt 18; consent of mother (*blank*) Harmer, *alias* Elsbie; at St Bride's, St Faith's, or St Martin's in Fields, 1678/9, Feb. 23. Joseph Stiated, of St Mary Abchurch, London, Bachr, abt 27, & Mary Little, of St Saviour's, London (*sic*), Spr, abt 18; with her father's consent, at All Hallows in the Wall, London, or (*blank*).

B. F. SCARLETT.

ELIOT (7th S. iii. 269).—Very little seems to be known regarding the life of this famous missionary prior to his departure for America. In the 'Life of John Eliot' (Edinburgh, Wm. Oliphant, 1828) we are told that he

"was born in England in the year 1604. His early life is involved in obscurity, and even the names and circumstances of his parents are now unknown."—P. 13.

"He received an excellent education at the University of Cambridge, and made remarkable progress in his studies. He became a most acute grammarian, and attained an extensive knowledge of theology, of the original languages of the sacred Scriptures, and of the sciences and liberal arts."—P. 14.

About the year 1629 he became an usher in a school in Little Baddow, established by the famous Thomas Hooker, who had been deprived of his



living at Chelmsford, in Essex, for his nonconformity. It was while at Little Baddow that he seems to have formed the determination to seek that freedom of conscience in a foreign land which he could not find in his own:—

"Reflecting.....on the deplorable corruptions of the Church of England, and the unscriptural and cruel measures which were so ardently pursued by King James and the persons who were at the head of ecclesiastical affairs, he found that he would be unable to continue in the office of the ministry in his native land, and resolved to depart to America, where he hoped to enjoy liberty of conscience, and to exercise church discipline according to what he conceived to be the institutions of Christ. He embarked for New England in the summer of 1631, and arrived at Boston in the month of November in the same year."—Pp. 15-16.

The short biography from which these notes are taken is founded for the most part on the 'Magnalia Christi Americana' of Cotton Mather, who was personally acquainted with Eliot, as was also his father, the Rev. Increase Mather.

ROBERT F. GARDINER.

TEA-CADDY (7th S. iii. 308).—There is a story, which I think I have communicated to 'N. & Q.', but I cannot find a reference to it, which shows that "tea-chest" was in common use before 1741 to denote the whole box containing the tea for the use of the table. It is this:—

"'Tu doces.' A correspondent, observing this paragraph in a newspaper, 'Harry Erskine, the Selwyn of Edinburgh, puzzled the wits of his acquaintance by inscribing on a tea-chest the words "tu doces." observes that this pun was on the tea-chest of J. Coulson, F.R.S., above fifty years ago, when he was member of the mathematical free school of Rochester. He was after that of Sidney College, Cambridge, and Lucasian Professor of Mathematics."—*Gentleman's Magazine*, pt. i. p. 269, March, 1791.

ED. MARSHALL.

Fifty years ago, when tea was dearer than in these days, my mother had a large locked box, with two metal-lined boxes with lids, and a cut-glass sort of large tumbler for the dear "loaf" or "lump" sugar of those days. The large box with the lock was always called the tea-chest, and the two boxes (for black and green tea) were called caddies, or caddys, each meant, probably, to hold about a half pound of tea. They were well made, and lifted up out of the tea-chest, and their lids opened to take out the tea with a small silver shell-form scoop.

ESTE.

The well-known punning inscription upon "what is called a tea-caddy now" loses all point if *tu doces* is to be translated "thou tea-caddy." J. ROSE. Southport.

BRUTES (7th S. iii. 309).—In these two quotations I have always thought that there were somewhat sorry uses of a word that, according to a widely-spread tale then accredited by many, expressed Englishmen, they being, as it said, the de-

scendants of Brute, or Brutus, and his followers. *Brave* and *lusty* are, on this view, epithets befitting the founders of Troynovant, afterwards called London. Warner, in his 'Albion's England,' has, bk. iii. c. xiv.:—

Now, of the Conquerour, this Isle hath *Brutaine* unto name,  
And with his *Troians Brute* began manurage of the same.

Batman also, in an addition to 'Bartholome,' b. xv. c. 28, says, "Afterward it had another name of Brute, and was called *Britaine*." Bishop D. Cooper also, in his 'Thesaurus Ling. Rom.,' 1578, mentions the same, and spends some words in discommending it.

BR. NICHOLSON.

DANCING IN CHURCH (7th S. iii. 166).—The following is an extract from Ford's 'Handbook for Spain':—

"The first chapel on the east end (of the Cathedral at Seville), that de la Concepcion, is in degenerate cinquecento: here lies buried Gonzalvo Nùñez de Sepulveda, who in 1654 endowed the September 'Octave' in honour of the Immaculate 'Concepcion.' At this Octave and at Corpus the Quiresters or Seises (formerly they were six in number) dance before the high altar with castanets and with plumed hats on their heads. 'Instaurantque choros, mixtique altaria circum.' They are dressed as pages of the time of Philip III. They wear blue and white for the Virgin, red and white for Corpus. These dances were the ancient *Εμφύλας*, the grave-measured minuet; thus David praised the Lord with a song and the dance. These must not be confounded with the *Koplaç*, the jig, and those *motus Ionicos* of the daughter of Herodias; but nothing has suffered more degradation than the dance."

HENRY DRAKE.

HORSESHOE ORNAMENT (7th S. iii. 209, 277).—The beautiful Moorish or Arabian arch in the form of a horseshoe ought not to be unnoticed in illustration of this point, as exemplified in all its beauty in the Alhambra in Spain, and rendered familiar to us at the Crystal Palace at Sydenham. This form of arch seems to have originated with the followers of Mahomet, and to have been adopted in buildings erected by them. On the top of one of the pillars at Fountains Abbey, in Yorkshire, may be seen the arms of the house incised on a stone shield, Azure, three horseshoes or, and on the encaustic tiles yet preserved there the same arms and in the same form are in existence, with the addition of the appropriate motto or inscription, "Benedicite Fontes Domino."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HIT (7th S. iii. 28, 112, 295).—

"Mr. Tooke, with great appearance of truth, views *hit* as the past part of *Moes-G. hasian*, A.-S. *hæt-an*, *nominare*; as equivalent to the said, 'Divers. Parley,' ii. 55. He justly considers *Moes-G. hæt-an* and A.-S. *hæt-an*, as radically the same verb. But it induces a suspicion as to the solidity of this etymon, that the analogy is lost, as to the supposed participle, when the



participles are compared. For what is *hit, ayt*, in A.-S., is in Moes-G., *ita*. *Mith fahedai nimand ita*; with joy they viewed it; Mark iv. 16. *Wegas waltitedun in skip, swa sue its juthan gafullmoda*; 'the waters beat into the ship, so that it was now full'; Mark iv. 37. Can we reasonably view *ita* as the part. of *hait-an*? Why is the aspirate thrown away?—Jamieson's 'Scottish Dictionary,' 1880, vol. ii. p. 595.

ROBERT F. GARDINER.

MAYOR'S SHEATHED SWORD NOT TO BE BORNE ERRECT IN CHURCH (7th S. iii. 109).—The last charter of this town (3 Anne) contains the following "Ensifer" clause:—

"And further we will, and, by these presents, for us, our heirs, and successors, do grant, that it may, and shall be lawful for every Mayor of the burgh aforesaid, for the time being, to elect, and take to himself from time to time, one officer, who shall be, and shall be called Ensifer, in English the Sword-bearer of the burgh aforesaid, which said officer called the sword-bearer, one sword in a scabbard everywhere, within the burgh aforesaid, the liberties, and precincts thereof, before the mayor of the burgh aforesaid, or his deputy, for the time being, shall carry, and bear, and may, and can carry, and bear; and shall continue in his office aforesaid, during the good pleasure of the Mayor of the burgh aforesaid, for the time being."

And is quite silent as to the prohibition referred to as being contained in the Shrewsbury charter, which I believe to be of a very unusual character.

F. DANBY PALMER.

Great Yarmouth.

BLAZER (7th S. iii. 408).—The origin of the word is as follows. The uniform of the Lady Margaret Boat Club of St. John's College, Cambridge, is bright red, and the Johnian jackets have for many years been called "blazers." Up to a few years ago the inaccurate modern use of "blazer" for a jacket of any other colour than red was unknown.

D.

DR. MURRAY rightly explains the word as "a light jacket of bright colour," &c. We should always go by history, not guess. The emblazoning of arms on blazers can hardly have been the original fact. I have seen such arms on blazers, but I remember blazers at Cambridge without them; and to this day the arms are much less common at Cambridge than at Oxford—in fact, quite exceptional. The term has gradually come into use during my residence here, and I remember its being especially used in the phrase "Johnian blazer." This blazer always was, and is still, of the brightest possible scarlet; and I think it not improbable that this fact suggested the name, which became general, and (as applied to many blazers) utterly devoid of meaning. All this is instructive.

WALTER W. SKELT.

TUNES (7th S. iii. 387).—If Mr. CORBOLD will send me the first two bars of his 'March,' and the first lines of the words of 'The Three Generals' Healths,' 'Transported with Pleasure,' and 'The Grand Musqueters,' I may be able to identify them

for him, as I have a large collection of eighteenth century songs, ballads, &c., and I shall be happy to do so if I can. The march is probably one of Handel's, very likely the 'March in Scipio,' which is still sometimes heard in London streets, murdered by the composer's compatriots.

JULIAN MARSHALL.

18, Belsize Avenue N.W.

SHAKESPEARE (7th S. iii. 369).—Charles I.'s copy of Shakespeare, which your correspondent inquires about, is in the Royal Library at Windsor. It is a second folio, and was presented by the king to Sir Thomas Herbert, Master of the Revels, and author of the 'Memoirs of the last Two Years of the Reign of Charles I.' The king had written in it "Dum Spiro Spero C.R."; and Sir Thomas Herbert wrote "Ex dono serenissimi Regia Car servo suo humilia. T. Herbert." Mr. George Nicol, bookseller to George III., was instructed to buy it at Steevens's sale for the king. Dr. Burney also wished to have it; but when the price had reached eighteen guineas, he became aware that Mr. Nicol was bidding for the king, and bid no more, which so pleased the king when he was told of it, that he presented Dr. Burney with a fine copy of the same edition of Shakespeare from the Royal Library, which was in a fine old red morocco binding, and some years ago was in the possession of my old friend Joseph Lilly, bookseller, New Street, Covent Garden, who asked fifty guineas for it.

About the same time (nearly twenty years ago) Lilly showed me a copy of Ben Jonson's works, folio, 1616, in blue morocco, which had also belonged to Charles I., who had written the same motto and initials in it as in the Shakespeare.

R. R.

Boston, Lincolnshire.

P.S.—Many readers of 'N. & Q.' will remember the puritanical remark, that it would have been better if the king had studied the Bible half as much as he did Ben Jonson or Shakespeare; also the kindness of Charles in increasing the pension, &c., of Jonson.

MR. WARD will find a full account of Charles II.'s copy of the second folio in 'The Book Fancier,' by Percy Fitzgerald, p. 259, where it is said that the volume passed from the collections of Drs. Mead and Askew into that of Steevens, at whose sale it was purchased by George III., and that it therefore now rests in the British Museum.

E. GORDON DUFF.

Wadham College, Oxford.

CALVERT, LORD BALTIMORE (7th S. iii. 7, 133).—As Leonard Calvert's wife was not an heiress and had two brothers living, your correspondent T. W. C. has settled the heraldic question by saying that "the Calverts had no right to quarter the Crossland



arms" (p. 134). It is unfortunate, however, that this was not known before, as the seal of Maryland and of its Historical Society bears the quartered coat of the Calverts, and thus carries an error into history. The family were farmers or graziers, and settled in Yorkshire early in Elizabeth's reign, about which time the first grant of arms was probably made. Rietstap gives, "Calväert (Flanders). D'or, a trois merlettes de sa," and a new grant of arms was made Nov. 30, 1622, by St. George (Norroy), Paly of six or and sa., a bend counter-changed; but he was too good a herald to allow any quartering. The baronet's family claimed descent from one Calvert, a minister of Andover, co. Hants, in the sixteenth century. Felix Calvert was probably of the same family, as shown by his differenced coat, Paly of six sa. and erm., a bend counterchanged. The Lancaster Calverts bore entirely different arms. The barony became extinct in 1771, but there are collateral descendants of the last lord still living in the United States. A memoir of Sir George Calvert was published by Lewis W. Wilhelm, A.B., in 1884 (Pub. Fund Hist. Soc. of Maryland), a copy of which is doubtless in the British Museum. I think I have answered fully the queries of M.A. Oxon and Mr. WINSLOW JONES.

A. W. CROWLEY.

Philadelphia, U.S.

PARKER'S 'MISCELLANY' (7th S. iii. 247, 352).—Allow me to correct myself. This magazine was called the *National* (not the "English") *Miscellany*. I regret to have trusted my memory too readily.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

CHURCHWARDENS' ACCOUNTS (7th S. iii. 268).—8. May not this refer to the "Order of the Communion," issued in 1548, and ordered to be circulated among the parish clergy by Easter of that year? See Procter's 'Common Prayer Book.'

9. Is not this a "mappa," or cloth, to serve as a cushion-cover, or antependium to the pulpit?

EDWARD H. MARSHALL, M.A.

Hastings.

5. *Penniston*.—See 'Naworth Household Books,' Surv. Soc., pp. 100, 121; Cowel, s.v.; Halliwell, s.v.

7. *Speckes*.—In 'Naworth Household Books' "speck" is explained as a size for walls, made from shreds of cloth, leather, &c. W. C. B.

"The poor old fellow was quite dead [struck by lightning]: one spot on the cape of his Pennistone great coat, about the size of a dollar, was burnt black."—"The Cruise of the Midge," chap. xii.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

The "*emps*, *ympes*, or *impes* to the bell ropes" (query 1) are what a sailor would call a "splice." This word, more commonly spelt *imp* or *ymp*, from

A.-S. *impan*, a shoot or graft, has been frequently discussed in 'N. & Q.,' and every shade of meaning which it contains has been illustrated. For J. T. F.'s convenience I have gathered together a few references to this word in 'N. & Q.,' which he may find useful: 1<sup>st</sup> S. viii. 443, 623; ix. 113, 527; 2<sup>nd</sup> S. ii. 238, 459; 4<sup>th</sup> S. iii. 81, 202, 418; 7<sup>th</sup> S. ii. 308, 416; iii. 18, 115, 179.

ROBERT F. GARDINER.

SEAL OF EAST GRINSTEAD, SUSSEX (7th S. iii. 388).—The original seal, which is described in the grant of 1572 as "graven in sylver," is not supposed to exist.

"The plume of [five] feathers is identical with the arms of the Duchy of Lancaster, in reference to which Duchy, in which Eastgrinstead was situated, we find the initial letters D L, the D being on one side and the L on the other of the plume. On the label of the feathers are the letters T C, which are evidently intended for the initials of Thomas Cure, 'at whose proper cost and charges only' the seal was made and given to the Bailiff, Burgesses, Township, and Inhabitants of this Borough Town."

The above is taken from an editorial note to a communication to vol. xxii. pp. 224-5, 1870, of the 'Sussex Archaeological Collections,' by my brother Mr. J. C. Stenning. Your correspondent will find there an engraving of the seal and a copy of the grant of arms. The rose and crown are engraved as the arms of East Grinstead among the boroughs of Sussex in Cox's 'Magna Britannia,' 1720-31.

A. H. STENNING.

See an illustrated description of the seal and grant of arms in the 'Sussex Arch. Colls.,' vol. xxii. The letters D. L. stand for Duchy of Lancaster, in which jurisdiction East Grinstead was situated.

EDWARD H. MARSHALL, M.A.

Hastings.

HEXAMETERS (7th S. ii. 488; iii. 29, 93).—Southey hoped his name would not "perish in the dust," and yet it would seem that competent scholars, before the poet is dead fifty years, have no recollection that his 'Vision of Judgment' is written in hexameters, and introduced with a vigorous and lucid critical preface. In the course of this introductory discussion of the subject Southey quotes from Goldsmith's 'Essay on Versification' and Lander's 'De Cultu atque Usu Latini Sermonis.' Goldsmith's essay, which is a suggestive though rather slight survey, will be found at p. 339 of the Globe edition of his works. Forster's 'Life of Lander' will guide the reader as to what that great scholar and poet thought on the subject, and reference may likewise be made to the 'Imaginary Conversation between Milton and Marvel' ('Works and Life,' v. 155). In recent years the best illustration of what can be done with classical metres in English is to be found in 'Dorothy,' an exquisite idyllic poem in elegiacs (with a sprightly and charming introduction),



which, although anonymous, should be of special interest to readers of 'N. & Q.' Mr. Browning's "Ixion" in 'Jocoseria' should also be named.

THOMAS BAYNE.

Helensburgh, N.B.

FEDERATION (7th S. iii. 325).—Ought we to leave out the example of the earlier century in the parliament of the Commonwealth of England, not the federated parliament of England, Scotland, and Ireland? The statesmen of the Commonwealth had in preparation measures for inviting representatives from New England and Virginia, and they contemplated a federation with Holland. Federation was then familiar by the example of the Seven United Provinces of Holland and of others. It may be considered that the function of the Bretwalda was one largely of federation, and the tendency to federation was often shown before the Norman accession.

HIDE CLARKE.

BREWERY (7th S. iii. 247, 278).—This, as the name for a brewhouse, occurs in Adam Smith's 'Wealth of Nations,' eighth edition, 1796, iii. 363. The first edition of Smith's work was published in 1776.

J. W. M. G.

ILLUSTRATIONS TO 'DON QUIXOTE' (7th S. i. 29).—At Belvoir Castle, the seat of the Duke of Rutland, are some remarkably fine pieces of tapestry of foreign manufacture, having worked upon them "Scenes from Don Quixote." When purchased, by a rather singular coincidence, they were found to have been surmounted by the "peacock in his pride, ppr.," the well-known crest of the house of Manners. The same pieces of tapestry were on view at the Manchester Arts Exhibition at Old Trafford, near that city, in 1887. Few books have afforded more subjects to the artist than the immortal work of Cervantes.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

DUNDAS (7th S. iii. 349).—The subject of MR. ATKIN's query would seem, from the dates and Christian name given, to be William Lawrence, second son of Thomas, first Lord Dundas of Aske (or 1794), described in Burke's 'Peerage,' s.v. "Zetland," as lieutenant-colonel in the army, and who is stated to have been born May 18, 1770, and to have died at San Domingo in 1796. If this be the person sought for, he was, of course, Lieut.-Col. Hon. William Lawrence Dundas. The rank does not appear to conflict with my identification, under the circumstances of the day.

C. H. E. CARMICHAEL.

New University Club, S.W.

ABRAHAM COWLEY (7th S. iii. 48, 155, 372).—Cowley was not born, as everybody says, in Fleet Street, near Chancery Lane, although in my 'Fleet Street' I intend to have him there as a memory;

for the memory is a fact, though the fact is not historical. He was the posthumous son of Thomas Cowley, citizen and stationer, of the parish of St. Michael le Querne, in Cheap. His name does not appear in the register of St. Dunstan's; so Johnson suspects "that his father was a sectary." Chester says, 'Westminster Abbey Registers,' p. 166, that his will in the Prerogative Court at Canterbury describes him as "citizen and stationer." This is positive evidence that nothing can do away with; and it is just possible that "grocer" might be put for engrosser. But there is nothing to show that he ever was called an engrosser. There is no reason why he should not have been a grocer and yet have held his freedom of the Stationers' Company. James I. was a Clothworker.

C. A. WARD.

Haverstock Hill.

This suggestion must be taken for what it is worth; but may not Cowley's father have been either a grocer and stationer, or a stationer and grocer, one of them referring to his company and the other to his trade? In a deed of the time of James I. his description is more likely to be that of his company. I have no books at hand, nor time, if I had; but the published records of the two companies named may throw some light on these contradictory statements of Abraham Cowley's editors.

JOHN J. STOCKEN.

3, Heathfield Road, Acton, W.

ALPHA should apply to the Stationers', Scriveners', and Grocers' Companies. The probability is that the father belonged to the Scriveners.

HIDE CLARKE.

"THIEVE" AS AN ACTIVE VERB (7th S. iii. 269).—This usage is not confined to Kent. I have heard the word so used in the North of Yorkshire ever since I can remember. The Poet Laureate has made it classical. He employs it in 'The Princess,' p. 59, ed. 1872:—

Yet my mother still

Affirms your Psyche *thieved* her theories,  
And angled with them for her pupil's love.

F. C. BIRKBECK TERRY.

NAME OF RUSKIN (6th S. xii. 145, 191).—I think this surname is derived from M.E. *rusche*, A.-Sax. *resce*, *risce*, juncus, a rush, and O.Icel. *eng*, our *ing*, a meadow. *Eng* occurs in the 'Catholicon Anglicum,' to which the date 1483 has been assigned, but which I have reason to think is at least forty years older. It is, perhaps, the commonest terminal in field-names about Sheffield. The final *g* is often omitted. Thus we have fields called Hackins and Haggins in Bradfield and Rivelin. It is noteworthy that the name occurs in the 'Towneley Mysteries,' p. 319: "Flyte hyder warde, ho, Harry Ruskyne, war oute!" These plays were written in South



Yorkshire. I see no reason why this should not have been a real surname in the neighbourhood of Wakefield, and I do not understand why the editor of the 'Mysteries' suggested a connexion between this Harry Ruskyne and Cotgrave's "*capifou*, a play which is not much unlike our Harry racket, or Hid-man blind."

S. O. ADDY.

Sheffield.

NEXT week's issue of 'N. & Q.' will consist of thirty-two pages, instead of twenty-four, as usual, with a view to increasing the facilities offered our contributors. The extra eight pages will be given with occasional numbers, and with no augmentation of price.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*England's Helicon: a Collection of Lyrical and Pastoral Poems published in 1600.* Edited by A. H. Bullen. (Nimmo.)

Not the least of the many services Mr. Bullen is rendering to the lover of Elizabethan poetry is his reprint of 'England's Helicon.' To the student this work is well known as one of the most interesting of the series of collections in which much of the most divine love poetry of the sixteenth century is enshrined. In spite, however, of its being reprinted by Sir Egerton Brydges, and so brought within reach of the bibliophile, great ignorance concerning it still prevails. Until, in the life of Bodenham which he contributed to the 'Dictionary of National Biography,' Mr. Bullen showed that the work, first published in 1600, could not be by Bodenham, to whom, in a sonnet, it is dedicated, bibliographers persisted in assigning it to him. Under the name Bodenham it still appears in Lowndes and in Mr. Hazlitt's 'Collections and Notes.' In the introductory portion of his reprint Mr. Bullen has set this and many other matters right, assigning, with keen critical sense, the greater portion of the contents to their respective authors, and dealing summarily with the conjectures of some of his predecessors. In his work he has been assisted by Mr. W. J. Craig, whose collections, made with a view to an elaborately annotated edition, have been placed at his disposal. One or two of Mr. Bullen's conclusions are disheartening. He ruthlessly despoils Raleigh of any claim to poems that have long been assigned him, and does not accept any theory that there might be reason for assigning them temporarily to another source. He is needlessly severe, moreover, upon Bartholomew Young, some of whose contributions are indeed wearisome and below mediocrity, but who is not wholly without merit. His criticism upon the "dainty little masterpieces" of Breton, Lodge, Barnfield, Greene, Sidney, Shakespeare, and other poets are acute, and in cases inspired. With its superb get-up the book is a delight. It is pleasant to find that Mr. Bullen is meditating further work of the same class. A second series of 'Lyrics from Elizabethan Song Books' is promised, and an examination of all Elizabethan poetry preserved in public libraries, with a view to a collection of choice unpublished lyrics, is contemplated. Mr. Bullen is anxious to obtain a sight of 'The Muses' Garden for Delights,' 1611, from which Beloe, in the sixth volume of his 'Anecdotes,' gives extracts. We are glad to give publicity to his search.

*The Gentleman's Magazine Library.—Romano-British Remains.* Part I. Edited by Geo. Laurence Gomme. (Stock.)

MR. GOMME is a hard worker. The volume before us is the seventh issue of "The Gentleman's Magazine Library." It is prepared with the same care and diligence as its predecessors. We fear, however, it will not be so widely popular. The previous volumes appealed to men of various tastes and habits of thought. The present issue will only please those who take interest in Britain as it was under the rule of the Caesars. This class ought to include all educated men and women; but we fear it is only a narrow portion of them who have ever tried to realize what Britain was like when she was ruled from Rome, in a manner which finds an almost exact counterpart in the government, taxation, and protection which the Dutch give to, and exact from, their possessions in the far East. It is easy to exaggerate the cruelty of the officials of old Rome, and still easier and more common to represent the Roman occupation as an unmingled blessing. The antiquaries and historians of former days were accustomed to tell us that the Britons were mere barbarians. Had this been so, any organized government would have been good for them; but archaeological investigation has removed some of the darkness which shrouded the old British life, and we now know, not as a guess, but as something which comes very near to certainty, that the men of the south of the island—probably, indeed, of the whole of it—were very far indeed from being savages. The evidence is much too complex to produce here, but it should be borne in mind whenever the good and the evil of the Roman occupation is weighed.

That the Romans were a mere foreign military caste, living among, but not mingling with, the people has been often asserted. We do not know on what ground it rests. In our opinion, the Roman population was far too large to render this possible; but here we are met by a grave difficulty. In every county in England there were Roman towns and houses; many of them, we know, were of a magnificent kind. Their floors, which is commonly all that remains to us, show that there was an amount of splendour which we seldom find in a modern English home except of the first class. Were the men who inhabited these splendid villas all of them Romans, or were they not frequently the dwellings of Britons who had adopted the mode of life of their conquerors? If this latter could be made clear it would show that the southern civilization was not a mere exotic, but that it had taken root and was bearing fruit. On the answer to this question depends the reply which must be given to that further one which has of late attracted much attention—Are our municipal and village customs entirely of Celtic and Teutonic growth, or do we owe them, in part at least, as we do our law, to the influence of the world's mistress? If the Britons ever became to any large extent Romanized, we have a right to assume that much that we have been in the habit of tracing to the forests of Germany, the marshes of the Rhine delta, and the firds of Norway, came to us from the banks of the Tiber. It is a question beset on every side by difficulties, for the old Roman customs were in their origin so much like those of their Teutonic cousins that either may well have been the parent of those old English practices which the feudal law aborted and crushed, but could not destroy.

We trust that some day we may have a new 'Britannia Romana.' More than a century and a half has elapsed since John Horsley issued a work which, taking into account the ground it covers and the disadvantages under which the author laboured, is one of the most admirable works in our literature. Imperfect as it is



in every respect when compared with our present state of knowledge, it must form the basis of any future book of the same kind. Next to Horsey, we have no hesitation in saying that Mr. Gomme's 'Romano-British Remains' will take an honoured place. Of course there is not a shire which can be said to be treated exhaustively. When Roman remains were found, it was a mere chance whether a notice of them appeared in the *Gentleman's Magazine* or not. In many cases we are certain that Sylvanus Urban never received any information, and sometimes when he did so it was of an imperfect or even erroneous kind; but as a whole every part of the island is fairly represented. We have carefully gone over these pages which relate to the parts of England with which we are most familiar, and are bound to say that the information chronicled and lucidly arranged is of a kind which will lighten the labour of any subsequent worker in the same field. A new 'Britannia Romana' we shall have long to wait for; but surely a hand-list might be compiled from the book before us and the transactions of the various archaeological societies of all the places where undoubted Roman remains have been found. Such a catalogue, which should be accompanied by a map, would go far towards proving either that the Roman population was far larger and more widely spread than is generally conceded, or else that there was a no inconsiderable population of natives who had adopted the Roman manner of living. We know no one so capable of producing a book of the sort we wish for as Mr. Gomme.

We have but one fault to find. The notes which should have accompanied this volume are postponed to the next. This is a sad mistake. Mr. Gomme's notes to the previous volumes of the series have been scholarlike, though there were too few of them, and in some instances what were given were too highly condensed. There are many points in the volume before us which require some words of elucidation.

*Life of Samuel Johnson.* By Lieut.-Col. Grant. (Scott). To the handsome series of "Great Writers" of Mr. Walter Scott, which may claim to be the cheapest works of their class ever issued from the English press, is now added a 'Life of Johnson,' by Col. Grant. In the case of a man who, like Johnson, has been the subject of what is acknowledged to be the model memoir, exceptional difficulty attends all subsequent biographers. Col. Grant has, however, succeeded in writing a life at once condensed and ample, judicious in criticism, graceful in style, and acute in research. In addition to its other merits, this eminently readable and attractive volume supplies information, much of which has been seen in 'N. & Q.' but is to be found in no previous life. In the series to which it belongs, so far as it has yet gone, the present volume may be accorded the foremost place.

*Thomas Middleton.* Edited by Havelock Ellis. With an Introduction by A. C. Swinburne. (Vizetelly & Co.) *Philip Massinger.* By Arthur Symonds. (Same publishers.)

To the cheap and attractive books known as the "Mermaid Series" have been added volumes containing selected plays of Middleton and Massinger. To those who do not possess the full editions of these dramatists the present volumes will be very welcome. To an average reader, indeed, they furnish all of each author that is requisite. The 'Middleton' is enriched with a revised version of Mr. Swinburne's essay, which first saw the light in the *Nineteenth Century*. Among the masterpieces of Middleton given are 'The Changeling,' 'Women as Women!' and 'The Spanish Gipsy.' Both

volumes have well executed portraits. It would have added greatly to the value of the 'Massinger,' and compelled the possessors of the full edition of his works to purchase the volume, had 'Believe as You List' been included. That it is omitted is not due to its want of merit, since the editor speaks of it as "a very powerful work."

We regret to hear that Mr. John Hamerton Crump, B.A. Oxon, a frequent contributor to our columns, died at Malvern Wells so long ago as the 2nd of March. Mr. Crump was an ardent genealogist. He spent much of last summer in the collection of 'Westmoreland Church Notes,' which will be brought out by Mr. Edward Bellasis. He wrote frequently in the *Miscellaneous Genealogical et Heraldic*, in which, at vol. ii. p. 528, and vol. iii. p. 402, the Crump pedigree appears.

### Notes to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

TRINITY COLLEGE ("Robert Daborne").—What is known concerning him will be shortly published in the 'Dictionary of National Biography.' Mean time you must be content with the 'Biographica Dramatica,' vol. i. p. 164. His two plays can only be seen in the original quartos, not having been reprinted. Of 'The Christian Turned Turk' a pretty full account is given in Genest's 'Account of the English Stage,' vol. x. pp. 94-5. It is taken in part from Langbaine's 'Dramatic Poets,' p. 117.

GEO. OGLE ("Name of Rowley applied to Charles II.").—According to 'Richardsoniana,' this name was that of an old goat which "used to run about the Privy garden." This animal was lecherous, good-humoured, and familiar, and his name was accordingly transferred to the king, who had those attributes.

ANTIQUARIAN ("Crosby Hall").—Adequate information concerning the history of this building is found in Peter Cunningham's 'Handbook to London.' Consult Stow's 'Annals' and Rickman's 'Gothic Architecture.'

A. C. A. F. HOLMES ("St. Aloysius").—See 7th S. ii. 278. Consult also 6th S. ix. 447; xii. 129, 213, 332, 417; 7th S. ii. 315.

MR. HERBERT CROFT is anxious to know where may be found the saying by Sydney Smith (?) concerning wise men being of the same religion and never telling what it is.

A. J. Y. ("Used Stamps").—The sale is legal. Apply to a dealer.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Chancery Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JUNE 4, 1887.

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Notices to Correspondents, &c.

## Notes.

## BIRTHPLACE OF LORD BEACONSFIELD.

(See 6th S. x. 309, 352, 457.)

There is something, after all, in the Adelphi story, although the ascertained facts do not confirm the impression remaining in the mind of "a distinguished Jewish gentleman," or the belief of Lord Beaconsfield himself, as stated in a conversation had with Lord Barrington January 30, 1881, and repeated at the last reference from a memorandum written down by the latter on the day following. It is true, indeed, that Isaac D'Israeli lived in the Adelphi before and at the time of his marriage. In consideration of 580*l.* paid by him, described as being then "of Thavies Inn, London, Esquire," he had acquired by indenture, dated August 1, 1799, a lease of the first floor of No. 2, James Street (a corner house on the north side of John Street), in the Adelphi, for the term of sixty-eight years, wanting twenty-one days, from Lady Day, 1799, at the yearly rent of 5*l.* 5*s.*, payable half-yearly; but he assigned this lease, March 25, 1802, to Mr. Thomas Counts, of the Strand, banker. Memorials of both indentures were duly registered at the "Middlesex Registry,"

August 2, 1799 (B. 3, No. 413), and May 10, 1802 (B. 3, No. 303). Full copies of these are in my possession, and I should be glad if room could be found for them in a future number of 'N. & Q.'

The assignment was made by Isaac D'Israeli soon after his marriage, which had taken place Feb. 10, 1802 (*Gent. Mag.*, vol. lxxii. p. 181); and he then proceeded to take the remainder of a twenty-one years' lease, which had been granted Sept. 27, 1799, to Mr. John Sprot, of the house, being No. 6, King's Road, Bedford Row. In the rate-books for the "united parishes of Saint Andrew, Holborn, above the Bars, and Saint George the Martyr, Middlesex," I find for the six months from Dec. 25, 1801, to Midsummer, 1802, at No. 6, King's Road, the name "John Sprott" underlined, with "Israel," written over; Midsummer to Christmas, 1802, "John Sprott," again underlined, and "Isaac D'Israeli" over. It is clearly proved that the rate collector found Isaac D'Israeli in occupation, *vice* John Sprott, before June 24, 1802, and that he then paid poor and watch rates on a 70*l.* rental, raised from 68*l.*, as it stood for the previous half-year, in the time of the former tenant.

The foregoing particulars (with others) were set forth at considerable length in the *Standard* of April 19, 1887 (p. 3), in a letter of mine, timed so as to appear on the anniversary of Lord Beaconsfield's death. Since that date, carrying the search further, I have been fortunate enough to find memorials of the two deeds herein below printed in full. The second of these corroborates in a very striking manner Mrs. Tait's statement, extracted (6th S. x. 457) from Mr. Foster's 'Collectanea Genealogica,' i. p. 10. This lady was exact as to the month and year (April, 1802) in which Isaac D'Israeli took her father's house; and, although she mistakenly said "John Street, Bedford Row," for King's Road, Bedford Row, the remainder of her testimony is (it seems to me) entitled to a very high degree of credibility. This was, that her mother stated that "Benjamin D'Israeli was born in the same room as her brother, had the same doctor and the same nurse as herself." I am assuming that Mr. Foster has reported Mrs. Tait correctly, for he gives no reference. It is unfortunate that he should go on himself to add that the "directories of the day" give Isaac D'Israeli's residence "at 6, John Street, Bedford Row, from 1803 to 1817." They most certainly do not, but at "6, King's Road." See Boyle's 'Court Guide,' 1803 to 1817. Except that in 1803 and 1804 the initial T. is given, and in subsequent years, down to and including 1816, J., for Isaac, the surname is properly entered, year by year, at that address. Mr. Foster might readily have checked himself, for his tabular pedigree (p. 6) gives the right residence.

Mr. W. J. FitzPatrick, by citing in 'N. & Q.' (6th S. x. 457) the registry of births kept at the



Spanish and Portuguese Jews' Synagogue, Bevis Marks, for the fact that Lord Beaconsfield was born on Friday, Dec. 21, 1804, spares me the necessity of insisting upon that date, although I had lately (April 28) the curiosity to see the entry. A certificate of the birth was printed in the *Standard* of April 23, 1881 (p. 5), and the *Times* of the same day (p. 7) adds, that "the date is confirmed by an entry in an old family Bible belonging to the father of Lord Beaconsfield."

Whatever doubt may still be alleged as to the birthplace, the domicile of the parents is conclusively proved by the rate-books before mentioned to have been in King's Road from the spring of 1802 continuously down to Michaelmas, 1817, thus amply covering the date, Dec. 21, 1804. The situation of the house—now known as 22, Theobald's Road—is fixed with great precision in the lease hereafter following; and this, being assigned to Isaac D'Israeli so early as 1802, if it does no more, at least establishes the certainty that Lord Beaconsfield could not have been born "in a set of chambers in the Adelphi," which, if occupied at all by his father and mother in the early days of their wedded life, they must have very soon quitted for a house of their own, and one hereunder clearly identified.

N<sup>o</sup> 749, Jupp and Sprot.—An Indenture of Lease bearing Date the twenty seventh day of September in the year of our Lord one thousand seven hundred and ninety nine between Rebeckah Jupp of John Street Kings Road in the parish of Saint Andrew Holborn in the county of Middlesex widow and Allen Cooper of the same place esquire of the one part and John Sprot of Kings Road aforesaid esquire of the other part Whereby the said Rebeckah Jupp and Allen Cooper did demise unto the said John Sprot all that messuage or tenement situate standing and being on the north side of Kings Road in the parish of Saint Andrew Holborn in the county of Middlesex being the first house eastward from and next the house at the corner of John Street and numbered 6 late in the tenure or occupation of Richard Jupp esquire deceased To hold unto the said John Sprot his executors administrators and assigns from the feast day of Saint Michael the archangel then next ensuing for the term of twenty one years at and under the yearly rent of seventy five pounds during the said term which said Indenture of Lease as to the execution thereof by the said Rebeckah Jupp and Allen Cooper is witnessed by Thomas Pitt Smith of Lincoln's Inn Gentleman and Christopher Norris of the same place Gentleman and as to the execution thereof by the said John Sprot is witnessed by John Watts Clerk to Sharon Turner of Featherstone Buildings in the county of Middlesex Gentleman and is hereby required to be registered by the said John Sprot as witness his hand. John Sprot (L. S.) Signed and Sealed in the presence of Edw. Ruge. J. W. Watts.

[On margin] Reg: at 12 the 14<sup>th</sup> June 1802 upon the oath of J. Watts sworn bef J. Ruge.

N<sup>o</sup> 750, Sprot and D'Israeli.—An Indenture of Assignment bearing date the sixth day of April in the year of our Lord one thousand eight hundred and two made between John Sprot of Kings Road in the parish of Saint Andrew Holborn in the county of Middlesex esquire of the one part and Isaac D'Israeli of James

Street Adelphi in the county of Middlesex esquire of the other part Whereby the said John Sprot in consideration of the sum of ten shillings did assign unto the said Isaac D'Israeli All that messuage or tenement and all and singular the premises situate and being in Kings Road in the parish of Saint Andrew Holborn in the county of Middlesex and mentioned and described in an indenture of lease bearing date the twenty seventh day of September one thousand seven hundred and ninety nine and made between Rebeckah Jupp of John Street Kings Road aforesaid widow and Allen Cooper of the same place esquire of the one part and the said John Sprot of the other part a memorial registered on the same day herewith in the year of our Lord one thousand eight hundred and two in B. 3, N<sup>o</sup> 749 To hold to the said Isaac D'Israeli his executors administrators and assigns for the remainder of the term by the above mentioned indenture of lease demised which said indenture of assignment is witnessed as to the execution of the said John Sprot and Isaac D'Israeli by Sharon Turner of Featherstone Buildings Holborn Gentleman and is hereby required to be registered by the said Isaac D'Israeli As witness his hand and seal. Isaac D'Israeli (L. S.) Signed and Sealed in the presence of Shn Turner Jn. Watts.

[On margin] Reg: at 12 the 14<sup>th</sup> June 1802 upon the oath of S. Turner sworn before J. Ruge.

From King's Road the D'Israeli family moved at Michaelmas, 1817, to No. 6, Bloomsbury Square. No especial interest attaches to the latter residence under the altered circumstances; but, having the opportunity, I will not shrink from confessing that in my former communication I was wrong, and that the house occupied by Isaac D'Israeli was not at the corner of Hart Street, but the one next to it in the square, then and now again (after several changes) numbered 6. The only excuse I can offer for my mistake is, that in no system of arithmetic taught to me had I learnt the sequence of numbers to be: 1, 2, 3, 4, 5, 44, 6, 7, 8, &c. Yet this is what happened here; and, by permission of the Editor, I may at some other time be able to give an account of the repeated renumberings, which have served to confuse the identity of the house tenanted by Isaac D'Israeli from 1817 to 1829.

JOHN A. C. VINCENT.

#### PARIS GARDEN AND CHRIST CHURCH, BLACKFRIARS.

(Concluded from p. 343.)

*Bear and bull baiting on the Bankside.*—Many old circuses, places for sport, were here; let us call them circles. Some of them must have been of very flimsy structure, soon put up, soon pulled down, and shifted here and there. It was common to speak of Paris Garden as the place for these sports, whether the circle in question was in Paris Garden or in the Clink; it being premised that Paris Garden was the king's manor or the property of a lord and copyholders, and the Clink was the Bishop of Winchester's manor, and contained or consisted of his park.



Bear Lane, Bear Court, not far from Blackfriars Bridge, would be the old site of circles dedicated to sports in Paris Garden. The "Bolle bayting" and "Beare bayting" shown in Agas's map, and one further east shown in Norden's, 1593, were the Clink circles. But these last can be better identified by the evidence of John Taylor, a witness in Chancery depositions, 18 James I., born in 1544, being seventy-seven in 1621, his memory went back a long way, and he appeared to know all about it. He deposes that

"the game of bear bayting hath been kept in fower severall places, viz., at Mason Steares, on the Bankside neere Maid Lane by the corner of the Pike Garden, at the beare garden which was William Payne's, and the place where they are now [1621] kept."

The first and the second appear to be the same as those shown in Agas; the third, the old one at the Thames end of Bear Garden (the lane so called), which was taken down on building, a little south in the same lane, the fourth, known as the "Hope," playhouse and bear circus. I observe the words "Bear Bayting amphitheatre" in an Ordnance map of 1875, near the Thames, a little N.E. of the Globe site and east of Southwark Bridge Road. According to the witness Taylor no circus was here, nor do I believe there was, except, perhaps, some very temporary affair, of which I know no record; but the pages of 'N. & Q.' are no doubt always open for any real corrections.

In 1583 there was a very serious mischance at one of them, probably the one in Paris Garden proper. It is thus referred to in Stow's 'Annals,' 1592, p. 1186:—

"The same 13th Jan being Sunday, about 4 o'clock in the afternoon, the old and underpropped scaffolds round about the Bear Garden, commonly called Paris Garden, overcharged with people, fell suddenly down, whereby to the number of eight persons, men and women, were slaine, and many others were hurt and bruised to the shortening of their lives. A friendly warning to such as delight in the cruelties of beasts, than in the works of mercy, the fruits of a true professed faith which ought to be the sabbath days exercise."

There are graphic accounts, almost contemporary, of the dreadful scenes—the sudden collapse and entire destruction of the place, the injured people, some limping off between friends or taken in chairs along the bankside and over the bridge—many, no doubt, in boats. Cases, e.g., one of fractured skull, another of fractured thigh, were improved for 'The Practices of Young Chirurgeons,' a book published in 1591. John Field, a minister of the word of God, and father, it is said, of Nathan Field the player, improves the occasion in his way. "Is it not a lamentable thing," he asks, "that after so long preaching of the gospell there should be so great a profanation [meaning of the Sabbath] amongst us, that theatres should be full and churches emptie?" But all he has to urge by

way of remedy is that the authorities should compel the people to go to church.

The next point is as to the name, Paris Garden. Here will probably be room for other antiquaries. I am quite open to correction if I am not right, only craving for the amenities not always observed.\* The authority usually quoted is Blount, 'Glossographia,' who says that

"Richard de Paris had house and garden here in the time of Richard II., and that the place was so named in identifying the locality to be used for garbage, to the end that the city might not be annoyed," &c.

He quotes the Close Roll 16 Richard II. as his authority, but the word *garden* does not appear. The words of the roll are, that the Parliament last held at Winchester decreed that

"fumarium sive sterquilinum super costeram aque Thamisie justa domum Roberti de Parys omnino amoveatur et penitus abducatur."

The roll is curiously particular. The garbage is to be cut up in bits, and taken in a boat to the middle of the stream, and cast in at the suitable time of the tide, the first turn of the ebb. In Index to Rolls of Parliament, 16 Richard II., the butchers of London are to erect a slaughter-house near the house of Robert de Paris for these operations. In all the earlier notices I have seen it is Parish Garden; afterwards it is indifferently Parish Garden and Paris Garden. In 1433 John, Duke of Bedford, became "firmarius" of a certain privileged place "vocatum Parish Gardyn," for which privileged place he made statutes and ordinances, set out more particularly in Dugdale, vol. vi., ed. 1830. In 1434 it is "molendina de Widesfete cum Gardino vocato Parish-Gardin." Taylor, the Water Poet—whether seriously or not I know not—in 'Bull, Beare, and Horse' gives it thus:—

How it the name of Paris Garden gained,  
The name of it was from a Royall Boy,  
Brave Illion's firebrand.....  
From Paris, Paris Garden hath the name.

This may be only the poet's fancy. But had it been really from Robert de Paris and his unnamed garden, Taylor, always up and down the Bank among the writers, would, I should think, have had an inkling of it. Here, unless a further discussion grows out of this small matter, I leave it, believing, however, that the name was Parish Garden.

The last item of this somewhat miscellaneous paper is upon John Bunyan's visits to London, and his preaching in some house or chapel on the Bankside. Crosby, 'Hist. English Baptists,' ed. 1740, vol. iii. p. 75, says:—

"It was Bunyan's constant practice when he had his liberty to come up once a year to London and to

\* Not to note living instances, there was Collier, who appeared to gloat over any mistake of Malone's, he himself probably making a dozen where Malone made one.



preach at several places there, but more particularly in Southwark, near the Faulcon.'

It is said that his preaching place was Zoar Street Chapel. As to this, the difficulty is that Bunyan's death took place in 1688, and the building Zoar Street Chapel only a short time before, in 1687. Certainly it is possible that he might have preached there, say to give *éclat* to a new chapel, but the balance of probabilities seems to imply that he did not. When Bunyan came to town to preach at the Bankside he would no doubt visit his friend and admirer Charles Doe, a combmaker, whose shop was close to London Bridge, on the Southwark side. The two friends seem to have been together once at least in 1685-6—the one as preacher, the other as hearer—at Mr. More's meeting in a private house, and probably Crosby's notice came from Doe. Sir John Shorter, a noted merchant, living on the Bankside, seems to have known Bunyan. A charity of his, a copyhold near the scene of the preacher's labours, at Body's Bridge, is known in Christ Church parish as Sir John Shorter's charity. Sir John was lord mayor in 1686. It was erroneously said that Bunyan was his chaplain; curiously, he died three days after Bunyan, and was buried in St. Saviour's Church.

And now to finish as I began. May I be permitted to dedicate these three articles in 'N. & Q.' to the copyholders of the manor of Paris Garden, and to urge upon them the duty of correcting their book, and making it worthy to be the history of this distinguished old manor.

WILLIAM RENDLE.

MR. RENDLE states that Paris Garden, known as a manor, was "the hide of Widesfleet." *Fleet* means "flowing water"—perhaps here the "continuous stream.....resembling a horsehoe," quoted *ante*, p. 241. Such a stream would, no doubt, originate as a dyke, ditch, or drain. Am I at liberty to equate Widesfleet with Broadwall, the present boundary line between Lambeth and Southwark? The prefixes "Wide" and "Broad" are synonyms, and it is often difficult to distinguish between land and water in nomenclature; as, for instance, the famous boundary line in Wiltshire, "Wansdyke," is a lofty bank, but "dyke" means ditch; so, in the North, the Caledonian Wall is called Græm's Dyke; so *fleet* and *wall* may mean several aspects of the same site.

Old Barge House, with a wharf, still stands at the western outlet of this fleet, stream, or drain, which would once have formed a convenient harbour for the royal barges, though now a sewer which may deluge the locality.

I remember several such outbreaks, in particular the winter of 1875. I had retired to rest on a bitterly cold night, to be aroused by a loud knocking at the street door. Not supposing that it concerned myself, I turned round to sleep again.

The knocking, however, was repeated, and, listening in wonder, I heard a roaring, rushing sound, like the play of surf on a shingly beach, followed by a dull thud. While still cogitating, I was dozing off again, when the same process was repeated, as I fancied somewhat nearer. Then came a low tap at my door, and a voice uttered, "Oh, do get up; we shall all be drowned." I realized the position at once, for I had just visited Windsor, Maidenhead, and Staines, where the low-lying country was flooded for miles; so, jumping up, I opened wardrobe and drawers, putting on the warmest and thickest clothing I could find, as though I had been called to man a lifeboat. While dressing, the roar of waves and the same dull thud came a third time. I descended to find the basement flooded, and see that the three concussions represented the fall of three brick party walls in the rear, thus converting four backyards into one mighty pool or dock, like a gigantic swimming-bath. As I passed into the roadway I noticed a dark patch of mud, about an inch deep, all round the area. This showed that the tide had turned, and in about half an hour the waters had receded to lower ground; but the neighbouring streets were impassable, and next day I witnessed far greater havoc at Wandsworth.

MR. RENDLE must not plead his seventy-five years in declining my request for details, although I am only SEVENTY-TWO.

#### SIGNS OF BREWERIES AT DELFT.

Dirck van Bleyswijck's 'Beschryvinge der Stadt Delft,' 2 vols. 4to. 1667, contains, in vol. ii. pp. 734-736, a list of the signs by which the various breweries in that city were distinguished from each other. This catalogue is important from more than one point of view. Its principal interest for English readers will consist in the means it gives for making a comparison between the signs of our own land and those of a sister country. The translation I send has been made by a friend, who desires me to say that where there has been any doubt as to the exact signification of any one of the signs, a possible alternative reading has been supplied in parentheses. It may be well also to remark that some few of the words are diminutives which cannot be exactly expressed in English.

Breweries which ceased to exist between the year 1600 and the year 1640.

Beginning from the Schiedam or Ketel-poort, along the west side of the old Delft, to the Wateringse-poort:—

- The Double Compasses.
- The Popinjay.
- The Star.
- The Two Arrows.
- The Diamond Ring.
- The White Horn.
- The Clover-Leaf.
- The Hart's Horn.
- The Great Bell.



The Single Trowel.  
The White Lily.  
The Red Lion.  
The Bell and Crown.  
The Three Herrings.  
The Compasses.  
The Hand.  
The Double Battle-axe.

From the Haag-poort again, nearer the Kolck, being the east side :—

The Cup (or perhaps Head).  
The Double Cross.  
The Perch.

In the Kolck :—The Flagon.

From the Kolck to the Rotterdam-poort, along the west side of the Voorstraat, Hypolitus-buyrt, Wijn-straat, Koorn-maerct, and the Geer, nearly all looking on the old Delft :—

The White Lion.  
The Tankard.  
The Shears.  
The Bow.  
The Lozenge.  
The Jew's Harp, or Double Anchor.  
The Three Stars.  
The Boot.  
The Hoop (or perhaps Stirrup).  
The Peacock.  
The Three Bells.  
The Double Hoop (or perhaps Stirrup).

On the east side of the same passage, in the Voorstraat, have ceased to exist :—

The Three Trowels.  
The Hammer.  
The Double Halbard.  
The Horse.  
The Three Acorns (or perhaps Kettle or Water-Bucket).  
The Horse-Shoe.  
The Double Cross, behind the Church.  
The Black Unicorn.

And on the east side of the Koorn-maerct :—

The Spectacles, or the Hart and Crown (possibly Heart).  
The Funnel.  
The Harrow (or perhaps Clus of Thread).  
The Three Lilies.  
The Pot and Crown.  
The Metal Pot.

In the Achterom :—

The Crown.  
The Tankard.  
The Curry-Comb.  
The Ham.

Turf-maerct :—

The Sword.  
The Three Hammers.  
The Acorn (or perhaps Kettle, or Water-Bucket).

Behind the Maerct :—The Ring.

Behind the Nieuw Kerck :—The Harrow.

In the Oost-eynde :—The Adze.

Now follow the Breweries which still existed in 1645, and were actually brewing at that time ; of which several have ceased to exist since then. Such only remain and continue to this time as are marked with an asterisk.

On the old Delft :—

\*The Boon-Companion (or possibly the Cossack), now the Two Ramping Lions.  
\*The Double Key.  
The Cymbal, or Horse-Bell.  
The Serpent (or perhaps the Culverin), afterwards Curry-Comb, on the Haverbrugge.

In the Voor-straat, east side :—

\*The Ox, now Post-Horn.  
The Two Axes, or Peacock.  
\*The Fish.  
\*The Stork.  
\*The B. nu P.

West side :—

\*The Three Crowns.  
The Three Cymbals.  
Hypolitus-buyrt :—The Halbard.  
In the Koorn-maerct, east side :—  
\*The Trowel and Crown.  
\*The Swan's-Neck.  
\*The Unicorn.  
\*The Half-Moon and Crown.  
The Three Half-Moons.  
The Greek A.

The Koorn-maerct, west side :—

\*The Three Horse-Shoes.  
The World.

On the Burg-Wal, above the Broerhuys-laen :—

The Harrow.

In the Ponte-maerct :—\*The Wicked World.

Behind the Nieuw Kerck :—

\*The Red Lion.  
The Three Trefoils.

In the Oost-eynde :—\*The Conduit, or the Three Suns.

Several other breweries have also been mentioned to me by old people ; and I have sometimes found others referred to (all of which appear to have ceased to exist before the year 1699), as at the old Delft, the Half-Moon, the Arms of Holland, the Arms of Spain, the Arms of Portugal, the Black Horse, the Gimlet. The Key may perhaps be supposed to have been at the corner of the Baillusteech, as a big wooden key used to hang out there. The Two Swords. The Rose, certainly at the corner of the Dircklangen-steegh. The Golden Star, being at the present time a vinegar-brewery above the St. Joris Gast-huys. The Gridiron, apparently at the corner of the Kolck. The Cygnet, also somewhere thereabouts. In the Koorn-maerct, and looking on the old Delft, were the following : The Hammer and Crown, the Double Cross, the White Rose, the Emperor's Crown, the Perch, the Gilded Cup (or possibly Head), the Shield ; and on the other side of the Geer, the Fox, also the Gilded Foot. From here northward, near the old Gast-huys, the Spade ; and near the Trowel and Crown was the White Clover-Leaf. Between the afore-mentioned Trowel and the Halbard were the Axe and the Candlestick. Besides these I have sometimes found mentioned, without knowing their exact situation, the Horse, the Two Rings, the Anchor, the Reel, lying apparently somewhat more out of the way than those spoken of before. Making altogether a number of far more than a hundred breweries, besides all the others which have remained hidden and unknown to me. There are now only fifteen of them in being. And thus have.....the renowned brewers of the Delft beer dwindled and sunk down in the uprise of the new men, the makers of the Delft porcelain.

EDWARD PEACOCK.

#### THE ASSASSINATION OF SPENCER PERCEVAL.

(See 6th S. xii. 367.)

Particulars of the assassination of Spencer Perceval by Bellingham will be found in the following tracts, published at the time :—

Trial of John Bellingham, with the Speeches of Counsel, &c., and Appendix. With portrait of Bellingham. Hull, 1812.



Full and Authentic Report of the Trial of John Bellingham. With biographical sketches of Mr. Perceval and John Bellingham. By Thomas Hodgson. Woodcut portrait of Bellingham. London, 1812.

The Trial of John Bellingham; with Account of Bellingham's Execution on Monday, May 18. London, 1812.

Account of the Trial and Execution of John Bellingham. Single sheet. Newcastle, Marshall.

An Appeal to the Generosity of the British Nation on behalf of the Afflicted Widow of the Unfortunate Mr. Bellingham. By George Chalmers. London, 1812.

The Trial of J. Bellingham, including his Execution. Printed for the booksellers.

Trial of J. Bellingham; with a Concise Narrative of the Circumstances that led to this Tragical Event, &c. Frontispiece by George Cruikshank. London, 1812.

Life and Administration of Spencer Perceval, with a Detail of his Assassination, &c. By C. V. Williams. London.

Universal Sympathy, or the Martyr'd Statesman: a Poem on the Death of the Rt. Hon. Spencer Perceval. London, 1812.

Inscription for the Monument of the Departed Minister. From the *Independent Whig*.

Life of the Rt. Hon. Spencer Perceval. By his grandson, Spencer Walpole. Portrait. London, 1874.

Copy of Letter from Lord Granville Leveson Gower to Viscount Castlereagh, May 17, 1812. Detailing particulars of the justification by John Bellingham for the murder of Mr. Perceval.

The Substance of a Conversation with John Bellingham the Day previous to his Execution. By Daniel Wilson. London, 1812.

The Trial of John Bellingham before Lord Chief Justice Mansfield, &c. Portrait of John Bellingham.

A Discourse preached at Bishopwearmouth Church on Sunday, May 17, 1812, with Reference to the Assassination of the Right Honble. Spencer Perceval. By Robert Gray. Sunderland, 1812.

A Sermon preached before the Hon. Society at Lincoln's Inn, May 31, 1812, on the Occasion of the Assassination of the Rt. Hon. Spencer Perceval. By William Van Mildert. London, 1812.

The Vanity of Earthly Confidences: a Sermon preached at South Collingham and Langford, near Newark, May 17, 1812. By Rev. Joseph Jowett. Newark, 1812.

Further narratives will be found in:—

Kirby's Wonderful and Eccentric Museum, 1820.

Celebrated Trials, 1825.

Wonderful and Scientific Museum, 1813.

Chambers's Book of Days, 1863.

Public Characters of 1812.

Cunningham's Illustrious Englishmen, 1836.

The Georgian Era, 1832.

There is a portrait of John Bellingham taken at the Sessions House, Old Bailey, May 15, 1812; drawn and etched by Dennes Dighton, coloured.

In the Northampton Museum is the statue by Chantrey of the Right Hon. Spencer Perceval, life size.

In the possession of Mr. T. Osborne, of this town, is the original agreement for the erection of the statue by Chantrey.

In the Taylor collection of engravings in the old Museum Room is the original message forwarded from the General Post Office to the Northampton Post Office, announcing the assassination of the

Right Hon. Spencer Perceval in the lobby of the House of Commons, on Monday, May 11, 1812.

A medal was struck by the Government of the day on the assassination of Spencer Perceval. The obverse contains a striking likeness of Mr. Perceval, inscribed "The Rt. Honble. Spencer Perceval, Chancellor of the Exchequer, &c." On the reverse Great Britain is pointing to a broken pillar, the capital of which has fallen to the ground, emblematic of the loss his country has sustained. On the tablet of the monument is a representation of the assassination of Mr. Perceval, as perpetrated by Bellingham in the lobby of the House of Commons, May 11, 1812, with the inscription "He lived beloved and lamented fell."

JOHN TAYLOR.

Northampton.

BUTLER'S 'HUDIBRAS,' PART I.—Readers of 'N. & Q.' will remember the interesting discussion which took place a few years ago relative to the erroneous statement in Lowndes that there was only one edition of 'Hudibras,' part iii., in 1678, but two states of it. The late MR. EDWARD SOLLY showed, with his usual lucidity, that there were two distinct editions printed under the same date, and that there might be several states of each.\* The recent dispersion of MR. SOLLY's library enables me to note another interesting fact, which was apparently unknown to Lowndes. That bibliographer says (Bohn's ed., 1864, p. 334): "The earliest edition of the first part is, no doubt, that called *spurious*, a small volume (16mo.), dated 1663, without name either of printer, publisher, or licenser." I have lately acquired two small volumes, each containing the so-called *spurious* part i. and the genuine part ii. in 16mo. (the collation is really in eights). They formerly belonged to MR. SOLLY, and one of them came from the Crossley collection. Although the paging and collation of the two copies of part i. are identical, they are of distinctly different editions, and, I am inclined to think, have been issued by different printers. The title-page of the earlier, which I will call A, is as follows: "HUDIBRAS. | THE FIRST PART. | Written in the time of the late Wars. | LONDON, | Printed in the Year, 1663." Title-page; pp. 125. On the last page are printed the following "Errata": "Page 26, line 7, for *po* read *do*. *ibid.* line 16. for *Beat's* read *Bear's*. page 28, for *nave olfact* read *nare olfact*."

The title-page of the other copy, B, which I consider the second in point of date, because the *errata* of the first are corrected in it, is printed differently, thus: "HUDIBRAS. | THE | FIRST PART. | Written in the time of the late Wars. | LONDON, | Printed in the Year, 1663." Title-page; pp. 126. No *errata*.

\* 'N. & Q.' 6th S. vi. 150, 311, 454.



On the title-page of A is a woodcut ornament, consisting of a crowned rose and thistle side by side. On the title-page of B are a number of small fleurons, arranged in shape like an inverted pyramid. Although the *errata* of A are corrected in B, the printing of the latter is in general more defective. Italic letters are often used for roman, as in common street-ballads, and the punctuation is careless.

A comparison of these two volumes shows that at least two editions of 'Hudibras,' part i., were issued from the press in 1663 without printer's or publisher's name, but not, as Lowndes states, without licenser's. On the back of the title-page in both the copies is the licence: "Imprimatur. Jo: Berkenhead. Novemb. 11, 1662." In B the name of the licenser is spelt "Birkenhead." It is therefore doubtful how far these volumes should be regarded as *spurious*. There is nothing spurious about the contents, which agree with the genuine editions, and they have been bound up by their original owners with the 16mo. edition of part ii., which would hardly be the case if they had not been considered equally faithful to the original text. That they are piracies by some bookseller of the Hills order is very likely; but I believe the "false imperfect copy" which is cited by Lowndes from the *Publick Intelligence* of December 23, 1662, is quite a different work, which has probably perished. Unfortunately I have not my copy of Marriot's 16mo. edition at hand; but some correspondent of 'N. & Q.' will perhaps be able to say whether the *errata* of A exist in it or not.

W. F. PRIDEAUX.

Calcutta.

CASTLE CAREW=CAREY.—The original fortification, in Pembrokeshire, was occupied by the princes of South Wales (Pembrokeshire), one of whom gave his daughter in marriage to the Norman baron Gerald de Windesore, Castellan of Pembroke under Henry I. In the great banqueting hall Henry of Richmond was feasted on his journey to Bosworth Field by Sir Rhys (or Rice) ap Thomas. The house of Fitzgerald descended from the De Mortaines, who accompanied the Conqueror and received from him the office of Castellan of Windsor and a barony. From a younger son descended the house of Fitzgerald, Dukes of Leinster, Earls of Desmond, Decies, and Totness, and Barons Carew; also Marquis of Lansdowne (in Somerset). Robert de Mortaine was lord of Carew, or Cary, in Somerset. Carew Castle in Somerset and Carew in Wales seem to have been connected at some period. The Fitzgeralds were the ancient Knights of Kerry (or Cary) in Ireland. Kerry stands for Cary (see 'Norman People'). The Kerry Mountains are sometimes called Carey Mountains. SHAMROCK.

CHRONOLOGICAL ERRATA.—May I call your attention to the chronological blunders which the

"follow-my-leader" school of modern historians persist in repeating after one another, and ask if it be not time that they should be exploded? I do not allude to single mistakes, such as that of Charles Dickens in his 'Child's History of England,' where he speaks of Edmund, Earl of Kent as "the poor old lord," who was "not a wise old earl by any means"—the age of this poor old lord being twenty-eight years; but to inaccurate statements originally made by some historian of note, and repeated without investigation by every one else. I may instance two glaring examples of this class.

In Barnes's 'History of Edward III.' he tells us that on the arrest of Mortimer in 1330, the Earl of Lancaster, who was "almost blind with age," flung up his cap for joy. Nor is this his sole allusion to the great age of Lancaster. Now the Inquisition of Lancaster's brother, Earl Thomas, tells us that he was forty years of age in 1327, so that in 1330 he was forty-three. That is to say, he was exactly the age of Mortimer, and three years the junior of Edward II. Hugh Le Despenser the Younger was, in all probability, a little older.

Again, how many times more are we to hear that the elder Despenser was ninety years of age at his death? The authority is Froissart, who distinctly tells us that all he recounts on this subject is hearsay evidence. The Inquisition of Despenser's mother gives his age as twenty years in the first week of March, 9 Edward I. (1281); so that in October, 1326, his age must have been sixty-five.

Having lately had occasion to go carefully into dates from 1321 to 1330, and to study the Rolls, Household Books, &c., which are the best authorities for the chronology, I am in a position to say that Froissart's account is utterly wrong in details and dates, as well as in respect of localities, in reference to the events of 1326. So far from King Edward having witnessed the execution of the elder Despenser when shut in Bristol Castle, he was never within ten miles of Bristol during the whole time.

HERMENTRUDE.

PRICES GIVEN FOR CAXTONS IN 1776. (See 7th S. iii. 86.)—At the sale of John Radcliffe's library in 1776 the following prices were realized for genuine Caxtons, according to the *Printing Times* for January 15:—

Chronicles of Englande, fine copy, 1480	... £5 5 0
Doctrinal of Sapience, 1489	... 8 8 0
The Boke called Cathon, 1483	... 5 5 0
The Polytyque Boke, named Tullius de Senectute, in Englyshe, 1481	... 14 0 0
The Game and Playe of Chesse	... 16 0 0
The Boke of Jason	... 5 10 0
Legenda Aurea, or the Golden Legend, 1483	9 15 0

In the same paper it is recorded that on December 17 Mr. Quaritch bought at the auction sale of Messrs. Puttick & Simpson a copy of 'The Game and Playe of Chesse,' first edition, for which he paid 645*l*.

ROBERT F. GARDINER.



**RHYMES ON THE PROPOSAL TO TELEGRAPH BY ELECTRICITY.**—From the *Satirist*; or, *Monthly Meteor*, vol. xiii. 1813, p. 200 :—

*On the Report that it is in contemplation to substitute an Electrical Mode of Communication with the Outports (by means of wires laid underground) for the existing Telegraphic System.*

Our Telegraphs, just as they are, let us keep,  
They forward good news from afar,  
And still may they send better, that Boney's asleep,  
And ended oppression and war.

Electrical Telegraphs all must deplore,  
Their service would merely be mocking,  
Unfit to afford us intelligence more  
Than such as would really be shocking.

From p. 362 :—

*On the proposed Electrical Telegraphs.*

When a vict'ry we gain  
(As we've oft done in Spain)  
It is usual to load well with powder,  
And discharge 'midst a crowd  
All the Park Guns so loud  
And the guns of the Tow'r, which are louder.

But the guns of the Tow'r  
And the park guns want pow'r  
To proclaim as they ought what we pride in,  
So when now we succeed  
It is wisely decreed  
To announce 't from the batteries of Leyden.

TAM GLEN.

**MINNING DAY.**—This was confused by some folk with the "month's mind" in the discussion of that term in 'N. & Q.' 6th S. *passim*. The "month's mind" took place a month after a man's death or burial; the "minning day" was the anniversary of the same, as defined in a very interesting "Information" printed by Mr. J. P. Earwaker in the 'Chetham Miscellanies,' vol. v. p. 1, &c. Article xv. p. 6, says :—

"7. All the day and night after the Buriall they vse to have excessive ringinge for y<sup>e</sup> dead, as also at the twelmonthes day after,\* which they call a *minninge day*. All which time of Ringinge, theire vse is to have theire privat devotions at home for the soule of the dead. But while the partie liethe sicke, they will never require to have the Belle knowled, no, not at the pointe of deathe; whereby the people should be sturred vp to prayer in due time; neither will any almost at that time desire to have the minister to come to him for comfort and instruction."—Ab. 1590, 'The Manifold Enormities of the Ecclesiastical State in the most partes of the Countie of Lancaster,' &c.

Articles v. and vi. complain of the desecration of the Sabbath :—

"V. Faires and Marketes in most Townes ar usually kepte vpon the Sabbath: by occasion whereof divine Service in the Forenoone is greatly neglected.

"VI. Walkes, Ales, Greennes, Maigames, Rushbearinges, Bearebaites, Dovecates, Bonfiers, all maner vnlawful]

\* The anniversary of the day of the death, on which mass was said and prayers specially offered for the soul of the departed. *Minning* is an old word, still used in South Lancashire, for "reminding."—Canon Raines.

Gaming, Piping and Daunsinge, and suche like, ar in all places frely exercised vpon y<sup>e</sup> Sabbath."

F. J. F.

**BESSEMER'S STEEL FORTS.**—Recently, in a letter to the *Times*, Sir Henry Bessemer proposed casting steel forts, whole and *in situ*. I have now before me a cutting which shows that this idea is not new. I have unfortunately forgotten to label it, but I have a pretty distinct recollection that I took it about 1870-71 from either *Once a Week* or *Household Words*. It reads as follows :—

"That is a grand idea of Mr. Crampton's for making invulnerable forts. He proposes to form them of cast iron, but, instead of building them up of blocks and pieces, to cast them whole, and, what is more, to found them *in situ*. Say a tower of defence is wanted anywhere upon the many exposed parts of our coast, Mr. Crampton will go to the spot with all the raw material of an iron foundry. He will erect on the intended site a gigantic mould for his casting, and around it he will build a series of cupola furnaces for the melting of the iron—eight, ten, or a dozen, as the size and thickness of the metal walls may require. The hollow form of the fort being completed, hundreds of tons of iron will be liquefied, and then all the stupendous crucibles will, at a signal, simultaneously discharge their contents into the mould. The great mass of metal will be left for a week or two to cool, and then the brick and mortar matrix and all the cupolas will be cleared away, leaving the fort without joint or seam. To the modern engineer nothing is impossible, at least on paper, but to the great untaught in these matters this simple method of cast-iron casting may recall the Irishman's plan for making cannons—get some holes and put a lot of iron round 'em."

J. J. FAHIE.

Teheran, Persia.

**INN SIGNS.**—Opposite Magdalene College, Cambridge, is an inn with the sign of "The Pickle." In St. Leonard's Street, Peterborough, near to the Great Northern Station, is an inn with the sign of "The Pony's Head," which is now for sale, its present owner having been its landlord for the past eighteen years. Neither of these inn signs is mentioned in Hotten's 'History of Signboards.' In 6th S. xii. 487, I gave a lengthy list of Lincolnshire inn signs omitted in Hotten. To the list of the twelve places where "The Blue Bell" is found add Pickworth.

CUTHBERT BIDE.

**PANCAKE BELL.** (See 1st S. vii. 232; 2nd S. v. 391, 505; 3rd S. vi. 328, 404; viii. 324, 368, 509.)—On Shrove Tuesday the pancake bell was rung at Berwick—a practice which has been observed there from time immemorial. What is known of the origin of this custom, which also appears to have existed within the last few years at Hedon, Doncaster, Sheffield, Dewsbury, and in the counties of Huntingdon and Lincoln?

EVERARD HOME COLEMAN.

71, Brecknock Road.

**BANQUIER.**—It may be news to some of your readers that this old-fashioned form of the term "banker" was still in use in 1755. At all events,



I have a frank addressed in that year by a Scotch M.P., Mr. J. Murray, to "Mr. (sic) Innes & Clark, Banquiers, Lime Street Square, London."

E. WALFORD, M.A.  
7, Hyde Park Mansions, N.W.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**RELIGIOUS ORDERS.**—Will any of your correspondents who are acquainted with the subdivisions of religious orders in the Church of Rome have the goodness to answer the following queries?

1. Does the Augustinian order claim as its founder St. Augustine of Hippo?

2. Are "White Canons," "Premonstratensians," and "White Bernardines" all varieties of the Cistercian order?

3. Are the "Black Monks of the Angels" a variety of Benedictines?

4. What orders are to be understood, in Speed's list of English monasteries, by "Canons Regular" and "Canons Secular"? So far as I can make out, when Speed says "Black Monks" he usually means Benedictines, and when he says "Black Canons" he means Augustinians. But what does he intend by "Fratres de Sacra," "Victorines," and "Black Canons of Martialis"?

5. To what orders do these foreign monasteries belong? Marmoutier, Mont St. Michel, Fontenay, Caen, Tirone (France), Savigny, Bec, Hautpays, and St. Omer (St. Bertin).

6. Is the Order of the Holy Trinity an offshoot of any other?

HERMENTRUD.

**ST. WILFRID'S NEEDLE.**—We have most of us heard of the crypt at Ripon Cathedral which is commonly known as St. Wilfrid's Needle, its eye being a hole in a wall, through which women suspected of unchastity were required to thread themselves as an evidence of innocence. But what is, or was, "Wilfrid's needle in Belvoir Castle," referred to by Joseph Hall, sometime Bishop—and a Leicestershire man, by the way—in his account of "Crapulia"? He says of the people:—

"They have a door to their town-house which is wide enough for the largest man to enter when he is fasting: through this the guests pass, and when any one would depart, if he stops in this passage he is trusted to go out at another door; but if it be as easy as if he were fasting the master of the ceremonies makes him tarry until he comes to be of a statutable magnitude, after which example Wilfrid's needle in Belvoir Castle was a pleasant trial of Roman Catholic sanctity."

I am quoting from the translated specimen of 'Mundus Alter et Idem,' given at the end of Henry Morley's collection, 'Ideal Commonwealths,' p. 281. Another "Wilfrid's needle" I have read of as

being in the rocky side of Rosebery Topping. Why Wilfrid's? I would ask. ST. SWITHIN.

**WORDSWORTH: "VAGRANT REED."**—Will any Wordsworthian or other correspondent explain the concluding words in the following lines from the twenty-fourth Duddon Sonnet?—

If we advance unstrengthened by repose,  
Farewell the solace of the vagrant reed!

R. D. W.

**Jews in England.**—In 1298 Hugh le Ju attested a grant of land at Hindley, near Wigan, Lancashire; in 1322 Hugh le Jew attested a demise of land at Hyndley; in 1324 Hugh le Jew attested a gift of lands there; in 1331 Thomas le Jew, the clerk, attested two separate grants of lands there; in 1334-5 Hugh le Jew attested a grant of a right of carrying turves from Hindley to Wigan through Ince; in 1338-9 Hugh le Jew attested a grant of mills in Hindley ('Lanc. and Chesh. Historical Notes,' 1878, pp. 26, 36, 45, 46, 52). Is not the description of Thomas le Jew as "the clerk" very unusual? Are other instances known of Lancastrian Jews at that time?

H. T. CROFTON.

**A VACANT THRONE.**—I have heard it stated that at the time James II. abdicated, November, 1688, and left England for France, an advertisement was inserted in one of the London journals for a king to occupy the English throne. Is there any proof of this; and, if so, in what journal did the advertisement appear? A few days since I conversed with a lady whose ancestor, the then representative of the Scotch family of Caris, came over to France with James II. Can any of the readers of 'N. & Q.' kindly say in what county in Scotland the Caris family were settled in 1688?

HUBERT SMITH.

Bretagne.

**JOHN STELE OR STILL.**—In the article on Suffolk in the *Quarterly*, just out, the author of 'Gammer Gurton's Needle' is styled John *Stele*. Now in all the authorities I have at hand—'British Dramatists,' published by Nimmo, 'Chambers's Cyclopædia of English Literature,' 'Murray's Handbook of English Literature'—his name is written "Still." Is there any authority for the name being written otherwise? I am quite aware how careless people were formerly in spelling their names.

C. G. BOGER.

St. Saviour's, Southwark.

**STUBBS: CHAPLEN.**—Two brothers, John Stubbs and Robert Stubbs, were in Ireland at the end of the seventeenth century. John Stubbs settled in Dublin, and on Sept. 1, 1680, was married, in St. Andrew's Church, Dublin, to Margaret H. Chaplen. This lady in her will directs her property, in certain events, to be divided among her brothers' and



sisters' children in England. Who was she? Where did John Stubbs and Robert Stubbs come from? Were they from Bristol?

WILLIAM C. STUBBS, M.A.

39, Upper Fitzwilliam Street, Dublin.

HERBERT, EARL OF PEMBROKE.—In Lodge's 'Portraits' the arms in the curtain behind the earl are quartered with (what appears to be in the third quarter) a field argent, three chevrons (or chevronels), and a chief sable. I cannot find any match which entitled him to this quartering. Will some correspondent kindly tell me what it means?

A. M. C.

DEFOE AND HIS DESCENDANTS.—Last year a correspondent of 'N. & Q.' suggested the probability of Defoe's connexion with East Anglia. I have long been under the impression that there was some such connexion, and I believe I have seen a letter of his in which he desires to be remembered to his good friends at Norwich, or words to that effect; but I cannot find the reference. If the following entries, which I have recently unearthed, refer (as I imagine they do) to one of his sons, they would seem to settle the matter:—

"Benjamin De Foe of Stoke Newington in the county of Middlesex singleman and Hannah Coates of St. George of Colegate in the City of Norwich singlewoman were married the twenty-second of September, 1718."—Register of St. Helen, Norwich.

"Benjamin son of Benjamin De Foe gent, and Hannah his wife, of St. George of Colegate, was baptized 6 June, 1719."—Register of the Octagon Chapel, Norwich.

No one of the name of De Foe was rated in the parish of St. George of Colegate in 1718 or 1719, but that of the widow Coates occurs before and after these dates.

T. R. TALLACK.

Norwich.

PLON OR PELON.—Was there ever a cutler in France in the eighteenth century named Plon, or Pelon? Knives bearing this maker's name have been exhumed from the site of an old settlement in Minnesota, of which we have no written account, and no other knowledge of its existence than the stone foundations of houses now overgrown by forest trees and thick brush. This settlement must have been made between 1680 and 1800, say a scope of 100 years. Information as to this cutler might throw light on the approximate time of settlement.

A. J. HILL.

St. Paul, Minnesota, U.S.

WHO WROTE FLEETWOOD'S 'LIFE OF CHRIST.'—In 'N. & Q.' 5th S. ix. 232, is a suggestion that this popular and often reprinted book was written by John Banks, of Sonning, under the assumed name of "John Fleetwood, D.D." The earliest edition I have seen is in quarto, "Printed for J. Cooke, at the Shakespear's Head, in Pater-Noster-Row. M.DCC.LXVI." This edition contains a four-

page list of subscribers, and was issued in twenty-five numbers, with illustrations. Is it the original edition? Fleetwood's 'History of the Bible' was also issued in the same way, by the same publisher, and bearing the same date.

"England's Bloody Tribunal: or Popish cruelty displayed. By the Reverend Matthew Taylor, D.D.," dated on its title-page 1771, was also issued by the same publisher in twenty-five numbers, and contains a list of subscribers, among whom is entered "The Reverend John Fleetwood, D.D. Author of the 'History of the Holy Bible,' and 'Life of our Blessed Lord and Saviour Jesus Christ.'"

Although it may still be held that "John Fleetwood, D.D.," was an assumed name, the above subscription entry of 1771 surely negatives the suggestion that he could be identical with John Banks, of Sonning, who died in 1751. Copies of the books here referred to are in the Bodleian Library.

W. H. ALLNUTT.

LEASE OF 999 YEARS.—A statement has been going the round of the American press to the effect that a lease for the term of 999 years recently fell in to the Church of England. If there be any truth in the statement, where can full particulars be perused?

TRISTIS.

DR. J. W. NIBLOCK.—In Colyton Churchyard is a tombstone bearing the following inscription:—

"In memory of Mr. Henry Pulman, who for many years kept a respectable Boarding School in this Town. He died July 3rd, 1826, aged 63 years. This stone is erected by his grateful Pupil Joseph White Niblock."

By this we see that Dr. Niblock had probably the first rudiments of his education from this country schoolmaster, and there is evidence that the doctor used often to visit the little town where his earliest schooldays were spent. In an 'English and Latin Dictionary' (second edition), published by A. J. Valpy, and sold by Longman & Co., date 1836, its author on the title-page is announced as the Rev. J. W. Niblock, D.D., F.R.S.L., F.S.A., Head Master of the London High School. In the preface to this book Dr. Niblock says:—

"It is now about thirty years ago, that the Author of this Work, when called, as a learner, to compose Latin, (first at School and afterward at College) had but too frequent occasion unavailingly to lament (in common with others his associates) the want of sufficient means of attaining that desirable object, consistently with *pure Latinity*. This regret has been much increased, while engaged (for more than a quarter of a century) in the arduous but 'delightful task' of instructing youth. With the exception of the following pages, no attempt has been made, by any Scholar, to roll away this stone of reproach to our age and nation. Strange to say, whatever be the size and price, or however modern the edition, no *English-Latin Dictionary* has yet been published but what is grossly culpable or defective, in the following particulars," &c.



This is dated from "London High School, Tavistock House, Tavistock Square, October, 1836." Perhaps some correspondent may be able to supply further particulars of the career and date of death of this learned schoolmaster and pioneer in educational literature, which will be esteemed.

W. H. H. ROGERS.

Colyton.

**DANE'S SKIN = FRECKLES.**—A few days ago I was speaking to a man here about his little boy, who looked pale and delicate. He said, "Ah, you'll see a difference in him in a few weeks' time, when the warm weather comes, and brings the Danish blood out of him. When he puts on his Dane's skin he'll look very different. You'll always notice these Danes look rather peckish in winter time." On inquiry, I found that by "Dane's skin" he meant freckled skin. His grandmother had told him that freckles were a sign of Danish blood. A woman informed me that she had always understood that red-haired people were Danes. Our Sussex ancestors disliked the Danes, and considered a Dane's skin an appropriate ornament for a church door; and I was interested to find that Danish blood and Danish skins still haunt the Sussex dialect. I shall be glad to hear if the expression is known elsewhere.

W. D. PARISH.

Selmeaton.

**JOHN PROSSER EDWIN** appears to have had a commission in the army about the beginning of the century, and left the army, married, and took to the stage. He wrote two pamphlets (Newcastle, 1807), one against the elder Macready and one against Stephen Kemble, both of which are in the British Museum. What was his real name; and was he in any way connected with the actor whose name he bears, or his son, who married Miss Richards, an actress in Dublin, afterwards at Covent Garden?

URBAN.

**KEYS TO NOVELS.**—In their respective novels the late Lord Lytton and Rosina, Lady Lytton, whose 'Life' was recently reviewed in 'N. & Q.' introduced living personages under a disguise often sufficiently thin and transparent. One character, at least, in the books of the lady is at once recognizable, that of her husband. Are keys to any of the works in the possession of any reader of 'N. & Q.'? Such would have great interest. It is desirable also to obtain keys to other novels of Lord Beaconsfield similar to that of 'Endymion' which was supplied in 'N. & Q.'

N. S.

**THE ROYAL PAVILION, BRIGHTON.**—I have been for some years collecting the history of this building and the persons connected with it, and shall feel obliged to any of your readers who can refer me to anecdotes and other references in any works to the Pavilion. I am also desirous of ob-

taining full information as to the royal favourites connected with Brighton and the Pavilion, viz., Perdita Robinson, Mrs. Crouch, Louisa Howard, Lady Jersey, the Marchioness Conyngham, Lady Lade, Lady Hertford, and Mrs. Fitzherbert. I wish to get their portraits and biographies. References to foreign books and biographies of diplomatists and other foreigners, describing visits to the Pavilion and life there will be most acceptable. To save unnecessary trouble, I may say I have carefully examined the memoirs, &c., of Huish, Croker, Greville, Baron Bloomfield, Percy Fitzgerald, J. F. Molloy, and Lord Malmesbury.

FREDERICK E. SAWYER, F.S.A.

Brighton.

**THE DANDIES.**—Where can I obtain any details about Watier's Club, otherwise known as the Dandy Club? Are there any records of it in existence? Was it merged into any other club? I have a caricature by Richard Dighton (dated Dec. 29, 1818), entitled 'The Dandy Club,' consisting of a jumble of heads, collars, and cravats of every possible "dandy" cut and knot. Is there any means of identifying the originals of these portraits? I shall be glad of any information bearing upon the mysteries of dandyism. Are there any caricatures of Brummel by Dighton extant?

A. FORBES SIEVEKING.

**"ANOTHER GUESS."**—What is the origin and force of this use of the word *guess*? One hears it very occasionally, and it is just referred to (and no more) in 'N. & Q.' 4<sup>th</sup> S. i. 592. I was not prepared to meet with it in so serious and elevated a production as Boyle's 'Essay on the Style of the Holy Scriptures':—

"The same Truths, Counsels, Exhortations, Dissensions, &c., Oftentimes Have, and alwayes ought to have, another-guess Efficacy, and Prevalence on a Christian Reader, when he finds them in the Scripture, than if he should meet with the same in the Books of Heathen Moralists, though Learned and Eloquent."

B. W. S.

**SIR HUGH PAUPER.**—Can any of your readers give me any information of the descendants of Hugh Pauper, third son of Robert, Earl of Meulan, and first Norman Earl of Leicester, who in 1138 was created Earl of Bedford, and in 1141 deprived of his earldom? It is believed that he married the daughter of Hugh, called "vice comes de Leycestre," who was the fourth son of Hugh de Grentemesnil, and perished in the White Ship in 1119. Is there any information to be obtained as to this marriage?

WARWICKSHIRE.

**FIELD-MARSHAL STUDHOLME HODGSON.**—Can any one give me any information as to parentage and early military services of this field-marshal, who died in 1798, aged ninety? In 1761 he commanded the successful expedition against the



French island of Belleisle. Was General Studholme Hodgson, who died in 1885, the last representative of the field-marshal? C. DALTON.

**MOTTO OF WATERTON FAMILY.**—What is the meaning of the motto of the Waterton family, late of Walton, near Wakefield, "Better kinde frend than frend kinde"? I. H.

**LENTHALL: BAYNTON.**—Through what marriage did Sir Rowland Lenthall, of Hampton Court, Hereford, quarter the arms of Baynton.

J. H. G.

**WOMEN IN RED CLOAKS AS SOLDIERS.**—It is said that in Wales, in 1797, Lord Cawdor dressed the miners in red cloaks, and they were taken by the French for soldiers. Mr. Worth, in his 'History of Devonshire,' says, "There is hardly a seaport in Devon which has not some tradition of invaders being scared by a muster of old women in red cloaks." I have heard of this tradition about Plymouth; and in Cornwall also it is said that once when the French fleet passed by Mounts Bay the women, dressed in red cloaks, stood on Gwavas head to appear like soldiers. Is this a mere legend; or did the story of Lord Cawdor induce the women of Devon and Cornwall to appear on certain headlands when the French fleet was in sight, during the Napoleonic wars, hoping they would be taken for British soldiers? If the latter were the case, surely some record of it at the time would be extant. What is the evidence *pro* or *con*?

W. S. LACH-SZYRMA.

**LORD MANSFIELD AS A POETICAL CRITIC.**—Some months ago a question was asked about Mr. J. Bellenden Ker's 'Essay on the Archæology of our Popular Phrases and Nursery Rhymes' (6th S. xii. 109), which was answered by a quotation from the late Thomas Wright's 'Essays on the Literature, &c., of England in the Middle Ages.' Notwithstanding the eccentricity of his philological method, Mr. Ker was a man of extensive reading, and he possessed an intimate acquaintance with Chaucer, Bacon, and our older writers. Many of his notes afford, in consequence, instruction as well as amusement. The following stands first on his list of nursery rhymes:—

Jockey was a Piper's son,  
And he fell in love when he was young,  
And all the tunes he could play,  
Was, over the hills and far away;  
Over the hills, and a great way off,  
And the wind will blow my top-knot off.

In Mr. Halliwell's 'Nursery Rhymes of England,' second edition, 1843, p. 79, the first two lines run as follows:—

Tom he was a piper's son,  
He learn'd to play when he was young;

and the first stanza is followed by five others, which do not belong to the original poem, but

appear to form part of a rustic version of the old metrical tale of the 'Friar and the Boy.' The rhyme given by Mr. Bellenden Ker is an extract from a song which, under the title of 'Distracted Jockey's Lamentation,' was in considerable vogue at the beginning of the last century, and will be found, with an historical introduction, in Mr. Logan's 'Pedlar's Pack of Ballads and Songs,' 1869, p. 330. The following is the correct version of the lines, which occur in the second stanza:—

Young Jockey was a piper's son,  
And fell in love when he was young,  
But a' the springs\* that he could play  
Was o'er the hills and far away.  
And its o'er the hills and far away,  
The wind has blown my plaid away.

Mr. Ker adds in a note:—"It was of the first four lines the first Lord Mansfield said he would rather have been the author than of any other four in all the English Poetry. That he said these words I know, but upon what ground, beyond that of easy stanza-like resonance, I am not now aware." I should be glad of a reference to the exact passage in which these words were employed by Lord Mansfield.

W. F. P.

**THE GREAT-GRANDFATHER OF GENERAL CH. E. GORDON, R.E.**—What was the Christian name of General Ch. E. Gordon's paternal great-grandfather; and to what branch of the Gordons did he belong? He was in Lascelles's Regiment, and was taken prisoner at Preston Pans. How was General Ch. E. Gordon related to General Patrick Gordon, the favourite of Peter the Great, to whom he appears to have had many points of resemblance? CONSTANCE RUSSELL.

Swallowfield, Reading.

**'THE ORACLE,' 1790—(?)**—Can any one tell me where I can see a copy of this periodical, edited by Borden? It is not in the British Museum.

URBAN.

**DR. ROUTH.**—

"One recalls the experience of the country rector who, coming up to Oxford to preach in his turn, complained to Dr. Routh of the inadequacy of the fee, considering the expense of travelling and the labour of composing the discourse. 'How much did they give you?' asked the Doctor. 'Only five pounds,' was the reply. 'Only five pounds!' echoed the Principal; 'why I wouldn't have preached that sermon for fifty!'"

What is the authority for this anecdote of Dr. Routh? It obviously does not come from an Oxford source, or he would not be called the "Principal." It occurs in the *Globe* of March 23, p. 1.

ED. MARSHALL.

**FLEET LIBERTIES.**—Is there any plan or map extant that marks out the Fleet Liberties? A man of the name of James Lando had a place called St. John's Chapel, in Half-Moon Court, the first

\* Tunes.



house adjoining to Ludgate on Ludgate Hill. In his advertisement he says the "Chapel is not in the verge of the Fleet." I should have supposed that it was.

C. A. WARD.

Haverstock Hill.

### Replies.

#### REFORM OF THE HERALDS' COLLEGE.

(7th S. III. 223, 329.)

In thanking your correspondent MR. G. W. MARSHALL for his reply to my letter on the above subject, I must say that I am surprised at the length of his letter, especially after his remarks as to the length of mine.

I will reply to his remarks *seriatim*:—

1. I am still of opinion that a great deal is wanted to make the Heralds' College what it ought to be; and I am not alone in this opinion.

2. MR. MARSHALL goes out of his way to suggest that I want *free* access to the records of the College. This I do not desire, only wishing that a fair *fee* should be charged to any one who may desire to consult any of the records, in place of the present (to many persons) heavy charge of 5s.

3. I repeat, What is the use of the Heralds' College as now managed? I find that in the number of the officials I erred in giving one too many, as I find there are an Earl Marshal, a Garter King at Arms, and *fifteen* others, from Clarencieux to the Registrar.

As regards the services rendered by any official, I adhere to my statement and the consequent charges, and think MR. MARSHALL's remark as to any "ungenerous insinuation" being made by me is uncalled for, when we recollect the enormous charge of over 600*l.* which a short time since was made by one of the officials for some work done, which I doubt not any advertising herald would have gladly, and as efficiently, done for 50*l.* Indeed, such a scandal was this charge that it was said to have been represented to the heads of the College for inquiry. The result has not been made public as yet, that I know of.

As to the practice of undertakers and others, I am not familiar with the body-snatching fraternity, so cannot give an opinion.

4. My argument for the improvement of the library is supported and strengthened by MR. MARSHALL, who says that "the library is very small, very deficient in genealogical and heraldic books, and contains very little which cannot be seen elsewhere." That is the very reason why I suggest that a library worthy of the College should be formed and made available for the public, in the same way as that of the British Museum, where one can read oneself or employ some one to cull the information you may require.

I have inspected such of the Harleian Manuscripts at the British Museum as I have wished to

consult; and though some are soiled, I do not find them so offensive as MR. MARSHALL says.

With regard to the opening of the library of the Heralds' College, what is wanted is merely that a *reasonable fee* be charged for any reader who may attend to consult the books, as there is plenty of room in the College for readers without any expensive additions being required, and that the officials be compelled to forego a portion of their fees for the purchase of books to add to the library.

5. I was quite aware of the reason why visitations were held; but as in the present age people cannot be summoned to have their arms registered, they should be invited to do so, and at the same time a reasonable tariff of fees should be set forth for the inquiry and registration. This would make the College more popular and increase its utility.

As I am raising this question on public, and not on private grounds, I do not think it necessary to make any representation either to the Earl Marshal or Garter, preferring to let the public be the judge as to the necessity of reform.

I quite agree with MR. MARSHALL as to the courtesy shown by the officials of the College on all occasions when I have been there; and as I am not "a professional pedigree maker paid for my services," but merely an amateur who has never received one farthing for any services which I may have rendered, I need not enter into that subject.

Finally, if MR. MARSHALL were to aid in the necessary reformation of this interesting College instead of leaving it to the House of Commons to do so, and thus enable any one to consult the records for a more reasonable charge than at present, and arrange for the library to be made one worthy of the past history of the institution, he would render a far greater service to students than by calling in the aid of "undertakers" or "universal providers."

LAMBTON YOUNG.

16, Harcourt Terrace, S.W.

It appears to me impossible to effect any reform in the Heralds' College in the way indicated by your correspondents unless power is given to Garter or his assistants. There was anciently a court at the entrance to the College where persons disobeying its laws or acting against its privileges could be tried and punished. But this is a thing of the past, and MR. CULLETON can give JOHN JONES as good a coat, crest, and motto for a trifle as Garter can bestow for 2*l.* Of course I mean *good* in the sense of satisfying MR. JOHN JONES.

Sterne summed all this up more than one hundred years ago, when he adopted the "poor starling" as the crest to his arms, and desired "the Heralds' officers to twist his neck about if they dare!"

J. STANDISH HALY.

I quite agree with much your correspondent writes about the College of Arms. It really is a



pity that the only genealogical records that are of real value, because actually proved—in fact the only pedigrees that can give the legal title to bear arms—should be kept hidden from everybody, so that nobody knows who is an armiger and who is not. Still, would it be wise to allow everybody to overrun the Heralds' College? Think of the mess the books would be in after six months of ill usage. Many of the books are of vellum, and vellum is easily spoiled by dirty finger-marks and grease. Then, again, forgeries might be perpetrated if the books were for ever so short a time left out of the custody of the officers of arms. I would suggest a compromise. Why not have the records printed? I wonder this has never been thought of before.

W. G. TAUNTON.

MORUE: CABILLAUD (7th S. iii. 48, 214, 377).—DR. CHARNOCK gives me more than my due when he says I "hit upon the origin of the word *cabillaud*." I did not hit upon it. When I gave *Bacallau* as another Germ. form for *Kabeljau* (or *Kabliu*), I did so because I was aware that Scheler and Littré regarded *cabillaud* as coming from the Dutch *Kabeljauw*, and this as a transposition of *bacalao*, the Spanish form of the Basque word *bacalaba* (or *bacalaiba*),\* and I thought that the two Germ. forms afforded support to this view. DR. CHARNOCK'S view (borrowed from the Spanish Academy 'Dictionary') that *cabillaud* is rather "a metathesis of [the Portuguese word] *bacalhao* .....codfish; named from *Bacalhao*,† an island off the south-east coast of Newfoundland, on whose coast it is fished," is at first sight much more plausible, for it has long struck me as very odd that perhaps the oldest of the modern European names for "cod" should have originated in the Basque provinces, where so little cod can at any time have been caught on their very small sea-coast, and where the language spoken is so extremely little understood elsewhere. See note †. But, unfortunately, the word *cabillaud* appears to be much older than the discovery of Newfoundland (1497, see note †), for Godefroy (s. v. "Cabillau") gives passages showing that the word (which he says already meant "fresh cod") was so early as 1350 applied to a political, or, as he calls it, a factious party in Holland.‡ And, besides this, I find "Cabel-

lauws" (with the definition "*Piscis marini* genus, *asellus*, Gall. *merlus*, *cabillau*"), given by Ducange as occurring in a Dutch Latin document dated 1163; so that the present Dutch word *Kabeljauw* existed even then, either in this or a very similar form. It is evident, therefore, that *cabillaud* can have nothing whatever to do with the island of *Bacalhao*, nor with the words *bacalhao* (Port.), *bacalao* (Span.), *baccalà* (Ital.), *bacalao* or *bacalow* (Eng.), § *Bacalliau* (Germ.), and *bakkeljauw* (Dutch),|| if, as has been supposed (see *supra*), and has approved itself to DR. CHARNOCK, these words have been derived from the name of the island. As for the Basque *bacalaiba*, I really know neither its age nor anything else about it; but I think it very much more probable that it has the same origin as the very similar words just quoted than that it should be an original Basque word, and that these other words should have been derived from it.¶ At the same time, I find it somewhat—nay, very—difficult to believe that, e. g., two so very similar words as *kabeljauw* and *bakkeljauw* should be found in the same language (Dutch) with precisely the same meaning and yet not have the slightest

pour son fils Guillaume." See Ducange, s. v. "Cabelgeneses." The two parties were called by the Dutch themselves "Hoeks" and "Kabeljauws" (=Hoeks and Cods); or "de Hoekschen" and "de Kabeljauwschen" (adjs. used as substantives, and =hamati and asellati, or the hookishers and codishers. See Ducange, s. v. "Aselli" and "Asellata").

§ In the 'New English Dictionary,' s. v. "Bacalao" (several other forms are given), this Spanish form, adopted at one time in England, is said, on the authority of one of the quotations, dated 1555, to have been derived from the word for cod used by the natives of Newfoundland. The island of *Bacalhao* or *Bacallao* is not mentioned, and possibly was unknown to the writer; and there are certainly two alternatives possible, viz., either that the fish gave its name to the island, or that the island gave its name to the fish.

|| MISS BUSK asks in what part of Germany *Bacallau* is used. Scheler, who writes it *bakkeljau*, says it is Low German, and it is probably chiefly so, not only because Low German dialects are spoken all along the German sea-coast, but because I find *bakkeljauw* in dictionaries of the kindred dialects, Dutch and Flemish.

¶ Kluge, indeed (s. v. "Kabliu"), says—I know not on what authority—that the Basques were the first to catch cod, especially on the coast of Newfoundland; and he gives *bacallaba* (see note \*) as the Basque word for cod. But the question is, Did the Basques catch cod and give it the name of *bacallaba* (which, after all, is simply the Span. form with the favourite Basque ending *a*, and so may well have come from the Spanish) before the twelfth century, when, as we have seen, the Dutch already had the word *Kabeljauw* in use? And even if they did, it is surely exceedingly unlikely that the Dutch should have borrowed from them their word for cod, first in a transposed form (*Kabeljauw*), and then, centuries later, either have transposed it again, or again have borrowed it, this time in its original form, and so have formed *bakkeljauw*? See note \*\*. I must say that the view given in the text, which was written before I consulted Kluge, seems to me much more simple.

\* Scheler has *bacalaiba*, Littré and Constanicio ('Portuguese Dict.') have *bacalaba*. I find neither word in Van Eys's 'Basque Dict.,' which is, I believe, the best. See note ¶.

† In Keith Johnston's 'Atlas' this island is called *Bacalhao*; in Fullarton's 'Gazetteer of the World' (1858) it is called *Baccallao* or *Bacallieu*, and it is stated that the island is supposed to have been the first land in America sighted by Cabot on June 24, 1497.

‡ Bescherelle says (s. v. "Cabillaud"), "Nom donné aux nobles hollandais partisans de la veuve de Louis de Bavière, au XIV<sup>e</sup> siècle, par opposition à celui de Hoeksche (hameçon) pris par la bourgeoisie qui tenait



connexion with one another. I am emboldened, therefore, to submit an hypothesis—the only hypothesis, I believe—by which these two words may be brought into connexion. This hypothesis is that *kabeljaauw* by a transposition (there is a similar transposition in Scheler and Littre's derivation of *cabillaud* also) became *bak(k)eljaauw*; that the Spaniards, during their occupation of Holland in the sixteenth century (or perhaps even earlier), took this word back with them to Spain under the form *bacalao*;\* and that then either they or the Portuguese, when they went to Newfoundland to fish for cod, transferred the name to the small adjacent island, where they either first caught cod or caught the most. It is, at any rate, singular and significant that an island which was first discovered by the French should still bear a name with a Spanish or Portuguese ending.

But whatever may be the truth of this hypothesis, it seems to be almost certain that *kabeljaauw* (= *cabillaud*) is far older than *bakkeljaauw*, *bacalao*, &c., of which it has been regarded as a transposition; for, as I have shown, *kabeljaauw* dates at least so far back as the twelfth century, whereas for *bakkeljaauw*, *bacalao*, &c., I can at present find no earlier quotations than those given in the 'New English Dictionary' (see note §), of which the earliest is from the sixteenth century only. The origin of *cabillaud* must, therefore, be sought for altogether *de novo*.

F. CHANCE.

Sydenham Hill.

P.S.—Another point of distinction between *morue* and *cabillaud*, and one that has been overlooked, is, so it seems to me, that the live fish is always called *morue* and never *cabillaud*. Thus the Frenchman familiarly calls a tail-coat *queue de morue*, not *queue de cabillaud*.

It should not be forgotten that the cod proper and its congeners, the haddock and the ling, with which the ancients had no acquaintance whatever, are scarce off the coast of Brittany, and very rare in their extreme southern habitat, the Bay of Biscay; and that, with the exception of the hake, abounding in the Mediterranean, nearly all the good food-fishes of the family of *Gadidae* shun the tepid waters of that sea, which seem to have a decidedly deteriorating influence upon the piscine fibre. In Spain and Italy fresh cod is unknown, the former country consuming the fish mostly salted, *bacalao*, and the latter in a dried and sometimes salted state, *bacalà* in Rome, Venice, &c. The It. *merluzzo* (Fr. *merluce* = *lucius maris* = literally sea-pike),

\* Or, and I think more probably, the Spaniards may themselves have made the transposition, and the Dutch subsequently have borrowed the transposed word from them, for *bakkeljaauw* does not seem to be so old as *bacalao*; at all events, I do not find it in any Dutch dictionary earlier than Winkelman's (Dutch-French, 1783), and it is not in Oudemans's, Hexham (1860), Sewel (1727), or Kilian (1777).

which Miss Busk takes to mean fresh cod, is really hake, and has nothing to do with *morue*. To assume with Littre that *cabillaud* owes its origin to a Basque word seems to me quite illogical; for how could the Basques (*omne ignotum pro magnifico*!) supply the *unde derivatur* for the name of a fish of which they must have known but little, and that second-hand? That the Basque *bacalaiba*, Sp. *bacalao*, It. *bacalà*, Low Germ. *bakkeljaauw*, by some *renversement*, *metathesis*, or fishermen's "back-slang," have been formed from *kabeljaauw*, appears to me quite evident; but where is the etymon? Clearly not in the Sp. *bacalao*, nor in (the island of) *Bacalhao*—the cod-fishery of Newfoundland being unheard of before the sixteenth century—although some people are said to believe that *humulus* (*Humulus lupulus* = hops) may be derived from *humus*, "quia humum fugit." The Fr. *cabillaud*, *cabliau*; prov. Eng. *kabelow*; Germ. *kabelju*, *kabliau*; Low Germ. *bakkeljaauw*; Dan. *kabliau*; Swed. *kabeljo*; Basque *bacalaiba* (*bacalaba*!); Sp. *bacalao*; It. *bacalà*; Med. Lat. *cabellauous*, *cabelgensis*—all these forms seem, so to say, to revolve round the Dutch *kabeljaauw*; and consistently with the facts pointed out, in the Dutch *kabeljaauw* we have reason to seek a solution of the enigma. But the enigma itself I cannot solve. I have tried to clear it of some cobwebs.

The Germ. *laberdan* = salted cod, incidentally mentioned by DR. CHANCE, Dutch *labberdaan*, North Eng. *haberdine*, probably originated from the Dutch *labber* and (*ge*)*duan* = made soft, or may be a corruption from *Aberdeen*.

*Bacalao* or *bacalà* I have somewhere seen referred to as derived from the Lat. *baculum* = stick; but then, why *stock* in *stockfish*—Dutch *stokvisch*, Germ. *stockfisch*, Dan. *stokfisk*, Swed. *stockfisk*—and why *stick* in what we may, without punning, for the nonce call *stickfish*? J. H. LUNDGREN.

I have inquired from a German friend of mine as to the word *bacaliau*, but she is unable to throw any light on it. She tells me that the word *laberdan* has quite a foreign sound, and is very probably borrowed or corrupted from some more northern tongue than the German.

I bow to Miss Busk, but I venture to suggest that *merluzzo*, or *merluccio*, is a form of *merluce* rather than of *morue*. ORLER ET AUDAX.

"CREDO QUIA IMPOSSIBILE EST" (7th S. iii. 308).—There are two passages in Tertullian to which ANON. may refer, 'De Carne Christi,' ch. v., and 'De Baptismo,' ch. ii. If he will refer to Sir T. Browne, 'Rel. Med.' (pt. i. § ix., p. 18, ed. Greenhill), he will see these remarks:—

"I learned of Tertullian, 'Certum est quia impossibile est.' I desire to exercise my faith in the difficult point; for to credit ordinary and visible objects is not faith but persuasion."



This sentence of Browne attracted the attention of Archbishop Tillotson, who (vol. iii. fol. sermon cxl.) has the following observation upon it:—

"I know not what some men may find in themselves: but I must freely acknowledge, that I could never yet attain to that bold and hardy degree of faith, as to believe anything for this reason, because it was impossible. So that I am very far from being of *his* mind, that wanted, not only more difficulties, but even impossibilities in the Christian religion, to exercise his faith upon."

Sir Kenelm Digby, who criticizes the 'Religio Medici,' says, on the other hand: "I am extremely pleased with him, when he saith, there are not impossibilities enough in religion for an active faith," &c.

Dr. Greenhill has, of course, a note upon it (p. 244), in which he refers to the explanation given by Dr. Pusey in his edition of the Oxford translation of Tertullian (vol. i. p. 256, 1842), where it is stated that the "impossibilia" are such as are impossible "with man, and in man's sight, and to man's reason," while Tertullian himself further on (in the 'De Bapt.,' ch. ii.) speaks of such "impossibilia" as "the materials of the Divine working."

ED. MARSHALL.

I did not know that this saying had ever been attributed to St. Augustin. More than five-and-twenty years ago I quoted it, in answer to a query of the late PROF. DE MORGAN in 'N. & Q.,' 2nd S. xii. 117, as from Tertullian, but only on the authority of Sir Thomas Browne, not having been able to find it in Tertullian's own works; and I well remember that on mentioning it some time after to an eminent theologian, he said he did not think it could be found there at all, but that it came from a much later writer. Fortunately, however, I was able to convince him, having in the mean time discovered it in the treatise 'De Carne Christi' (cap. v.). It will be seen from the passage, which I here give *in extenso*, that the statement is *absolute*, without anything "going before or coming after which qualifies":—

"Natus est dei filius; non pudet, quia pudendum est: et mortuus est dei filius; prorsus credibile est, quia ineptum est: et sepultus resurrexit; *certum est, quia impossibile*. Sed hæc quomodo in illo vera erunt si ipse non fuit verus, si non vere habuit in se quod figeretur, quod moreretur, quod sepeliretur et resuscitaretur?"

The slight inaccuracy in Sir Thomas Browne's quotation, viz., "credo" for "certum est," leaves the substance of the sentence intact.

FRED. NORGATE.

THE NAME BUONAPARTE (7th S. iii. 87, 215, 232, 354).—D. F. C. states that he does not recollect how the first Napoleon signed the civil register on his marriage with Josephine. Allow me to supply the text of the entry, and also the correct date:—

"Deuxième arrondissement municipal du canton de Paris, du dix-neuvième jour du mois de Ventose [*sic*], an

IV. de la République française, acte de mariage de Napoléon [*sic*] Bonaparte [*sic*], général en chef de l'armée de l'intérieur, âge de vingt-huit ans."—A. Jal, 'Dict. Crit. de Biogr. et d'Hist.,' Paris, 1872, p. 893.

The facsimile, however, of Napoleon's autograph has "Buonaparte" (p. 899).

The same authority thus sums up the notices of the variation in spelling, very much in the same way as D. F. C.:—

"On a vu que le général Bonaparte signait: 'Buonaparte'; le 9 mars, 1796, dix-neuf jours après, il signait: 'Bonaparte.' Le 28 mars, 1796, il écrivait au Directoire exécutif une lettre (de la main de Junot). . . . Cette lettre, écrite de Nice, est signée: 'Bonaparte,' d'une écriture mieux conformée et plus lisible que les 'Buonaparte' qui l'ont précédée. La lettre du général de l'armée de l'Italie porte, gravée en tête du papier, ces mots: 'Bonaparte, général en chef de l'armée de l'Italie.' Ses lettres antérieures à sa nomination au commandement de cette armée portent gravées ceux-ci 'Buonaparte, général en chef de l'armée de l'intérieur.' Nommé Empereur des Français le 28 floréal, an XII. (vendredi, 18 mai, 1804), il signa ce jour-là, 'Napoléon.'"—P. 902.

ED. MARSHALL.

In the memorial of St. Helena Napoleon states that during his youth he signed "Buonaparte" like his father, and, having reached the command of the army of Italy, he did not alter that spelling, which was Italian; but that in later years, being among the French, he signed "Bonaparte." His memory, however, seems to have been at fault, for he was appointed general-in-chief of the army of Italy on February 23, 1796, and his first letter to the Directoire Exécutif, the day after his assuming the command on March 27, was signed "Bonaparte," and the alteration generally adopted from that time.

F. W. D.

Nottingham.

I have always understood "Non tutti ma Buonaparte" to have been one of Pasquino's epigrams during the occupation of Rome by Napoleon, and to have run thus:—

I Francesi son tutti ladri,  
Non tutti—ma Buonaparte.

O. COITMORE.

The Lodge, Yarpole, Leominster.

HOLY THURSDAY (7th S. iii. 189, 274, 357).—*Well-dressing, near Ashbourne, in the County of Derby.*—This village of the holy wells has many points of attraction—the little stream, the rural-looking cottages and farmhouses, the old church, which retains the traces of Saxon architecture, and lastly the hall, a fine old edifice, belonging to the family of the Fitzherberts.

The name of well scarcely gives a proper idea of these beautiful structures. They are rather fountains or cascades, the water descending from above, and not rising, as in a well. Their height varies from ten to twelve feet, and the original stone frontage is on this day hidden by a wooden erection, in the form of an arch or some other



elegant design. Over these planks a layer of plaster-of-paris is spread, and whilst it is wet flowers without leaves are stuck in it, forming a most beautiful mosaic pattern. On one the large yellow field ranunculus was arranged in letters, and so a verse of Scripture or of a hymn was recalled to the spectator's mind. On another a white dove was sculptured in the plaster, and set in a groundwork of the humble violet. The daisy, which our poet Chaucer would gaze upon for hours together, formed a diaper-work of red and white; the pale yellow primrose was set off by the rich red of the ribes. Nor were the coral berries of the holly, mountain ash, and yew forgotten; they are carefully gathered and stored in the winter to be ready for the May-Day *fête*. It is scarcely possible to describe the vivid colouring and beautiful effect of these favourites of nature arranged in wreaths and garlands of every hue. And then the pure sparkling water, which pours down from the midst of them on to the rustic moss-grown stones beneath, completes the enchantment, and makes this feast of the well-flowering one of the most beautiful of all the old customs that are left in "Merrie England."

The groups of visitors and country people dressed in their holiday clothes stand reverently round whilst the clergyman reads the first of the three Psalms appointed for the day and a hymn is sung. When this is over, all move forwards to the next well, where the next Psalm is read and another hymn sung, the Epistle and Gospel being read at the last two wells.

The origin of this custom of dressing the wells is by some persons supposed to be owing to a fearful drought which visited Derbyshire in 1615, and which is thus recorded in the parish registers of Youlgrave:—

"There was no rayne fell upon the Earth from the 25th day of March till the 2nd day of May and then there was but one shower: two more fell betwene then and the 4th day of August, so that the greatest part of this land were burnt up, bothe corne and hay. An ordinary load of hay was at 2*l*. and little or none to be gotte for money."

The wells of Tissington were flowing during all the time, and the people for ten miles round drove their cattle to drink at them, and a thanksgiving service was appointed yearly for Ascension Day.

But we must refer the origin much further back. It is perhaps a relic of Pagan Rome. Fountains and wells were ever the objects of their adoration. "Where a spring rises or a river flows," says Seneca, "there should we build altars and offer sacrifices." They held yearly festivals in their honour, and peopled them with the elegant forms of the nymphs and presiding goddesses.

In later times holy wells were held in the highest estimation. Edgar and Canute were obliged to issue edicts prohibiting their worship. Nor is this surprising, their very appearance being symbolic

of loveliness and purity. May was always considered the favourable month for visiting the wells which possessed a charm for curing sick people; but a strict silence was to be preserved both in going and coming back, and the vessel in which the water was carried was not to touch the ground.

W. LOVELL.

Cambridge.

In connexion with this question it is perhaps worthy of note that in translating Ebers's 'Die Frau Bürgermeisterin' into 'The Burgomaster's Wife,' Mrs., or Miss, Clara Bell has rendered "der grüne Donnerstag" by Holy Thursday, though it is plain from the context that it is the day before Good Friday, and not the festival of the Ascension, which is referred to. Ebers writes:—

"Während der Fasten kam ein Bote des Junkers mit der Meldung dass am heiligen Oostertage er selbst aus Haarlem und der Marquis von Schloss Rochebrun in Brüssel eintreffe, und am grünen Donnerstag erhielt ich den Auftrag die Hauskapelle mit Blumen zu schmücken, Postpferde zu bestellen und Anderes mehr. Am heiligen Charfreitag, dem Tage des Kreuzigung des Herrn—ich wollte gern dass ich Lügen erzählte—am heiligen Charfreitag wurde die Signorina in aller Frühe bräutlich geschmückt, Don Luis erschien schwarz gekleidet, stolz und finster wie immer, und vor Sonnenaufgang bei Kerzenschein.....wurde der Kastilar mit unserem jungen Fräulein getraut.....Zu Ostern wusste die ganze Stadt, Don Luis d'Avila habe die schöne Anna von Hoogstraten entführt und ihren Bräutigam auf seinem Wege nach Brüssel am grünen Donnerstag Morgen—also kaum vier und zwanzig Stunden vor der Hochzeit—zu Hal im Zweikampf getödet."—Ch. xii. pp. 160, 170.

The translator renders the passage thus:—

"During Lent a messenger came from the Baron with the announcement that on Easter Day he should arrive at Brussels from Haarlem, and the Marquis from Château Rochebrun; and on Holy Thursday I was commanded to have the private chapel of the house decorated with flowers, to order post-horses, and what not. On Good Friday, on the very day of our Lord's crucifixion—I would to God that what I tell you were not the truth—on Good Friday the Signorina was dressed very early in her bridal dress; Don Luis appeared all in black, as proud and gloomy as ever, and before sunrise, by the light of tapers.....the Castilian was married to my Signorina.....By Easter Day all Brussels knew that Don Luis d'Avila had carried off the beautiful Anna van Hoogstraten, having met her affianced bridegroom at Hal, on his way to Brussels, on the morning of that Holy Thursday—hardly twenty-four hours before the marriage—and run him through in a duel."—Ch. xii. pp. 134-135.

Hilpert's 'Hand-Wörterbuch' gives "Maundy-thursday, holy-thursday," as the English of "der grüne Donnerstag." I have just been told by a Hanoverian that it applies to the former—to the day before Good Friday.

In 'North Italian Folk' (p. 11), Mrs. Oomyns Carr uses "Holy Week" in a way that sounds strange to English ears:—

"Holy Week, called *la settimana grassa*, is past. Lent moves forward apace, with gloomy garments, with sack-cloth and ashes, and calls to prayer and penitence! Come, let us make good use of this last day of reprieve!



For it is Martedì Grasso, and with to-morrow's sun dawns Ash Wednesday."

ST. SWITHIN.

SIR A. PARRY (7th S. iii. 289).—There is probably an error in the name, as there is no baronet of this name in the list of baronets given in the 'Court and City Register for 1778,' or in a similar list given in Rider's 'British Merlin' for 1779. I may also add that the name of Sir Alexander Parry is not to be found in Townsend's 'Catalogue of Knights.' The *Annual Register* for 1779, however, agrees with the *Gent. Mag.*, and chronicles the death of "Sir Alexander Parry, Bart."

G. F. R. B.

The *Annual Register*, 1779, records the death of "Sir Alexander Parry, Bart.," in July of that year; but the name is omitted from the general index.

EDWARD H. MARSHALL, M.A.

Hastings.

DUBORDIEU FAMILY (6th S. iii. 336; 7th S. iii. 329).—Jean Armand Dubordieu, who escaped to England at the Revocation of the Edict of Nantes with his mother, the lady of La Valade, and widow of the Sieur Bordieu, was married to the Countess D'Espouage. He became minister of the Savoy Chapel and chaplain to the Duke of Richmond and Lennox. Jean A. Dubordieu had two sons: first, the Rev. Saumarez Dubordieu, who died rector of Lambeg, in Ireland. He married Miss Mary Thompson, of Lisburn, in 1750. From them descended the Rev. John Dubordieu, rector of Annahilt; Capt. Saumarez Dubordieu, killed at the siege of St. Sebastian; Capt. Arthur Dubordieu, killed at the siege of Badajoz; Lieut.-Col. Dubordieu; and others. His second son, the Rev. Shem Dubordieu, who married Miss Browne, had a son, Saumarez Dubordieu, of Corinna, co. Longford, who married, 1822, Jane, daughter of Andrew Blair Carmichael, Esq., Registrar of the Court of Exchequer in Ireland. Their only surviving children are Charlotte, widow of the late Ralph Brabazon Brunker, Esq., solicitor, and Emma, wife of the Very Rev. James Carmichael, Dean of Montreal.

JAPHET.

The descendants of the second son of the Rev. Saumarez Dubordieu settled in Dublin. If your correspondent desires further particulars and will communicate with me, I shall be happy to furnish him with them.

WALTON GRAHAM BERRY.

Broomfield, Fixby, near Huddersfield.

The Rev. John Dubordieu was one of the six lecturers chosen in 1724 to succeed John Strype at Hackney. He held the living of Leyton, Essex, from 1737 until his death in 1754. Isabella, his widow, was buried there 1757. A Mrs. Anne Dubordieu was buried at Barnes in 1768.

H. G. GRIFFINHOOF.

34 St. Petersburg Place, W.

When I was in command of the coastguard at Tramore, co. Waterford, about the year 1852, I was acquainted with a Mr. Dubordien, sub-inspector of Irish Constabulary, who was stationed at that place. It is probable that he was a scion of the French *émigré* family after which SENEX inquires.

C. NUGENT NIXON.

[Other contributors write to the same effect as JAPHET.]

LOCH LEVEN (7th S. ii. 446; iii. 30, 113, 177, 295).

—MR. GARDINER having devised the theory that Celtic tribes in naming rivers "seem to have been guided by some peculiar features about the water itself," is very loth to have it demolished; but it would be unfortunate if such a limitation were to receive the consent of silence. I could give him hundreds of instances of streams named not from their colour, depth, or width, but from the fauna or flora characteristic of their banks, or from individuals or events connected with their course. I will content myself with a few. The principal words used in Celtic compound names of streams are:—

*All* (originally, a height; then the glen between the heights; lastly, and generally, the stream in the glen); e.g., *Altaggart*, i.e., *allt t-sagairt*, the priest's stream; *Aldouran*, i.e., *allt doran*, stream of the otters, Otterburn; *Altwhar*, i.e., *allt na chat*, stream of the wild cats. These are names of streams in Galloway.

*Abhainn* (avan, oven), a river; e.g., *Abhainn uí Neill*, Owen O'Neill, a small river in co. Clare.

*Dur*, shortened from *dobhar*, indifferently applied to running water or lakes; e.g., *Dergall* (a stream in Galloway), i.e., *dobhar Gall*, the stream of the foreigners—it is usually called now the Englishman's burn; *Darsalloch* (also in Galloway), i.e., *dobhar saileach*, stream of the willows.

*Poll* (originally, perhaps, limited to stagnant water, but subsequently a most frequent prefix to names of streams, assuming the forms *fal*, *fil*, *ful*, *phal*, *phil*, *pal*, *pil*, *pol*, *pul*, and even *pen*); e.g., *Falbae* and *Polbae* (both streams in Galloway); i.e., *poll beith* (bey), stream of the birch trees; *Pulmaddy* (also in Galloway), i.e., *poll madadh* (madda), stream of the dogs or of the wolves. *Penkill*, another Galloway stream, was formerly written *Polkill*, i.e., *poll cille*, stream of the church, named from ancient Minigaff Church.

Besides these, *sruth* (sroo), *sruthair* (sroor), usually with an intrusive *t* after or eclipsing the *s*, assuming the form *Strool* and *Trool* (streams in Galloway), and *uisce* (isky), are common words denoting streams, but they generally stand uncompounded.

The Celts were ruled by no arbitrary or pedantic laws in naming natural features, and unconsciously seized upon any characteristic, whether in or near the stream, to specify it, just as we do at the



present time. We have a good deal of Celtic blood and mode of thought in us still, and by observing the names given to natural features by our explorers in new lands (e.g., Murray River in South Australia) we may divine the mental process by which the ancient names of British rivers were conferred. HERBERT MAXWELL.

LEGH OR LEE, OF LIME OR LYME (7th S. iii. 288).—Thomas Legh, a Cheshire man, was entered as a Gentleman Commoner at Brasenose College, Oxford, June 15, 1810. The Continent being closed to travellers, Mr. Legh went to the East, and as the plague was raging at Constantinople and throughout Asia Minor in the summer of 1812, he turned to Egypt, and in company with the Rev. Charles Smelt travelled into Nubia as far as Ibrim. On his return home, having the use of Mr. Smelt's journals and the assistance of Dr. Macmichael, he prepared his memoranda for the press, and issued his 'Narrative of a Journey in Egypt and the Country beyond the Cataracts,' London, John Murray, 1816, quarto. On the title his name appears as Thomas Legh, Esq., M.P. He landed in England in November, 1813. De Quincey is guilty of the wrong spelling of his name and estate. Particulars of his Waterloo campaign would be interesting.

W. E. BUCKLEY.

The allusion by De Quincey in his essay on the 'Revolution of Greece' is to Thomas Legh, of Lyme Hall, Cheshire, the representative of one of the most ancient families in the county. He published in 1816 a book entitled 'Narrative of a Journey in Egypt and the Country beyond the Cataracts.' Though the estate of Lyme is a fine one, yet the epithet "princely," applied to it by De Quincey, is rather exaggerated. In the 'Ancient Parish of Prestbury,' by Frank Renaud, M.D., published for the Chetham Society—an extensive parish, of which Lyme is one of the townships—it is mentioned at p. 143 that there is a portrait of the traveller Mr. Thomas Legh at Lyme Hall. This represents him in an Albanian dress, resting his arm on his horse's neck, with his favourite Mameluke servant sitting at his feet. On the same authority he is said to have been one of the earliest explorers of Nubia.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

'EAST LYNNE' (7th S. iii. 266).—Mrs. Wood's admirers would do well not to press her claims to originality very far. Besides 'East Lynne' others of her novels have been proved to be merely copies, done up, of course, in a new dress. In 1867, on the publication of 'Lady Adelaide's Oath' as an original novel, the *Pall Mall Gazette* pointed out that, in everything but the padding, it was an exact copy of a novel published at Philadelphia,

entitled 'The Castle's Heir.' Characters, plot, and incidents were all borrowed. Such things do not add to, or even help to sustain, an author's fame. An article on 'Mrs. Wood as a Novelist,' and touching on this among other points, appeared in the *Oracle* for August 11, 1883 (vol. ix. p. 503).

ROBERT F. GARDINER.

ENGRAVED BOOKS (7th S. iii. 267).—I have in my possession an engraved book bearing the following title:—

The | Succession | of Colonels to | All his Majesties | Land Forces | from their Rise to 1742. | Precedency of Each | Regiment | with Dates to Promotions, Removements, Deaths, &c. | The Same of y<sup>e</sup> Regiments | Broke in the two Last | Reigns. | to which is Added | A List of y<sup>e</sup> Royal Navy; | when Built, Rebuilt, | Number of Men and Guns. | Tonnage, Dimensions, &c. | Pay, Subsistence, | Half-Pay, Pensions, &c. | of y<sup>e</sup> Army, Navy and Garrisons at Home and Abro<sup>d</sup>. | 1742. | Lond<sup>n</sup>. Printed for J. Millan opposite | to the Admiralty Office, Whitehall.

I conceive this book to be very rare, and shall be glad to know if such is the case, and if it is valuable. Size of book, 7½ in. by 3½ in.

JOHN MACLEAN.

Glasbury House, Clifton.

THE GOW FAMILY (7th S. iii. 288, 397).—J. R. M. inquires (1) as to the origin, (2) as to the clan, (3) as to the bibliography of this name. *Gow* (= Gaelic *gobha*, pronounced *gow*, a smith) is the equivalent of the English surname Smith. (1) The origin is obvious, (2) every clan included many Gows, and (3) a trustworthy account of the chief celebrities of the name may be found in 'The Scottish Nation' (by William Anderson, 3 vols., 4to., Edinburgh, 1862, vol. ii. p. 337). The name *Gow* is not so common as formerly, having been translated, like many other Celtic surnames, and become Smith.

HERBERT MAXWELL.

KNARLED (7th S. iii. 308, 338).—The form *gnarled* is used by Shakespeare in 'Measure for Measure':—

Thou rather with thy sharp and sulphurous bolt  
Split'st the unwedgeable and *gnarled* oak  
Than the soft myrtle.—Act II. sc. ii. ll. 116-8.

Marston uses the form *knurly*:—

*Piero*. Why, thus should statesmen do,  
That cleave through knots of craggy policies,  
Use men like wedges, one strike out another,  
Till by degrees the tough and *knurly* trunk  
Be riv'd in sunder!—'Antonio and Melinda,' 1602,  
pt. ii. Act IV. sc. i.

F. C. BIRKBECK TERRY.

I have an old English-Latin and Latin-English Dictionary ('A New Dictionary in Five Alphabets,' Cambridge, 1693) in which two substantive forms of this word are given: s.v. "Gnar," "a gnar in wood, i. a knot. Nodus, tuber, n."; and s.v. "Nodus," "a knot in any tree, shrub, or plant, &c., a knurl" (*sic*).

C. C. B.



JUBILEE AS THE NAME OF A WOMAN (7th S. iii. 285).—A lady who well remembered the jubilee of George III. told me that in the West of England most of the children born that year were christened George or Charlotte Jubilee. At a baptism at which she was present, I believe, after several girls were named Charlotte Jubilee, on a boy being presented the old clerk shouted "George Jubilo," thinking the other termination feminine.

W. M. M.

'SENTENCE OF PONTIUS PILATE' (7th S. iii. 287).—May I be allowed to mention a curious personal coincidence? Preaching (from the epistle) on Palm Sunday, and mentioning that the name Jesus had been that of our Lord in His humility, I remarked, "If it were possible to search the records of Pontius Pilate's court, we should find that one Jesus had been put to death." It is only right to say that I had no recollection of the paragraph in 4th S. viii. 200, and could not have seen that quoted from the *Kölnische Zeitung*.

P. J. F. GANTILLON,

Chaplain to the General Hospital, Cheltenham.

'WARWICKSHIRE ANTIQUARIAN MAGAZINE' (7th S. iii. 348).—Part i., 1859; part ii., 1860; parts iii. and iv., 1869; part v., 1870; part vi., 1871; part vii., 1873; part viii., 1877. The first two parts were "published by subscription, and under the direction of a Committee of Management." The others were "published by a limited subscription, and edited by John Featherston, F.S.A."

G. F. R. B.

My copy shows part viii. (from the wrapper) to have been the last issued. The collation of the complete work, which I have bound in one volume, is: preface, pp. x; text, pp. 502; with Visitation of Warwickshire, pp. 20; and 'Heraldic and Genealogical Memoranda' and 'Pedigrees' (chiefly folding plates), pp. 216.

ESTR.

Would not a private letter to the publishers obtain the needful information, thus saving the cost of printer's composition and some space in 'N. & Q.'?

A. H.

I believe eight parts of this periodical were issued, from 1859 to 1877.

H. S.

SYKESIDE (7th S. iii. 348).—Although it may not be of any use for J. S.'s purpose, it may possibly interest some reader to know that there is also a Sykeside about a mile from Haslingden, in North-East Lancashire. Re the meaning of the name, the following suggestion will, of course, be made mincemeat of by any learned etymologist of 'N. & Q.' who may deign to notice it; but I venture to ask, as one who "wants to know, you know," Is it impossible that it can mean merely 'the side of a little stream'? I find in Ray's 'Proverbs,' under "North Country Words,"

"Sike, a little rivulet, ab A.S. *sich, sulcus*, a furrow." In Whitaker's 'History of Whalley' (third ed., 1818, p. 240) is given a specimen of old local poetry, entitled 'A Balade of Maryage,' found among the family papers at Browholme, co. Lanc., in which occur the following lines:—

When moore or mosse doe saffron yelde,  
And becke and sike ren downe with honie :  
When sugar growes in every felde,  
And clerkes will take no bribe of monie.

JOHN P. HAWORTH.

The form *syks* seems peculiar to Yorkshire, *ex. gr.*, (1) Syke Green, Ripley; (2) Sykes, Keighley; (3) Sykehouse, Thorne. All are in the West Riding, but not in the same wapentake as is Leeda. It is probably a form of what appears elsewhere as *sig, sag, seg*; some would trace it to the German *sieg* = victor.

A. H.

NAPOLEON I. AT PLYMOUTH (7th S. iii. 408).—The REV. W. S. LACH-SZYRMA will, I have no doubt, be pleased to learn, in answer to his inquiry, that, being born in Devonport on September 6, 1807, I am still living, in the eightieth year of my age. In 1815, when Napoleon Buonaparte was on board the Bellerophon in Plymouth Sound, I was taken on three different occasions into the sound by my uncle to see the ex-emperor. Large boats were constantly rowing round the man-of-war to keep a clear space between the ship and the boats crowded with curious people. The boats were in a compact mass beyond this space around the Bellerophon, but they certainly did not cover many hundred yards of Plymouth Sound.

ROBERT HUNT, F.R.S.

If the REV. W. S. LACH-SZYRMA will kindly refer to the last two numbers of the *Western Antiquary* (to which he is a subscriber and a frequent contributor), he will find some interesting notes on this matter from eye-witnesses. A lady (Miss Mary Boger, communicated by Canon Edmund Boger, of St. Saviour's, Southwark), in describing the scene, says:—

"The Sound was covered by one entire mass of boats, filled with people. Every boat that could swim was there, from the splendid barge to the little cockle-shell, and so closely were they wedged together that no sea could be seen. It is impossible for any one to form an idea of the scene unless he had been an eye-witness. Thousands were there without a chance of seeing him (Napoleon), as they were at such a distance."

Many other interesting particulars are given.

W. H. K. WRIGHT,  
Editor *Western Antiquary*.

Plymouth.

BIRTHPLACE OF CRABBE (7th S. iii. 306).—MR. ALLEN is right in supposing Suffolk, and not Norfolk, to have been the birthplace of George Crabbe, the poet, who first saw the light at Aldborough on the eve of Christmas, 1754. Many



families of the name were settled in Norfolk prior to this date, and the poet's father, also George, was for a time a schoolmaster at Norton, near Loddon, co. Norfolk; but he afterwards resettled at Aldborough, where he occupied the position of Salt Master, and where the poet was born, in a house described by his son as follows: "An old house in that range of buildings which the sea has now almost demolished. The chambers projected far over the ground floor, and the windows were small, with diamond panes, almost impervious to the light. In this gloomy dwelling the poet was born."

The Aldeburgians are exceedingly proud of the event, which has immortalized their quiet little town, and (having little else to boast of) make the most of it to their visitors. On inquiry, however, they do not always add (some, indeed, appear ignorant of it) that the site of the house in which Crabbe was born is now entirely engulfed by the waters of the German Ocean. This they leave their visitors to ascertain for themselves by means of the guide-books and other sources; and to further mislead those who do not think it worth while to spend a shilling on a guide-book, and who are not otherwise informed, there is a house in the High Street called Crabbe's Cottage, which they doubtless think visitors of a not too inquiring turn of mind will take for granted as being identical with the birthplace of the poet. While speaking of the quietness of Aldborough, I feel bound to add that, although I cannot quite agree with the poet's son, who speaks of the "elegance" and "quiet" to which it has of late years attained, yet to those who seek "by the sad sea waves" a week or two of rest and seclusion, "away from the busy haunts of men," Aldborough is a place I can heartily recommend. For further particulars *re* Crabbe, see his 'Life and Works,' by his son; Jeffrey's and Roscoe's 'Essays,' and numerous other works.

RITA FOX.

1, Capel Terrace, Forest Gate.

George Crabbe was born at Aldborough, Suffolk, Dec. 24, 1754. His father at one time lived at Loddon, in Norfolk, with which county, as branches of the Crabbe family had settled there, the poet had a collateral connexion (see 'Life and Works,' edited by his son).

EDWARD H. MARSHALL, M.A.

Hastings.

LEEDS CASTLE, YORKSHIRE (7th S. iii. 367).—There can be little doubt that there was a castle situated on the Mill Hill, at Leeds, in Yorkshire (see the reference to Pat. 46, Edward III., in Thoresby, 78). But Thoresby (p. 1) is certainly wrong in assuming that "Richard II. lodged there some time before his barbarous murder in Pontfract Castle." Hardyng (p. 356) proves nothing. The French contemporary chronicle states that he was conducted by men of Kent from the

Tower, and that he stopped to dine at Gravesend ('Treason et Mort,' 76); while another contemporary record ('Chron. Giles,' 10) shows that he was taken from the Tower, "Ad Leedes *infra Cantiam* sub custodia Johannis Pelham ibidem." The place is identified as "the castel of ledes in kente" by Caxton ('Polychron,' p. 215) and others, and I know of no ancient authority who really differs from them.

J. H. WYLLIE.

Rochdale.

I find it stated that Albert, *quasi* Ilbert, de Lacy, or Lacey, built a castle on Mill Hill, in early Norman days, at Leeds.

A. H.

A WALLET (7th S. iii. 346).—Whether I learnt it in Kent, where some years of my boyhood were passed, I know not, but I have always known that one sort of wallet was of the kind mentioned by Mr. W. H. PATTERSON, and for some unknown reason I have always taken this to be the shepherd's wallet. But I have always understood that there was a variant, also called a wallet. This was the same shape as the wallet just spoken of, but perhaps a little shorter, with the top or one end wholly removed, and the centre slit absent. These two-fold forms of the wallet seem to be confirmed by Cotgrave and Sherwood, for under "Wallet" in the latter we have, "besace, bissac, macault, magault, valise"; and in the former, under "Valise," these English meanings are given, "A Male, Cloak-bag, Budget, Wallet."

BR. NICHOLSON.

A rough sort of wallet may now and again be met with among the poorest of the labouring classes. It is simply an ordinary long sack, the mouth tied, and a slit cut in the seam. It is slung over the shoulder, the contents at each end. The long wallet purses, with a couple of rings, which Mr. PATTERSON mentions, are occasionally seen in use by both ladies and gentlemen.

THOS. RATCLIFFE.

Workshop.

SCARLETT: ANGLIN (7th S. ii. 428, 515).—The pedigree of this family commences in the year 1267, with one Adam Scarlett, or Scarlet, sometimes spelt Skarlet, a citizen of Bodmin, Cornwall, who in 1308 granted by feoffment to Germanius, Prior of Bodmin, a well, estimated to contain the purest water in the county of Cornwall. This well is commonly known as Scarlett's Well, and is distant from Bodmin about one and a half miles. The Scarlets were located in Bodmin for nearly two centuries, and during that length of time they appear as burgesses of Bodmin, returned upon the Assize Rolls of Westminster from 1341 to 1411. Simon and Gilbert Scarlett were returned as the representatives of Bodmin in the Parliament held 1341. William Scarlett was next returned in 1352, and John Scarlett in 1411. Simon and Gilbert Scarlett were the brothers of



Adam Scarlett, the father of Adam Scarlett whose son William Scarlett married a granddaughter of one William Maughfield, of London, and so became possessed, in 31 Henry VII., of an estate in Cornwall known as Charman's Manor, while a descendant of this William Scarlett inherited considerable property in Cornwall in the year 1664. A branch of the family emigrated to Jamaica in 1670; but it is known that some years later they returned to England. The Scarlets were related by marriage to Sir John Lawrence, who was a lineal descendant of Henry Lawrence, the president of Cromwell's Council of State after he became Protector.

HENRY A. H. GOODRIDGE, B.A.  
18, Liverpool Street, King's Cross.

BROUGHAM (7th S. iii. 407).—Although Dr. MURRAY wants the present pronunciation of *brougham*, perhaps 'N. & Q.' may be allowed to repeat one of its own stories:—

"In a running-down case, counsel stated what the driver of the brougham did, when Lord Campbell said, 'You would *save a syllable*, and be more generally understood, if you said "broom." Counsel submitted; but when his lordship in summing up spoke of the 'omnibus,' he said, 'My lord, you would be more generally understood, and *save two syllables*, if you said "bus" (5th S. iii. 177).

ED. MARSHALL.

[The fashionable pronunciation is *broom*.]

MEDALS (7th S. iii. 369).—The South Kensington Museum possesses a series of forty-three bronze medals by J. Wiener, of Brussels, each having on the obverse a view of the exterior, and on the reverse of the interior of some cathedral church or other celebrated building. They were acquired at various times (probably when they were issued) between 1862 and 1870, at a cost of 7s. each.

R.

My set of these medals (in a case) includes St. Mark's, Venice, making a total of six. I fancy their value is about 4s. each. The date I do not know.

H. S.

"TWO PENNY DAMN" (7th S. iii. 232, 326).—I think it most likely that the duke used this phrase in the sense commonly quoted, which appears to be more expressive, though possibly more profane, than in the sense given by SIR J. A. PICTON. Was the phrase with the meaning given by him ever a proverbial or common expression in India, as implied in his note? The phrase appears to be exactly analogous to "It's not worth a curse," or a "tinker's curse." It is true that Dr. Brewer, in 'Dictionary of Phrase and Fable,' explains *curse* as meaning "a wild cherry" (*kerse*), and quotes from 'Piers Ploughman':—

Wisdom and witt nowe is not worthe a *kerse*.

If this be not merely a different mode of spelling *curse*, it shows there is no analogy between the two

phrases, and would tend to support SIR J. A. PICTON's derivation.

Perhaps other correspondents can give, in corroboration or otherwise of the above passage, further examples of the use of the word *curse*.

A. C. LEE.

Waltham Abbey.

CORRECTION OF SERVANTS (7th S. iii. 229, 350).

—I fear that it is still the practice for home-bred Englishmen to chastise their servants in India. As justification, I am told it is hopeless to look for order and attention among ten or twelve natives, engaged as domestic servants, without occasional exercise of this salutary discipline. A correspondent at p. 350 quotes three references to Pepys's 'Diary,' but gives no editor or edition; this is misleading. The three references are: (1) Nov. 2, 1661; (2) June 21, 1662; (3) April —, 1663. On referring I find no mention of the subject under discussion. No. 1 commences, "At the office all the morning"; No. 2 commences, "At noon," 5 lines; the third it is hopeless to hunt for.

Why is there such conflict of dates?

VENDALE.

It would appear that the correction of servants was undoubtedly formerly recognized. Sect. 26 of the statute 33 Hen. VIII. cap. 12, intitled "An Act for Murder and Malicious Bloodshed, within the Court," and which very severely punishes bloodshed "within the limits of the King's house," provides:—

"That this Act shall not in anywise extend or be prejudicial or hurtful to any Nobleman or to any other Person or Persons that shall happen to strike his or their servants within the said Palace.....with his or their hands or fists or with any small staff or stick for correction and punishment for any offences committed and done or to be committed and done.....although by reason of the same stroke or strokes there happen to be any blood shed of such person as shall be so stricken except the person so stricken do die of the same stroke within one year next after the stroke so given."

The 1 Jac. cap. 8, "An Act to take away the Benefit of Clergy for some kind of Manslaughter," provides by sect. 3:—

"That this Act nor anything therein contained shall not extend [to killing *se defendo*, &c.] nor shall extend to any person or persons which in chastising or correcting his child or servant shall besides his or their intent and purpose chance to commit manslaughter."

The Act was continued by 3 Car. I. cap. 4, and 16 Car. I. cap. 4.

A. C. LEE.

There was apparently some limit to this, for I find that at a Court Baron of the manor of Hendon, held in 26 Hen. VIII., E. Rogers was presented for an assault by him on his manservant, and fined 20d.

E. T. EVANS.

63, Fellows Road, Hampstead.

MAYPOLE CUSTOM (7th S. iii. 345).—A. H. D. wishes to know if there is any special reason for



dressing the maypole with holly. In 'Older England,' by F. Hodgetts, p. 219 :—

"Baldur, the Sun God, used to allow himself to be bound to a tree, when the gods shot their arrows at him in sport; that tree called the holy tree (our holly), remains ever green; nothing could hurt Balder except the mistletoe. By a stratagem of Loki's an arrow is made of mistletoe, and Baldur is killed. Drops of blood fell from the heart of Baldur on to the holy (holly) tree, and there you will find them."

The maypole is a survival of Baal, or sun worship, the well-known emblem of generation, the abomination of which is so often alluded to in the Old Testament under pillars, statues, *passim*; for instance, Ezek. vi. 4, in margin sun images; also vii. 14, "The women weeping for Tammuz," i. e., Apollo. Mallet's 'Northern Antiquities' also tells the story of the death of Baldur. SCOTT SURTEES.

THOMAS CLARKSON (6th S. xii. 228, 314; 7th S. iii. 36).—The inscription on the monument supplies the date after which G. F. R. B. inquires. It is as follows :—

On the spot  
where stands this  
monument,  
in the month of June,  
1785,  
Thomas Clarkson  
resolved  
to devote his life  
to bringing about the  
abolition  
of the Slave Trade.

Placed here by Arthur Giles Puller, of Youngsbury,  
October 9, 1879.

MATILDA POLLARD.

Old Cross, Hertford.

'CHEAPE AND GOOD' (7th S. iii. 347).—The "little Booke called 'Cheape and Good,'" mentioned in the 'Pleasures of Princes,' is Gervase Markham's own 'Cheape and Good Husbandry,' which, according to Lowndes, was first printed in 1614. Markham elsewhere refers to this work by the title 'Cheape and Good,' and I was at first as much puzzled by it as DR. BRUSHFIELD appears to have been. There is a chapter "of the choyce, Ordering, Breeding, and Dyeting of the fighting-Cock for Battell" in Markham's 'Country Contentments; or, the Husbandman's Recreations.' Probably this last-named book was bound up with the 'Cheape and Good.' I have these and other works of Markham's bound together in a small thick quarto. They seem to have formed a yeoman's or country gentleman's *vade-mecum*. There are directions for the management of hens, hawks, &c., in the 'Cheape and Good,' as also nonsensical recipes for the cure of their various diseases.

S. O. ADDY.

Sheffield.

Gervase Markham refers to his own work 'Cheape and Good Husbandry for well ordering of all

Beasts and Fowls.' Lowndes (p. 1475) says it first appeared 1614, and he enumerates other editions. Hazlitt ('Handbook,' 1867, p. 371, and 'Collections and Notes,' 1876, p. 278) says that an edition appeared 1631, which contained the 'Country Contentments' and 'English Huswife'; and that in 1625 it was published under the title of 'The Way to get Wealth.' A copy of the last-mentioned work, dated 1638-31-38, is in the British Museum (B.M. Catalogue of Early Printed Books, p. 1060).

G. J. GRAY.

Cambridge.

SPELLING BY TRADITION (7th S. iii. 367).—It seems to me to be a great pity that people will not take the trouble to consult the 'New English Dictionary' before favouring 'N. & Q.' with their etymological communications. If they did so on questions connected with words which have already appeared in the three parts, A—Boz, they would generally find the fullest information attainable on the point, and they would relieve the pages of 'N. & Q.' of many a tedious discussion and of many an unsatisfactory fight in the dark. It is an eminently unscientific proceeding to discuss a difficult point in English etymology without first finding out what the standard authority has to say on the subject. The 'Dictionary' ought to be considered an indispensable preliminary to dealing with words included within the three parts. Your correspondent is correct in the suggestion that *bower* (in the game of euchre) = Germ. *bauer*; but is quite wrong in maintaining that the sound has been altered by tradition. On the contrary, the German sound remains unchanged. The spelling is not incorrect; it is phonetic, and according to analogy. So *cower* = *kauern*, *town* = *zaun*, *brown* = *braun*. A. L. MAYHEW.

Oxford.

There is little doubt that Miss BUSK is right in identifying *bower* with Germ. *bauer*. It is a wonder, however, that she did not call to mind that *bower*, as well as *bar*, is used in America. The word occurs in Bret Harte's famous poem :—

But the hands that were played  
By that heathen Chinese,  
And the points that he made  
Were quite frightful to see—  
Till at last he put down a *right bower*,  
Which the same Nye had dealt unto me.

F. C. BIRKBECK TERRY.

SUFFOLK TOPOGRAPHY (7th S. iii. 328, 371).—Murray's 'Handbook to the Eastern Counties' (1870), edited by my late friend R. J. King, B.A., contains much interesting information concerning Suffolk, and especially of its fine churches at Bury St. Edmunds, Framlingham, Lavenham, and Long Melford. In Lewis's 'Topographical Dictionary of England' (1848) may be found many notices under their respective names of parishes in Suffolk.



I should, after all my peregrinations in England, award the praise of optimism amongst village churches to that of St. Peter and St. Paul at Lavenham, rendered conspicuous by its fine situation. On its tower may be seen the boar, the crest, and the mullet, the badge of the De Veres, Earls of Oxford, who in conjunction with the family of Spring are supposed to have built the church.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

It is the hundred of Samford in which I am interested. I have Cullum's history of Hawsted, which is No. XXIII. of "Bibliotheca Topographica Britannica." Of what places or districts are the other numbers of this work?

H. A. W.

**POLS AND EDIPOLS** (7th S. iii. 139, 306).—Eyre is a shoemaker, and he talks in the style of an unlettered, though quick-witted and receptive tradesman. In the very context he uses, I think, his only other really classical word, "Midas," and while using it rightly as meaning "ass," he applies it to his wife, as though he had picked up the word from his more learned customers. Hence, I think that, he having also heard the oaths or ejaculations *pol* and *edipol* from the more learned, they are Greek to him—in other words, "nonsense"—and thus continue, and are more emphatic than, according to his views, his previous pishery-pishery = trumpery.

BR. NICHOLSON.

**LINKS WITH THE PAST** (7th S. ii. 486, 515; iii. 138, 178, 275, 358).—MR. WALFORD's reference to 1745 has brought to my mind an occurrence in my own family which may be of interest as affording another instance of a long space of time covered by three generations. In the above-named year my grandfather (a Staffordshire man), being out with a team of horses in the neighbourhood of Derby, was advised to take them home, as the Scotch rebels were scouring the country in quest of such useful animals. He was then eighteen years of age, having been born in 1727. His son (my father) died in 1883; thus the two lives extend over a period of more than a century and a half; and perhaps you may deem this example as worthy of mention in the columns of 'N. & Q.'

J. BAGNALL.

Water Orton.

The late Mr. Evan Baillie, of Dochfour, told me in 1878 all about the battle of Culloden, as narrated to him by his uncle, who was present. Mr. Baillie was eighty then, and he also gave an account of Charles II.'s entry into London, which his uncle, present at Culloden, had heard from his father, who was an eye-witness.

J. STANDISH HALY.

**MURIEL** (7th S. ii. 508; iii. 57, 238, 357).—Under this heading is a list of Jewish "Christian names,"

to use an equivoque. I am interested in the absence of Nicholas from this category, which I am concerned in from other matters; so I ask, Is HERMENTRUDE's list to be taken as exhaustive? I feel sure that Nicholas is very rare among Jews.

A. H.

**FONTS** (7th S. iii. 428).—MR. STEVENSON will probably find all he wants in the following works:—

A Series of Ancient Baptismal Fonts, Chronologically Arranged. Drawn by F. Simpson, jun.; Engraved by R. Roberts. London, Septimus Prowett, 1828.

Illustrations of Baptismal Fonts. By F. A. Paley. London, Van Voorst. 1844.

ESTE.

Fillongley, Coventry.

**JOURNAL OF LIEUT. RONALD CAMPBELL, 72ND HIGHLANDERS** (7th S. iii. 387).—I regret I cannot inform Mr. EGERTON where to find this officer's journal. He was a cadet of the Campbells of Lagganlochan. Two of his grandsons are in the service of the Duke of Saxe-Coburg-Gotha; the eldest, styling himself Baron Craignish, may throw some light on the journal if it still exists.

JAMES CAMPBELL,

Representative of the Campbells of Craignish.

Possibly Messrs. Cox & Co., the army agents, Craig's Court, Charing Cross, London, S.W., may be able to enlighten MR. EGERTON as to Lieut. Campbell's family.

CELER ET AUDAX.

**RICHARD CARLILE** (7th S. iii. 228, 317, 373).—Richard Carlile, born 1790, was the son of a shoemaker at Ashburton, and, like Bunyan, a tin-plate worker. Sherwin lent him a small sum to vend periodicals, and his success led him to publish Southey's 'Wat Tyler,' of which he sold twenty-five thousand. In November, 1819, he was sentenced to three years' imprisonment and a fine of 1,500*l.*, but not paying the fine, he was detained in prison until 1825. In 1819 his wife was imprisoned, and in a few months his sister. Carlile next appealed for volunteers, who received sentences varying from six months to three years, and thousands of prohibited works were sold by a sort of clockwork in Fleet Street.

The first volunteer was Humphrey Boyle, from Leeds, who was tried before Denman, M.P. for Nottingham, and in 1822 Common Serjeant of London. Boyle was in prison five months before trial, and when Denman added eighteen months, Boyle exclaimed, "I've a mind that can bear such a sentence with fortitude" (Watson, 'Memoirs,' p. 13). Brougham, in his 'Memoirs,' vol. iii. p. 222, says Lambton, Outler, Fergusson, and other M.P.s were quite indignant at Denman's sentence, and cried, "Who would have expected this?" Denman, in his personal narrative, given by Sir J. Arnould, vol. i. p. 199, declares



Boyle was "sincere, extremely well behaved, and not without talent; he was found guilty, and I sentenced him to eighteen months' imprisonment. It was the very first day of my sitting. I had a most peculiarly difficult task. I, the denouncer of the association that prosecuted—I, the champion of the liberty of the press—I, the censor of judges who acted with undue severity on similar occasions, was called to preside at the trial of a libeller prosecuted by that very association." He further adds, "Some of my political friends murmured, but I have never repented of what I then did."

I regard Carlyle as an eccentric person, and of his speculative opinions I know little and care less. I possess a pamphlet of forty-eight pages, printed in Norwich, 1837, by Fletcher, containing his discussion with the Rev. R. J. Macro, which I could only recommend JAYDEE to read as a penance. Carlyle there says, "I am an atheist in relation to the gods of poetry. I am a Christian with Plato, Philo, and Socrates. Paul is the groundwork of my Christianity."

After Carlyle's long imprisonment he invoked a certain amount of sympathy in various towns. In Nottingham a merchant permitted discussion in his factory yard, but he soon denounced Carlyle's conduct. A silk throwster invited him, whose wife's tongue resembled the tongue of Socrates's wife, and, regardless of his friend's feelings, he publicly reviled her. Another gentleman invited him to his house, and he rudely remarked in print upon his daughter's want of personal attractions. Allow me to add, the same gentleman had previously offered his grotto and grounds to Leigh Hunt when on a visit to an old schoolfellow, and Hunt, writing home from the grotto, says, surrounded by singing-birds, "I wipe my pen with a rose; is not that poetry?"

WILLIAM HARRIS.

My remembrance is that the bishop was hung up in the window on account of a distrait for church rates from St. Dunstan's, and that an abusive placard was in the window stating that certain property (not Paine's works) had been seized. As large crowds assembled, Carlyle was summoned before the Lord Mayor, who remonstrated with Carlyle on the nuisance. The papers of the day will show. The place where the devil's chaplain preached was the Rotunda, Blackfriars Bridge Road, right-hand side, I think.

HYDE CLARKE.

The pretended exposition of the mysteries of freemasonry is a series of articles in the *Republican*. I picked this up at a bookstall in Exeter some sixteen years ago, and, having looked at it, was undecided whether to burn it or lock it up, and finally decided to put it in the iron chest. Perhaps I had better have burned it.

BOILEAU.

'AUNT MARY'S TALES' (7th S. iii. 347).—I am hoping in a subsequent number to inform A. J. B. as to who is the author of the foregoing. I have a copy of the companion work, viz., "Aunt Mary's Tales for the Entertainment and Improvement of Little Girls. Addressed to her Nieces." The date of this is 1811. This is probably the first edition. It also has a frontispiece, which I am told was engraved by the publishers themselves, viz., Darton, Harvey & Darton, who were also engravers as well as printers. Probably the first edition of the one for the boys would be simultaneous with this.

HENRY GRAY.

BOW STREET RUNNERS (7th S. iii. 368).—Bow Street was and is celebrated for its police office, established in 1749. But the runners could hardly have been called "Robin Redbreasts" in that year, for it was merely a nickname given them by rogues and the "bloods," who always loved slang, on account of their red facings. They were named "runners," like the "running footmen," because they were nimble-footed, and as detectives were swift to run down crime. "Runners," in nautical language, are vessels that smuggle or break a blockade in war, because, on the other hand, they are swift to elude the cutters or investing fleet. There were "Post-Office runners" as well (see Bailey's 'Dictionary,' 1764). The upper millstone is called a "runner." But I am not sure Bow Street officials were so known before Sir John Fielding's day, or about 1760.

C. A. WARD.

Haverstock Hill.

Johnson gives "Runner, a messenger," with illustrative quotation from Swift: "To Tonson or Lintot his lodgings are better known than to the runners of the post office." This certainly seems the most probable derivation, though the other may have been coined *ex post facto*. Bailey has a curious word: "Runner (in a Gaming-House), one who is to get intelligence of the meetings of the justices; and when the constables are out."

EDWARD H. MARSHALL, M.A.

Hastings.

MISS FARREN AND MRS. SIDDONS (7th S. iii. 309, 355).—Mrs. A. Kennard, in her 'Mrs. Siddons' ("Eminent Women Series"), just published by Messrs. W. H. Allen & Co., 13, Waterloo Place, S.W., does not mention any Jewish extraction. Roger Kemble, who was a Roman Catholic, "was fond of tracing his descent from an old English family, claiming as ancestors a Capt. Kemble, who fought at Worcester in the camp of the Stuarts, and a Father Kemble, who died for the faith a few years later." The mother of Mrs. Siddons was Sarah, daughter of John Ward, an Irishman.

After alluding to the famous portraits of the "classically beautiful face," and repeating the story



Painsborough's "Damn it, madam, there is no d to your nose," Mrs. Kennard says: "But the great feature of the Kembles was the jawbone. The actress herself exclaimed, laughing, 'The Kemble jawbone! Why it is as notorious as Samson's!'.....As a girl she was exceedingly thin and spare, and this remained her characteristic until she was about twenty-two or three," when soon afterwards, "her increasing plumpness rounded off all the angles, making the eyes less prominent; and at the age of twenty-four or twenty-five she was in the very prime of her marvellous beauty."

The last paragraph of Mrs. Kennard's interesting book conveys the impression that Mrs. Siddons's grave is untended. This is hardly the case now. I saw it the other day, and the necessary repairs to the railing and tombstone have been executed, though perhaps the iron-work would be the better for a coat of paint. One's chief regret was that there were so many of what Campbell called "screaming, yelling, little nasties" about the place.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

G. W. M. has made a mistake about the Countess of Derby who was buried at Bromley, Kent. It was the first wife of the twelfth Earl of Derby, a daughter of the Duke of Hamilton, who was interred there, not his second wife, Eliza Farren.

THE AUTHOR OF 'GREATER LONDON.'

"MUSIC HATH CHARMS TO SOOTHE THE SAVAGE BREAST" (7th S. iii. 369).—In the first and second editions of 'The Mourning Bride,' the third edition of Congreve's 'Works' (1719), and in Leigh Hunt's edition of 'Wycherley, Congreve, Vanbrugh, and Farquhar,' the first two lines of the play run thus:—

Music has charms to soothe a savage breast,  
To soften rocks, or bend a knotted oak.

There seems to be no reason for substituting "beast" for "breast" or the definite for the indefinite article in the first line of the quotation.

G. F. R. B.

Some years ago I forwarded to 'N. & Q.' a suggestion that "beast" was the proper reading in this passage; but my note was not inserted. The emendation, for which I am not aware of any textual or other authority, would appear to be confirmed by Lorenzo's well-known speech at the beginning of Act V. sc. i. of 'The Merchant of Venice.'

A. C. LEE.

Waltham Abbey, Essex.

'THE RETURN FROM PARNASSUS' (7th S. iii. 107, 316, 378).—*Mea culpa*. I frankly acknowledge my error, and sincerely thank your correspondent Mr. H. G. GRIFFINHOOF for my well-deserved correction. Of course I have no authority to offer. A memory, usually tenacious, but too frequently unduly strained, led me to make the

mistake of adding a third to the two queens traditionally reported to have been buried by "Old Scarlett." I suppose some hazy remembrance of gossip in the pleasant city to which at one time I was a frequent visitor inspired my version of the epitaph, written as it was away from all means of referential verification. I can recall, however, very frequently speculating as to how the name of Katharine Parr got into the local rendering. Of course I knew that she was buried in Gloucestershire, but I suppose that (Scarlett's lifetime covering the period of her death) some confusion or association of the names of the Katharine who died at Kimbolton and the Katharine buried at Sudeley caused me, without serious reflection, to connect them both with Scarlett's grim office. I remember lazily speculating on the possibility of that famous sexton's services being in extensive demand, and lightly surmising that, like our modern "executors of high works"—e. g., the late Mr. Marwood and the present Mr. Berry—he might have been a peripatetic functionary; and, after all, Sudeley, on a bee line, as the crow flies, is not so very, very far from the borders of the county in which Peterborough is situate, that shire extending south-west to within a few miles of the north-east limit of Gloucestershire. This, of course, only amounts to confession of a culpably negligent mental process—culpable exceedingly in a student of his county's history and topography—leading to the weak conclusion that perhaps, as Robert Scarlett had buried two queens at Peterborough, he had presided at the interment of a third somewhere else. I unreservedly retract.

Allow me to thank MR. GRIFFINHOOF very sincerely for his courteous correction, and more especially for the information he has imparted, that the old portrait was repainted in 1747, a fact of which I was in entire ignorance, though it is implied in the account of the painting given in Chambers's 'Book of Days,' vol. ii. p. 16. I feel that I cannot more appropriately requite this act of assistance on the part of a fellow student than by adopting in this regard the wholesome advice of the eminent navigator—that fictitious, but inimitable ornament of our mercantile marine—which is said to have suggested the inception of your valuable serial.

NEMO.

Temple.

"A MAN AND A BROTHER" (7th S. iii. 288, 356, 394).—The design for the seal of the Society for the Abolition of Slavery was modelled by Hackwood under Wedgwood's directions, and was laid before the committee of the Society on Oct. 16, 1787. It being approved of, "a seal was ordered to be engraved from it; and in 1792 Wedgwood, at his own expense, had a block cut from the design as a frontispiece illustration for one of Clarkson's pamphlets." Miss Meteyard's 'Life



of Josiah Wedgwood, 1866, vol. ii. pp. 565-6. The engraving to which Mr. DIXON refers faces p. 87 of the third edition of Darwin's 'Botanic Garden,' pt. i. (1795).  
G. F. R. B.

#### AUTHORS OF QUOTATIONS WANTED (7th S. iii. 409).—

'Twas but a little drop of sin  
We saw this morning enter in,  
And lo! at eventide the world was drowned.

Keble's 'Christian Year,' Sexagesima Sunday, vv. 4-6. But "a" in the first line should be "one," and "was" in the last "is."  
ED. MARSHALL.

We say it for an hour or for years;  
We say it smiling, say it choked with tears.

These are the opening lines of a short poem called 'Good-bye,' by Grace Denis Litchfield.

MARGARET C. FOX.

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*The Trade Signs of Essex.* A Popular Account of the Origin and Meanings of the Public-House and other Signs now or formerly found in the County of Essex. By Miller Christy. (Chelmsford, Durrant; London, Griffith & Co.)

MR. CHRISTY has written an amusing book, which he has illustrated with many useful engravings. We English have neglected signboards, their literature and associations. Those who know their way among the unfrequented paths of French and Dutch antiquities tell us that there are in those tongues a goodly supply of books treating on this subject. In English, before Mr. Christy's book appeared, the general reader had to be content with Larwood and Hotten's 'History of Signboards.' We would by no means be understood to depreciate that work, which, for the time in which it was written, is worthy of some praise; but it goes only a very short way in dealing with a great subject.

We will not, after the fashion of the men of the seventeenth and eighteenth century, carry our readers back to classic times and the cloud regions beyond for authorities. Those who have read any good book on Pompeii, or, still better, seen it with their own eyes, know that it would be possible to inflict on them a vast amount of dulness on that matter if we chose. A more modern time is early enough for the English student. Heraldry did not exist as an organized thing before the reign of Henry II. We doubt whether there be any extant evidence which carries back our inn signs to a date so early. That public-houses of some sort existed ages before then may be assumed; but that they had signs we may, till evidence is forthcoming, reasonably call in question. The bush or bundle of green twigs has, however, become the mark of a place where drink is sold all over Europe. We find it not only as a sign—as, for instance, at Berkeley, where the "Ivy Bush" is spoken of as an ancient inn when Charles I. was king—but in 1562 an order was made by the court of a Lincolnshire manor that a certain publican should either give up his house of entertainment or take out a recognizance for keeping an ale house according to statute, and hang up "Signum aut unum le ale wyspe ad hostium domus" (*Archæologia*, xlv. 391). That the "whyspe," or bunch of ivy, was the first sign, we doubt not; but it soon became needful to have some other mark. The "whyspe" indicated that drink was on sale, but it did not distinguish one house from another, which was an im-

portant matter. As there were blue houses and yellow houses in the last century, when elections still retained their picturesqueness, so in the Middle Ages there were no doubt houses attached to this or that great noble. The Wars of the Roses—indeed, all our wars previous to the Reformation—were not political questions. Men fought and died not for this or that perverted idea of social right, but for this or that great lord, whose bread they ate, whose game they poached, and the shadow of whose castle protected them. The "White Hart," the "Blue Lion," the "Boar," the "Swan," told its tale to those who could not read on what side of the ever-changing political question the landlord and his company were. It would have been highly dangerous, we imagine, when all England was writhing in death-struggle, as our continental neighbours believed, for the colour of a rose, if a Yorkist had ventured into a Lancastrian hostelry. The Church, however, was a bond of peace. Even then, when every man in England was willing to shed his blood in that great family quarrel, there were the "Angels," the "Salutations," and the "St. Georges," where men might drink without being disturbed with the clangour without. The conservative instincts of the English people are shown by the fact that so many of these old signs, secular and religious, have come down to the present day. The "White Hart" occurs, Mr. Christy tells us, in Essex. We have seen it in at least half a dozen other counties. There can be no doubt that it has come down to us direct from the days of Richard II., whose badge it was, inherited from his mother, the Fair Maid of Kent. The "White Swan" is probably, as Mr. Christy suggests, the badge of the Bohuns.

Though the heraldic and religious signs go back to a far-off time, we have many others that are comparatively modern. The London City companies have given their arms in whole or piecemeal, and the great soldiers and sailors, from the time of Marlborough's wars to that of the Crimea, have had their heads most mediocrally gibbeted on signposts. As to the signs which have the intention of being humorous little can be said here, though they are well worthy of consideration. We do not suppose that any of them are older than the last century. As surnames are increasing, growing from nicknames and corruptions, so are the signs of inns. The writer knows a place which a quarter of a century ago was a hamlet containing but fourteen houses. Ironstone was found in the neighbourhood, and now it is a populous village. One of the old inhabitants opened a public-house, which he called the "Furnace Arms." We regret to say he indicated this by an inscription only; we wish it had been pictorial. This innkeeper's ideas of heraldic blazonry would have been, no doubt, instructive.

No. VI. of the series of essays in the *Fortnightly* upon 'The Present Position of European Politics' is in a sense the most important of all, since it deals with the United Kingdom. Its conclusions are sufficiently serious to command attention, and a chief concern is that it should be read by all connected with the government of the English empire. If its statements are accepted, doubt as to the kind of action to be taken is impossible. The remaining papers are almost all in the nature of *résumés*; Prof. Dowden dealing with 'Victorian Literature,' Mr. Grant Allen with 'The Progress of Science,' Mr. Symonds with that of 'Thought,' Mr. Hueffer with 'Music,' Prof. Leone Levi with 'Material Prosperity,' and Mr. Baden Powell with 'Colonial Development.'—The *Nineteenth Century* opens with a poem by Mr. Swinburne, entitled 'The Jubilee,' the most inspired the occasion has as yet produced, and closes with comments by Mr. Gladstone on Locky's 'History of England.' Mr. Irving's notes on M.



Coquelin's recent remarks on 'Actors and Acting' are brief, interesting, and to the purpose. Mr. Woolner, R.A., drags to light a beggar poet, as great a vagabond as Villon, but an English tinkler. 'Are Animals Mentally Happy?' is also discussed.—In *Macmillan's* Coleridge's "Ode to Wordsworth" is sympathetically criticized by Canon Ainger, Mr. H. F. Brown supplies an account of 'Leopardi,' and the Warden of Merton writes on 'Oxford in the Middle Ages.' Mr. Morris's translation of the 'Odyssey' is judiciously criticized, and Mr. Gill has a paper on 'The Origin and Interpretation of Myths.'—Our New Coins and their Pedigree' are dealt with in *Murray's* by Mr. Fremantle, C.B.; Mrs. Craik describes 'A House of Rest' for overworked women; and Col. Cody supplies an account of his own deeds. 'Fighting and Trapping Out West,' 'Thornies and Tinkers,' by Prof. Lloyd Morgan, is a pleasing chapter in natural history, and Mr. Westwood Oliver deals with 'Earthquake Warnings.'—In *Longman's* Mr. Richard Jefferies, writing on 'The Country Sunday,' adds some humorous pictures of social life to the sketches of natural objects in which he is unequalled.—'Yerick and Eliza,' which appears in the *Cornhill*, is a valuable essay upon Sterne's sentimental relation to Mrs. Draper, and supplies extracts from Sterne's unpublished diary. 'A Forgotten Fashion' deals with the sentimentality in vogue during the last century. 'Pigeons as War Messengers' is instructive.—A notice of 'Peterborough Cathedral' in the *Century* gives an admirably ample account of that noble pile, and has eleven views of it in different aspects. These papers on English cathedrals are a special attraction of the magazine. Mr. Julian Hawthorne describes 'College Boat-Racing'; the 'History of Abraham Lincoln' is continued; and there are many more spirited pictures of the combats of the great American war.—Mr. W. J. Lawrence writes in the *Gentleman's* on 'Water in Dramatic Art,' and Mr. Phil Robinson on 'Flies.' 'Dante Gabriel Rossetti' is the subject of a careful study by Mr. H. R. Fox Bourne.—'A Journey to Exeter,' by John Gay, with its quaint illustrations of bucolic life, is concluded in the *English Illustrated*, as is the highly interesting series of papers by the author of 'John Halifax' on 'An Unknown Country.' 'Picturesque Picardy' is admirably illustrated by Mr. David Murray.

MESSRS. CASSELL'S publications lead off with *Egypt, Descriptive, Historical, and Picturesque*, Part XXVI. In this the colossal architecture of Karnak, which is the marvel of all subsequent generations, and the scenes of enchantment everywhere to the man of culture visible on the Nile journey, are continued.—Part XVII. of the *Illustrated Shakespeare* is occupied with 'All's Well that Ends Well,' to which four vigorous full-page illustrations are supplied.—The *Encyclopædic Dictionary*, Part XLII., carries the alphabet from "Hymeneal" to "Iacus," and includes the important words beginning with "Im," as well as such other words on which full information is desirable, as "Idol," "Idyl," and "Image." The utility of the work may be perceived by the constant references to it in our columns.—The penultimate part of *Greater London* is reached, the reader being led from Wimbledon through Malden, Morden, and Merton, to Mitcham—a curious collection of words beginning with M. Of Lord Nelson and Lady Hamilton much is said in connexion with Merton, and portraits of the pair, as well as of the house in which they resided, are among the numerous illustrations.—York is fully illustrated at the outset of Part XXIX. of *Our Own Country*, a full-page view of the city being accompanied by many representations of the exterior and interior of the minster, Audley End and Saffron Walden follow, and constitute a very interesting chapter, and the whole ends at the Boyne.—The murder of Lord Mayo is the

most dramatic incident in Part XXI. of the *History of India*. The views of Benares, Agra, and Baroda have, however, great interest.—*The Life and Times of Queen Victoria*, Part XIII., shows the Queen engaged in the occupations of peace, opening town halls, waterworks, &c. It also shows the attempted assassination of the Emperor of the French.—*Gleanings from Popular Authors*, Part XXII., gives selections from Dr. Wendell Holmes, Charles Lever, Charles Kingsley, and other writers.

*Shakespeare-Bibliographie*, 1885 und 1886. Von Albert Cohn.—Herr Albert Cohn has issued in a separate tractate his admirably comprehensive and valuable Shakespeare bibliography, which is included in the twenty-second volume of the *Shakespeare Jahrbuch*. It will be greatly valued by English and American scholars.

THE Rev. Alexander B. Grosart, D.D., has issued a new list of notes and notices on his Elizabethan-Jacobean-Carolean books printed for private circulation. Death, as is always the case, has interfered with his list of subscribers, and those interested in our literature in its most peerless epoch should write to Dr. Grosart, at Brooklyn House, Blackburn, Lancashire.

### Notices to Correspondents.

*We must call special attention to the following notices:*

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

HERBERT HARDY ("Œuvres de Montaigne," Amsterdam et Leipzig, 1760).—An edition of the works, including 'Le Temple de Gnide,' 'Le Voyage à Paphos,' &c., with the corrections of the author, was published in these cities in 1758 in four volumes, and is worth fifteen to twenty francs. It was edited by Richter, and had the comments of *Une Anonyme* (Elie Luzac). It was reprinted in 1760, and again in 1764, in six volumes, by the same publishers, Arkstée et Merkus. Mr. HARDY, whose address is Thornhill Lees, Dewsbury, will be glad to hear from any one possessing odd volumes of the edition of 1760.

THE Rev. E. MARSHALL, M.A., points out that the inquiry of Mr. HERBERT CROFT as to "All wise men being of the same religion" is answered in 6th S. iii. 406, 472. It is told of Lord Shaftesbury in Toland's 'Clodophorus,' c. xiii. Other contributors write to the same effect.

W. H. PATTERSON ("Author of 'The Falcon Family'").—Marmion W. Savage.

ENQUIRER (Maidenhead).—You ask a legal question, unsuited to our columns.

ERRATUM.—P. 407, col. 2, l. 20, for "Alumni" read *Alumni*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JUNE 11, 1887.

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## Notes.

## THE FRENCH VERSION OF THE 'GOLDEN LEGEND.'

A friend, who has inherited from his forefathers a noble collection of books, has shown me two copies of 'La Legende Dorée,' which, although much alike, are so strangely different that some notes as to the points in which they differ and in which they are identical will not be out of place. Each volume consists of 232 folios, and both of them have the following colophon:—

"Cy finist la vie des sainctz et sainctes dicte Legende doree, & aussi des sainctz nouveaulx translatez de Latin en françois Nouvellement imprimee a Paris par Jehan Real, demourant au coing de la Rue du Meurier, a l'image sainte Genevieve. Lan mil cinq cens cinquante quatre."

On this ground some one who examined the library in the beginning of this century has marked one of the volumes as a duplicate. That it is not so is evident for several reasons. The title-pages differ extremely. The one which I will call *A* has in the upper portion a figure of our blessed Lord sitting on the rainbow, and at the bottom the three kings making their offerings to the Divine Infant. On the sides are the evangelistic symbols. It is dated 1546, and we are told, "On les vend a Paris en la rue saint Jacques a l'enseigne de Lelephant denant les Mathurins." The copy which I have named *B* has at the top two angels blowing trumpets, and at

the bottom the arms of the French monarchy in the centre, with those of the Dauphin on the right and Brittany on the left. It is dated 1554, and "on les ve'd a Paris en la rue sa'ct Jacques a l'enseigne de la queue de Regnart par Jehan Ruelle." The dates would lead one to suppose that *A* was the first issue of the book, but this is not certain. The three leaves occupied by the prologue and the table are of different editions; the first folio is identical in both; the second, though the arrangement seems line for line and word for word the same, has been printed at a separate time; and so it goes on for some leaves further. I have not had time to examine each leaf as it deserves, so cannot give a collation of the two volumes. Turning, however, to the end, I find the three folios, 230, 231, and 232, are identical. The two copies differ in 229. From the cursory examination which I have been enabled to make it seems that the printer had either two sets of the book by him which he has blended differently in the two copies before me, or else that some of the unbound sheets of *A* have been destroyed by an accident and a new edition of such parts printed to supply their place. That the two copies differ in places all the way through is evident from a cursory examination of the very curious woodcuts. There are, I think, the same number in each volume, and they seem to occur in the same places. They often, however, differ very much from each other. I will compare a few of them:—

The Nativity, fol. 11.—*A*. A wooden stable; our Blessed Lady reading.—*B*. A large classic building; the B.V.M. in the act of adoration.

The Offering of the Three Kings, fol. 25.—*A*. A wooden stable; the B.V.M. circular nimbus; the Divine Infant cruciform.—*B*. Classic building; the nimbus of the B.V.M. and the Infant rayed.

The Resurrection of our Lord, fol. 62 (this ought to be 64).—*A*. Tomb, with two soldiers; the sky white and without stars; I.M. on corner of tomb.—*B*. Seemingly the same block. The sky black with white round stars; no letters on the tomb.

The Descent of the Holy Ghost, fol. 89.—*A*. A flat Gothic arch enclosing the figures; the B.V.M. on a mediæval throne in the midst, a book on her lap.—*B*. Classic building, two windows; B.V.M. on classic throne, no book.

St. Peter, fol. 101.—*A*. Walking, reading a book.—*B*. Sitting, no book.

St. Mary Magdalen, fol. 111.—*A*. Standing figure, holding alabaster box and book.—*B*. Standing figure, no box or book, attended by child bearing vase of flowers; letters at bottom, seemingly H.S.K.

The engraving on fol. 128 is the same in *A* and *B*. It represents St. Dominic with a processional cross in his left hand, a dog at his feet. Near to him stands a candle formed in the shape of a clustered column, much like the one of which an



engraving may be seen in the *Journal* of the Royal Archaeological Institute, vol. xl, p. 320.

The above facts are, I think, interesting, because they relate to a volume which exercised great influence over the minds of men in the days which immediately preceded the Reformation, and also because they show how books were made up in the middle of the sixteenth century. They, moreover, furnish a strong argument for rejecting certain reckless proposals that have been made for discarding volumes which are thought to be duplicates from certain of our great libraries.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

#### ANNIVERSARY OF RECAPTURE OF BUDA, 1686.

(See 7th S. III, 406.)

There are several errors in the list given at the above reference. The James Richards referred to is no doubt Capt. Jacob Richards, the brother of General John, the heroic defender of Alicante in 1708. Jacob was sent abroad by H.M. Ordnance Office (the order is dated October 17, 1685) "to improve himself in Foreign Parts beyond the seas, to be employed hereafter (on his return) as one of the Engineers of His Majesty in England." The war against the Turks having been decided upon, Richards was ordered to proceed with all convenient speed "towards" Hungary. According to his 'Journal from London to Buda in 1685[-86],' preserved among the Stowe MSS., he met at the Hague the Prince of Orange, who gave him a letter of introduction to the Duke of Lorraine, the generalissimo of the emperor in the ensuing campaign. He was present during the whole of the siege of Buda, and after the capture of the fortress made a survey of it, which, together with a copy of his journal kept during the siege, may be seen among the Harleian MSS. (No. 4989). What appears to be the original diary is found among the Stow MSS. (Press VI., No. 112).

This journal, which appeared in print "by His Majesties command" in 1687, records the names of the following other Englishmen who fought before Buda:—

1. "My Lord Montjoy" (Sir William Stewart, Baron Stewart of Ramalton), who was hurt in the eye "by a canon shott from the Towne which Grazed amongst the Stones" on June 26, and again in the face by a musket shot on August 3. He lost his life at Steinkirk in 1692. Cf. Burke's 'Extinct Peerage,' p. 508.

2. Count Taaffe (third Earl of Carlingford), who commanded a regiment of horse.

3. "Capt. Rupert" (illegitimate son of Prince Rupert).

4. "Mr. Wiseman." I do not think he was an engineer, and probably the semicolon is misplaced—your correspondent's note.

5. Mr. Moore.

6. Capt. Talbot. These last four were killed during an unsuccessful assault on July 13, and the following four wounded by musket shots on the same occasion:—

7. Col. Forbes (second Earl of Granard).

8. Capt. St. George.

9. Capt. Bellis (or Bellasize).

10. "My Lord Savile." According to Burke's 'Extinct Peerage' (p. 475) the Hon. George Savile fell at the siege of Buda in 1688 (sic), i. e., during his father's lifetime, and did not, therefore, bear the title of Earl of Halifax.

11. "Mr. Vandrie" was, "besides severall others," hurt by stones on the same day (July 13). His name occurs in the Stowe MS., but is crossed out again. He was no doubt a member of the Vaudrey family. A Lieut. Vaudrey (in the Guards) was killed at the battle of the Boyne in 1690.

12. "Mr. Kerr, a Scotch gentleman, was killed in the trenches by stone out ye Towne" on July 19.

13. Mr. Neguss. "This night [July 24] severall of the English was robbed, especially Mr. Neguss and my selfe [Richards], who lost all to our very shirts on our backs. This robbery was layd on the Heyducks (who truly have ye reputation of being very dexterous that way), butt some time after found it to be our owne servants."

14. Mr. FitzJames (Duke of Berwick). On August 15 some skirmishing took place with some detachments of the army of the Grand Vezir, who had hurried up to the relief of Buda. "Count Taaffe advanced, Mr. FitzJames at ye head of his [the count's] Regiment and the English Volunteers in the first ranck, and charged the Turkes.....with so great and terrible discharge of their Cannons, that the Turkes immediately fled as fast as they came." FitzJames's name often occurs in the journal. On one occasion Richards "received a shot in the head and a blow with a stone (of about a pound weight upon ye crowne of my head, which stunned mee for a little while. I doe not find my selfe much incommoded by either, unless it be a little headache, which I believe a day or two rest will cure: truly had I not had on Mr. FitzJames's headpeece I am of opinion I should have fared much worse)." The whole of the passage in parentheses is crossed out in the MS. Cf. also a brief account in the Duke of Berwick's 'Memoirs' as to his doings in Hungary.

Who were the other English volunteers named in the list furnished by your correspondent and how their names were recorded I am unable to ascertain. The name "Cuts" is mentioned by Hammer ('Hist. de l'Empire Ottoman,' vol. xii. p. 198) among "des lords anglais" who fell on the fatal day July 13. The 'Historical Description of the Glorious Conquest of the City of Buda,'



&c. (London, 1686), by an anonymous author (it is a translation from the French), mentions that a Scotchman, Mr. Kerry, brother of Lord Onberry, was killed by a musket shot in the trenches on July 19, &c., on the same day on which, according to Richards, Mr. Kerr, the Scotch gentleman, was killed by a stone, as related above.

When the news of the fall of the Hungarian capital reached London "a Form of Thanksgiving was ordered to be used in the (as yet remaining) Protestant Chapels and Church of Whitehall and Windsor" (Evelyn's 'Diary,' September 12, 1686). According to the *Theatrum Europæum*, a kind of *Annual Register*, which appeared in what modern German editors would call "ungezwungenen" volumes, each part commemorating the events of several years, thanksgiving was ordered by the king in all the principal churches of London. At the orders of the Spanish ambassador fireworks were let off to celebrate the event, and a cask of wine tapped *pro bono publico*. The cups must have passed round too freely, as the rejoicings soon degenerated into wild bacchanalia. The intoxicated mob, in return for the liberal treatment just received, picked a quarrel with the servants and smashed the windows of the embassy. The guard at Whitehall had to turn out. The ringleaders were arrested, and thus, as our annalist observes, a more serious riot was nipped in the bud.

With regard to last year's celebration, I believe it was noticed in most papers. The *Standard* devoted a whole column to it on September 1, the day before the festivities at Buda began; and the illustrated papers published what purported to be views of Budapest as it appears in our days, but which in reality represented the sister cities on the blue Danube as they appeared more than a quarter of a century ago.

L. L. K.

Hull.

#### VISIT OF THE PRINCE OF TUSCANY TO CAMBRIDGE IN 1669.

In 'N. & Q.' 6th S. vii. 383, were published some letters from John Gibson, a student of St. John's College, Cambridge, 1667-71. In perusing lately the original copies in my possession, it has struck me that the following is of some historical interest, containing as it does an account of the visit of the Prince of Tuscany to the university, and the reference to Dr. Pearson, the author of the famous treatise on the Creed:—

*My 6th Dec to Mr Tate.*

Sr.—It requires so much unworthiness to make me forget y<sup>r</sup> obliging favour's y<sup>t</sup> I am ashamed of myself & even now begin to blush when I take it into consideration, so y<sup>t</sup> you might have had hitherto just ground's to exlibite a bill of complaint against me for a forgetfull friend, for Sr the same observance y<sup>t</sup> a father may challenge of his child y<sup>t</sup> like you may clame of me, in regard of the extraordinary care & kindness you have been pleased to have alwayes since I had the happiness to

know you for w<sup>ch</sup> I send you my most humble thanks, & more than can be folded up in this narrow paper, though it were all writt in y<sup>r</sup> closest lines, & now Sr I very much value the frequent respect's you have shewn me; & y<sup>t</sup> I may correspond with you in some part for the like courtesies I send you these few lines. I shall not offend truth to tell you, since I was made happy with y<sup>r</sup> acquaintance I have received sundry strong evidences of y<sup>r</sup> love & good wishes unto me, w<sup>ch</sup> have tied me unto you in no com'on obligation of thanks. The greatest news Sr I can write unto you is of y<sup>r</sup> Prince of Tuscany who on Saturday y<sup>r</sup> 1<sup>st</sup> of this instant came to visit camb; & was very much respected of all y<sup>r</sup> Doctors in town. Order was given from y<sup>r</sup> Vice chancellour viz: (Dr. Balldewe of Jesus Coll:) to y<sup>r</sup> master of every p'ticular coll: y<sup>t</sup> all might be in readiness to receive him. his 1<sup>st</sup> arrivall was at y<sup>r</sup> school's & there one Dr Witherington of Christ coll: made a speech before him, from thence he returned to his Inne being then about 2 a clock till after dinner, at 4 a clock he approached y<sup>r</sup> schooles again to hear the Proctor's speech (viz: Mr Blisse of Clare-Hall) & a philosophy Act. After y<sup>t</sup> to Kings Coll: Chap: & there was an Anthem appointed with pleasant musick; when that was done he came to our coll: where he had another speech made by one Dr Payment who formerly had travelled into his own Countrey & could speak his own language (viz: Italiane) after it was ended he took a walk in our Library & y<sup>r</sup> Doctor's along with him. last of all he went to Trinity Coll: & there he had a speech also, & a Latin Comedy in y<sup>r</sup> Masters Lodge, viz: Dr Pearsons w<sup>ch</sup> they had provided for y<sup>r</sup> entertainm<sup>t</sup> of his Person. On Sunday about 8 a clock in y<sup>r</sup> morning he went from camb: intending next for Oxford. this is all y<sup>r</sup> news Sr I have to tell you, so to draw to a conclusion I pray Sr be pleased to p'sent my service to Mrs Tate & to M<sup>rs</sup> Plante, &c: with you & elsewhere. Thus with a tender of my most kind & friendly respect's unto y<sup>r</sup> self: I am now as freely as formerly

Y<sup>r</sup> most obliged servant

J. GIBSON.

St John's Coll: Cambr: May y<sup>r</sup> 4<sup>th</sup>, 1669.

W. R. TATE.

EXTRACTS FROM THE 'HISTORY OF THE KNIGHTS HOSPITALLERS OF ST. JOHN OF JERUSALEM,' BY W. TILL (1834).—On the dissolution of this order Henry VIII. granted Sir Wm. Weston a pension of 1,000*l*. per annum, but he died of a broken heart on May 7, 1540, being Ascension Day, and the very day his house was suppressed. He was buried in the chancel of the church attached to St. Mary's Nunnery.

Mary in 1557 appointed Sir Thomas Tresham Lord Prior. On the death of Sir Thomas Tresham he was buried in Ruston Church, Northamptonshire, where there is a monument erected to his memory.

The old church of St. James, Clerkenwell, was taken down in 1788, preparatory to the modern edifice being erected; the leaden coffin of Sir W. Weston was then discovered within a few inches of the surface. The skeleton was to be seen, without any appearance of cere-cloth or habit of his order. On a minute inspection it was found that he had been embalmed. The fingers and toes were fallen off, but the other parts retained their situa-



tion, and some teeth remained in each jaw. It measured 5 ft. 11 in.

The monument, of beautiful workmanship, of Sir Wm. Weston was purchased by Sir Geo. Booth and conveyed to Burleigh, the parish authorities retaining the principal figure, those intelligent beings thus permitting the tomb to be carried off and his effigy to be severed from it. Sir William may be now seen in company with the Lady Elizabeth Berkley, another stone figure likewise torn from her monument. They are in the vault below the church, placed against the wall. On October 20, 1833, the writer paid a visit to this vault. Sir William Weston's figure is sadly mutilated, the nose, lips, and chin nearly gone. A cast of the face was taken by a very ingenious antiquary, Mr. T. Purland, who also took impressions of the arms from the spandrels of the ancient doorway as discovered in the western basement of the old Jerusalem Gate, facsimiles of which in bronze have been placed in the hall above, and in the coffee-room; so that should accident or fire destroy this relic these casts will preserve its semblance for the inspection of future antiquaries.

Poor Lady Berkley is, if possible, in a far worse plight than the prior, her face being completely obliterated. The remains of the figure are sufficient to show what must have been the beauty of this monument when entire. The lady is represented in the costume of her day, A.D. 1585. Her body, having been embalmed, was found entire, dressed in the fashion of the time, with gloves on, &c.

The last prioress was Lady Isabella Sackville, of the Dorset family. She was buried near the high altar, and had a monument erected to her memory. There were likewise other monuments besides those alluded to, viz., to Elizabeth, Dowager Countess of Exeter; to the Lords Delamore and Sidney, Earls of Leicester, &c. Those not claimed were destroyed with the building.

Bishop Burnet's body was likewise discovered on Sept. 7, 1788, enclosed in a leaden coffin, the exterior one being decayed. He died on March 17, 1714, and was buried near the communion table; others of his family are likewise in the vault below the church.

W. LOVELL.

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**A TOAST IN DRINKING.**—Prof. Skeat, in reference to this expression, adduces a story from the *Tatler* which has no plausibility as explaining the origin of the expression, and on which he himself places no reliance. "Whether the story be true or not," he says, "it may be seen that a *toast*, i. e., a health, easily took its name from being the usual accompaniment to liquor, especially in loving-cups, &c." But this conjecture is unsupported by evidence of any connexion between the addition of the toast and the drinking of healths. When Fal-

staff orders a toast to be put in his quart of sack it is for his own solitary consumption. The suggestion in my 'Dictionary' is that the expression arose from the German exclamation *Stoss an!* when clinking glasses in drinking to each other. "Auf jemandes Wohl anstossen und trinken, to clink glasses and drink to the health of any one" (Sanders). In the same way, from the German exclamation *Gar aus!* in emptying one's glass certainly came the term *carouse*. At the time I made the foregoing suggestion I had only met with the exclamation in the second person singular, *Stoss an!* But it appears that it is familiar at the present day in the plural, *Stosst an!* which comes much nearer the mark, and leaves little doubt as to the truth of the derivation. It must be remembered that the *o* in *stosst* is pronounced long, as if written *stoast*. "Presently there was a good deal of drinking of healths and clinking of glasses, with even an occasional '*Stosst an!*—setzt an!—fertig!—los!'" (Black, 'Sabina Zembra,' 1887, i. 70.)

H. WEDGWOOD.

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**HUBBUB.**—Prof. Skeat gives us the etymology of this word as follows:—

"*Hubbub*, a confused noise, alarm (E.). The old spelling is *whoobub*. 'Wint. Ta.,' IV. iv. 629; 'Two Noble Kinsmen,' ed. Skeat, II. v. 35. Possibly for *whoop-whoop*, by reduplication; but in any case connected with *whoop*.—A.S. *wōp*, an outcry; see *Whoop*."

Prof. Skeat appears to have been here betrayed into the common error of identifying a word by similarity of sound. It is quite probable that the word has no connexion with the Anglo-Saxon *wōp* or our English *whoop*, unless it should be found that the Abenagni has some connexion with the Anglo-Saxon. Cotton Mather argued learnedly that the Abenagni was a corruption of the Hebrew, and imaginative writers have discovered a Scandinavian origin for many of its names of places; indeed, some early writers Anglicized some of its words, thinking that they were corruptions of English words, but this was before philology became the science that it is to-day.

*Hubbub* was a game played by the Indians who formerly inhabited this part of the continent, and which was accompanied by a continual shouting of "Hub-hub!" or "Hubbub!" Perhaps the following quotation from Wood's 'New England's Prospect,' published in 1634, may serve to illustrate the subject:—

"But to leave their warres, and to speake of their games, in which they are more delighted and better experienced, spending halfe their dayes in gaming and lazing. They have two sorts of games, one called *Pum*, the other *Hubbub*, not much unlike Cards and Dice, being no other than Lotterie. *Hubbub* is five small Bones in a smooth Tray, the bones bee like a Die, but something flatter, blacke on the one side and white on the other, which they place on the ground, against which violently thumping the platter, the bones mount,



changing colours with the windy whisking of their hands to and fro, which action in that sport they much use, smiting themselves on the breast and thighs, crying out, *Hub, Hub, Hub!* they may be heard play at this game a quarter of a mile off."

JAMES PHINNEY BAXTER.

Portland, Maine, U.S.

**CARYATID,\* STRANGE USE OF THE FRENCH EQUIVALENT.**—This word is still used in England in the same meaning that the Greek word from which it is derived (*κρυάτις*) had in Greece, viz., that of "a female figure used in architecture as a supporter instead of a column." But in France the equivalent *cariatide* has had its meaning strangely perverted. Thus, in the *Figaro* of September 9, 1886, in an account of an interview with Prince Bismarck, I find the following: "*Les soixante-dix ans du grand chancelier n'ont aucunement altéré son étonnante robustesse; ses épaules de cariatides semblent ne devoir jamais ployer sous le fardeau du pouvoir le plus complexe et le plus absolu.*" The shoulders of a *caryatid*, as, indeed, the whole body, are of stone, and therefore pretty solid; still, the idea of comparing Bismarck's great square shoulders to the graceful sloping shoulders of a *caryatid*, such as we have depicted in Fergusson's '*Architecture*' (second edition, i. 258), struck me as very ludicrous. But that there is nothing ludicrous to a Frenchman in this use of the word is shown by another article in the *Figaro* of December 3, 1886, by a different writer, which treats of a certain Major Clairin, well known in the time of Napoleon III., and described as a remarkably tall and fine man, and from which I extract the following: "*Les habitués et invités des Tuileries ont gardé le souvenir de cette superbe cariatide† dont la poitrine s'étoilait de tous les ordres étrangers.*" Here the whole of a very fine man is compared to a female stone figure! Littré, however, confirms this use of the word, for his definition is, "*Figure de femme, ou même d'homme, qui supporte une corniche.*" Still, the French have the words *Atlante* and *Télamon‡* to denote a male stone figure used for the same purpose, though these appear to have been abandoned, in a figurative, as also sometimes in their literal, sense, in favour of the more euphonious *cariatide*.

F. CHANCE.

P.S.—Since writing the above note I have met with the word *Atlantides* used = *Atlantes*, viz., in the *Times* of December 25, 1886, in a long account of the Great Hermitage at St. Petersburg. The passage runs as follows:—

\* This word is frequently spelled with an *e* at the end, but surely this is a mistake!

† The italics are mine.

‡ We have *Atlantes* and *Télamones* in the plural, but the singulars are not often met with. They would, I suppose, be *Atlas* (Murray) or *Atlant* (certainly not *Atlante*, which I found in one English dictionary), and *Télamon*.

"The great portico, held up by the brawny arms of six Atlantides, twenty feet high, chiselled out of Serdobol granite, deserves room enough to be viewed from a due distance, and would look very imposing on the Nova Quay; but the architect has perversely crushed the finest external feature of the Hermitage into a narrow street, and has contented himself with giving the Nova façade the aspect of a first-class warehouse."

Now, the Atlantides (also called Pleiades) were the daughters of Atlas, and the word should, therefore, strictly speaking, be used of female figures only. But we have gone the way of the French, and applied it to male figures, doing what I, in my ignorance, called "strange" in them. Still, the term, which was, perhaps, adopted on account of its likeness in termination to Caryatides, and as being more euphonious than Atlantes, would seem to be but sparingly employed; for Webster contents himself with saying "This word is sometimes used for *Atlantes*," and in the 'New English Dictionary,' I am sorry to say, the word does not appear at all.

**SCOTTISH SOLDIERS IN GERMANY DURING THE THIRTY YEARS' WAR.**—The frontispiece to 'An Old Scots Brigade, being the History of Mackay's Regiment,' shows what is undoubtedly intended to represent four Highlanders. The woodcut was copied, by permission, from 'Popular Tales of the West Highlands,' by the late Mr. Campbell of Islay. I have recently found in the British Museum the original "broadside" from which the woodcut was taken, and a second broadside with four similar figures, but better drawn, and with a different background. In both there is to be seen in the distance a number of soldiers in the kilt, who might easily pass for soldiers in the Highland regiments of the present day. These broadsides were published by G. Köler, who was an engraver in the early part of the seventeenth century, and may be seen in "German Ballads, Prints, &c., published during the Thirty Years' War" (British Museum Cat., 1750 b. and 1750 c. 1, folios 70 and 104). The title of the second is as follows: 'Kurze Beschreibung dess auss Irland, der Königl. Maj: in Schweden angekommenen Volck ins Teutschland, von dero Lands, Art, Natur, Speiss, Waffen und Eygenschaft,' and although in it the soldiers are called "Irländer oder Irren sonsten *Hiberni*" and their country *Hibernia*, it is evident that the people described are Highlanders, and their country the Highlands of Scotland. The common people are said to have been dressed in dark-coloured clothes "because the sheep of the country are all black," while the chief men or leaders were clothed in variegated coloured stuffs of pure silk.

I shall be glad if any of the readers of 'N. & Q.' can tell me of other old engravings which show the uniform of the Scottish soldiers in the service of Denmark or Sweden during the Thirty Years'



War, and also if there is any authority for the statement that the sheep of the country were at that time "all black." It is a fact that the old tartans were all dark, but it does not follow that black was the natural colour of the wool.

In "An Account of Hirta and Rona given by the Lord Registrar Sir George Mackenzie of Tarbat, as he had it from intelligent persons dwelling in the same," it is stated that the wool of the sheep on both these islands was of a bluish colour. It is only about a hundred years since the Cheviot breed of sheep was introduced to the Highlands, and they were long spoken of by the people, in a contemptuous way, as the white faces; but what was the colour of the sheep they supplanted?

It is curious that the Gaelic bards, although they made frequent references to deer and black cattle, did not, so far as I can learn, make any mention of sheep.

JOHN MACKAY.

**CURIOUS NAMES: ALEFOUNDER BUGG, YESSIR.**—A man of the name of Alefounder Bugg died recently in Ipswich. There is a brass in East Bergholt Church to Robert Alefounder in the middle of the seventeenth century. The name Bugg, though undesirable in sound, is, I believe, not an uncommon name in the eastern counties. I also met lately with a man whose surname was Yessir; he was a waiter. The name seemed curiously like the most common words in his mouth.

H. A. W.

**EPITAPH ON A TOMB AT ARLINGTON, NEAR PARIS.**—This translation appeared in *Colbourn's New Monthly Magazine*, for 1815 (vol. ii. p. 514). It is curious enough to find a place in 'N. & Q.' Not being good at riddles, I am not able to furnish the solution:—

Two grandmothers, with their two grand-daughters;  
Two husbands, with their two wives;  
Two fathers, with their two daughters;  
Two mothers, with their two sons;  
Two maidens, with their two mothers;  
Two sisters, with their two brothers;  
Yet but six corpses in all lied buried here:  
All born legitimate, from incest clear.

J. J. S.

**GLOUCESTERSHIRE DIALECT.**—It may be well to note in your pages that J. Smyth's 'Hundred of Berkeley,' a work compiled about the year 1640, but not printed until 1885, contains many words and phrases which should find a place in the forthcoming 'Dialect Dictionary.' See especially pp. 23-33. Many field-names are recorded which students of local nomenclature will be glad to notice. In the parish of Wotton there was a plot of land called Freindlesse Acre, p. 405.

ANON.

**GREEK PROPER NAMES.**—In Mrs. Lydn Linton's 'Paston Carew,' ch. xxxv., *Edipus* appears as *Edipus*: "It would have taken one more astute

than *Edipus* to interpret the meaning of that smile." In the Poet Laureate's 'Tiresias and other Poems,' at p. 10, *Menæceus* is used instead of *Menæceus* (*Mevoukeus*):—

*Menæceus* thou has eyes, and I can hear  
Too plainly what full tides of onset sap,  
Our seven high gates.

F. C. BIRKBECK TERRY.

**PROVERB ON WINE.**—The following passage is worth reproducing in 'N. & Q.' It occurs in Miss Louisa Stuart Costello's 'Pilgrimage to Auvergne,' 1842, vol. i. p. 305:—

"There is an old proverb which explains the different seasons when the vines may be expected to be productive. It is still quoted in wine countries:—

Quand la pomme passe la poire  
Vends ton vin, ou le fais boire;  
Quand la poire passe la pomme  
Garde ton vin, bon homme."

K. P. D. E.

**HAMPSTEAD CHALYBEATE WATERS.**—I think this may form a pendant to the Bath Waters cited by the Rev. W. R. Tate (7th S. iii. 305):—

"Hampstead Chalybeate Waters sold by Mr. Rich<sup>d</sup> Philps, apothecary, at the *Eagle and Child* in Fleet St. every morning at 3<sup>d</sup> p. flask, and conveyed to persons at their own houses for one penny p. flask more. The flask to be returned daily."—*Postman*, April 20, 1700.

C. A. WARD.

Haverstock Hill.

**LONGFELLOW.**—In the second leader of the *Daily News* for April 29 occurs the sentence, "Things, as the American poetaster said, 'are not what they seem,' and Mr. Mark Pattison was a constitutional pessimist." The line quoted by the *Daily News* is the last in the first verse of Longfellow's 'Psalm of Life.' Walker defines the poetaster as "a vile petty poet." Now Longfellow may not have been a stupendous genius, but there was nothing vile or petty in his poetry, or in his life.

WALTER HAMILTON.

**LONGFELLOW'S LINES AT SHANKLIN.**—The following inscription on a wayside fountain at Shanklin is by the poet Longfellow, and as it probably is not printed among his poems, it may well stand recorded in 'N. & Q.':—

O traveller, stay thy weary feet,  
Drink of this fountain pure and sweet;  
It flows for rich and poor the same.  
Then go thy way, remembering still  
The wayside well beside the hill,  
The cup of water in His name.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

**CURIOUS EPITAPHS.**—Being in the churchyard of Maryatow, near Launceston, in August last, I copied the following monumental inscriptions. If you think them interesting enough for insertion in your pages, I should like to ask an explanation of



the word *suggenar*, which occurs in the third epitaph.

On a vicar named Rosa, date 1696.

Here Lies a Chain of Gold,  
A Pearl in Dust,  
A stock of Roses; Which  
in Heaven must  
Garnish the Dish When  
GOD shall Feast y<sup>e</sup> Just.

James Sargeant married Penelope, the daughter,  
&c., and was buried 1656.

Goe thou O carkas rest in dust  
why wilt thou ever stay  
for my sweet Saviour hope it is  
to live with him for nye  
come hither living breathing dust  
behold this thing in mee  
as now thou art see once J was  
and as J am see shalt thou bee.

Martin —, second husband of above Penelope,  
died 1659.

O death thou *suggenar*\* see hold  
who takes the young ascoones the old  
repent therefore make noe delay  
when that doth comes takes all away.

"Here Under Lyeth the body of | Thomas Stert, of  
Coryton Yeo | man vvho departed this life the | 1<sup>th</sup> [sic]  
day of April 1665 | Memento Mori | This stone may  
speak of human verav [! virtue] survivors read | and  
gather some instructions from the dead | would you be  
happy friends then pious bee | the gifts of grace leads to  
felicity | and after death that's the best way to bee |  
from all vncharitable censures [! censures] free | dry up  
your tears for he whose comfort is | he that did end his  
life, hath now begun his bliss."

W. S. B. H.

### Queries.

We must request correspondents desiring information  
on family matters of only private interest, to affix their  
names and addresses to their queries, in order that the  
answers may be addressed to them direct.

"GRECIAN STAIRS."—A long flight of five-and-  
forty steps which leads up the steep side of the hill  
to the Minster Yard at Lincoln is popularly known  
as the "Grecian Stairs." At York the descent  
from the old Ouse Bridge to the Staithow Wharf  
before the erection of the new bridge was by "a  
dark and filthy flight of steps known as the  
'Grecian Steps'" (Davies, 'Walks through York',  
p. 204). In each case *Grecian* is a corruption of  
the old English word *greesen*, the plural of *greese*  
or *grize*, familiar to the readers of Shakspeare and  
Chaucer, and frequently to be found in Wycliffe's  
Bible. To this, on the word dropping out of the  
vernacular and becoming obsolete, the synonym  
"stairs" or "steps" was added, according to the  
common principle of which Westminster Abbey,  
Windermere Lake, Beauchey (Beauchef) Head,  
Thorney Island, Isle of Axholme, Coningsburgh

\* Can this be meant for *sojourner*? but the epithet  
"bold" seems hardly appropriate in that case.

Castle, may be cited as examples. Both at Lin-  
coln and at York documentary evidence enables  
us to trace the history of the name with an exacti-  
tude which leaves no doubt of its origin. May  
I ask your numerous readers whether any other  
examples of the transformation of *greesen* into  
*Grecian* in local nomenclature can be furnished,  
and also if the word is still in use as a synonym  
for "stairs"? Forby, in his 'East Anglian Dia-  
lect,' speaks of *grissen* being used for "stairs" in  
Norfolk. Is it still known there?

EDMUND VENABLES.

[See 6th S. viii 325; ix, 153, 216, 416.]

"QUE MESSIEURS LES ASSASSINS COMMENCENT  
PREMIEREMENT."—To whom is the authorship of  
this familiar sentence to be assigned? I have  
lately observed the following "apologue," as  
Drexelius himself terms it, in his 'Heliotropium,'  
to the same effect as the French expression:—

"Quondam faex hominum, et furum, lavernionum,  
effractorum ampla societas libellos supplices porrexerunt  
judicibus, rogaruntque patibula et furcas auferrent, rem  
foedam ante urbes, parcendum oculis et naribus viatorum  
transeuntium. His a judicibus responsum est, siquidem  
antiquatum cupiant morem patibulandi, prius ipsi con-  
suetudinem abrogent furandi, judices in mora non  
futuros, quin protinus cruces tollant et patibula, modo  
ipsi prius cessare jubeant furta. Ille e furum albo  
audacior unus: Venerabiles domini, ait, nos furtorum  
auctores non sumus: quod ergo nos non invenimus,  
nec etiam abrogabimus. Quibus judices responderunt:  
Neque nos, o viri, patibula excogitavimus, ergo nec etiam  
abolebimus."—Drexelius, 'Heliotropium,' lib. iv. c. ii.  
§ 1, p. 1004, 'Opp.' ed. Monach., 1629.

ED. MARSHALL.

THE SUFFIX -NY OR -NEY IN PLACE-NAMES.—  
Is the meaning of -ney in such names as Rodney,  
Wastney, Oakney, and many others which I could  
mention known? I find a field at Fullwood, near  
Sheffield, called in 1637 Redineys. Red hill  
occurs at the same date. Clesby and Vigfusson  
give *ny* as the "new" of the moon, and they give  
*ny/bali* as a new farm built in a wilderness where  
there was formerly none. Was there ever a sub-  
stantive *ny*, meaning *novale*, breaks, new land?  
If not, can the termination of these words be  
otherwise explained? Bosworth gives *nig* as a  
variant, apparently, of *nice*, and *nice* is given by  
him as having the meaning of flat, low. *Flat* and  
*flats* are common field-names in this district. I do  
not see what connexion there is between newness  
and flatness, except that level pieces of ground  
would be first cleared in preference to steep ones.

S. O. ADDY.

Sheffield.

THE STANDARDS OF THE BRITISH REGIMENTS  
UNDER GENERAL BURGOYNE IN THE AMERICAN  
CAMPAIGN OF 1777.—Were they destroyed, to  
prevent them from falling into the enemy's hands,  
or are they still in existence? If in existence,



how were they saved? Many inquiries have been made respecting the regimental colours of the 47th, 33rd, 29th, 24th, 20th, 21st, 31st, 34th, and 62nd regiments, which surrendered at Saratoga in October, 1777. It is now known, from Madame Riedesel's 'Memoirs,' that she secreted the colours of the Hessian regiments in her mattress, and so saved them, it being given out that they had been destroyed before the surrender. None of the British colours were found, and it was claimed that they were left in Canada or destroyed. The colours of the 9th were secreted by an officer, and upon his return home they were presented to the king, who complimented him for their preservation. Cannot some one of the readers of 'N. & Q.' investigate this interesting subject, and put an end to further inquiries?

JAMES PHINNEY BAXTER.

Portland, Maine, U.S.

LITERARY CLUB.—Can any one inform me of traces of the Literary Club subsequent to the era of Johnson and Reynolds? Was there not a centenary held about the year 1864; and, if so, is there any report of its proceedings? W. F. NELSON, 6, Paragon, Clifton.

COLD HARBOUR.—Can any one inform me as to the origin of the name of Cold Harbour, which is frequently used to designate villages and localities in the Southern Counties. UNIONIST.

[See 6th S. xi. 122, 290, 513.]

AL-BORAK.—In Stormonth's 'English Dictionary' I read, "*Al-borak*, the winged creature having the face of a man, on which Mohammed is said to have journeyed or flown to heaven." Is there any connexion between this word and the phrase "To poke borak," applied in colonial conversation to the operations of a person who pours fictitious information into the ears of a credulous listener? If not, what is the derivation of the expression? Is *borak* the correct spelling?

IGNORAMUS.

Giborne, N.Z.

FAIRS.—Can any of your numerous readers inform me where I can learn the date of the most important fairs for the hiring of servants; also the local designation of the same?

SUBSCRIBER.

CADDEE.—The *Annual Register* of 1803 contains in its 'Chronicle,' p. 430, col. 1, the following paragraph:—

"The York stage waggon was overturned from off the bridge into the river at Casterton, near Stamford, in Lincolnshire. The accident was owing to the proper driver trusting to the guidance of a *caddee*, whilst he loitered behind."

Can any reader of 'N. & Q.' tell me what *caddee* here means, and if the word is still so used anywhere

in England? I know *cadet* as = *cadet* in the army, from 1670 to 1702, or in Scotch use down to 1800; also the Scotch *cadie*, or *caddie*, an errand boy, commissionaire, loafer, "cad"; also *caddie*, a golfer's attendant who carries his clubs; and of course one thinks of the earlier English senses of *cad* as = Scotch *caddie* (at Eton), as a bricklayer's assistant, a thimble-rigger's confederate or familiar, a passenger whom a stage-coach driver took up surreptitiously, for his own perquisite, on the way, and the later sense of "omnibus conductor"; but I do not ask for easy-chair conjectures, smart guesses, or *obiter dicta* about the relations of these words, only for facts as to *cadee*, if any are known. Are there, for example, any other accounts of the accident in question which otherwise designate the person to whom the driver entrusted the reins?

J. A. H. MURRAY.

The Scriptorium, Oxford.

"A MISS IS AS GOOD AS A MILE."—In the introduction to the Catalogue of the "Bibliotheca Lindesiana," by the Earl of Crawford, and which is to be sold at Sotheby's on June 13 and following days, occurs the following:—

"The day may be closed with the Verard volume of romances Milles and Amys, the knights who were of such equal prowess that it was said one was as good as the other, whence our expression 'A miss (Amys) is as good as a mile' (Milles)."

Will this "hold water"? A more simple explanation would be that a miss, however near it might be to the object aimed at, might as well be a mile off for any practical result.

G. H. THOMPSON.

Alnwick.

DUKEDOM OF BURGUNDY.—I should be glad of an explanation of an entry in the Hendon Court Rolls in 6 Eliz., when a presentment was made that Martin Edes held land and a cottage of which he was seized "as a native of the Dukedom of Burgundy."

E. T. EVANS.

'THE GOLDEN LEGEND.'—There is a passage somewhere in the writings of Dr. Milner, the Roman Catholic divine, which I have been unable to find, wherein it is stated that certain of the wild tales in the 'Aurea Legenda' of J. de Voragine, and other books of similar nature, have been declared to be non-authentic by one of the Popes. Can anyone refer me to the Papal document in which this occurs?

ANON.

EDWARD RABAN, PRINTER.—That Raban, the first Aberdeen printer, was an Englishman is conclusively settled by the assertion of his contemporary James Gordon, parson of Rothiemay, and by the printer's assumption of the designation *Anglus* in the imprint of one of the *Thesesa*, which is dedicated to Sir Henry Goodrich, Englishman, of Ribston, Baronet. In looking through the



volume of 'Notices of the Bannatyne Club,' I came upon a letter (p. xi) from Archibald Constable to Robert Pitcairn, in which he says, "Raban was an Englishman.....He was a native of Gloucester or Worcestershire, I forget which." Is there any tradition or documentary evidence in either of these counties to support this statement?

J. P. EDMOND.

62, Bon Accord Street, Aberdeen.

**BRIGHTON AND ITS DOLPHIN BADGE.**—The dolphin has for more than a century been used as a badge in Brighton, and two dolphins embowed form "the so-called" borough arms. No arms are, however, recognized by the Heralds' College. I should be glad to know how the dolphin first came to be connected with the town. In Add. MS. No. 6331 in the British Museum is an extraordinary collection of woodcuts, bill-heads, &c., giving coats of arms and seals, &c., of cities, boroughs, and counties, well worthy of examination by some of your correspondents who send queries on these matters. This volume contains a cheque of "The Brighthelmstone Bank (17—), Messrs. Harben, Shergold, Scutt, Rice & Rice," with a shield charged with two dolphins as in the present borough seal. There was formerly a "Dolphin Inn" near Brill's Baths, but this is now the "Queen's Hotel." Thos. Moule ('Heraldry of Fish,' p. 30) in 1842 mentions that the common seal bore two dolphins. This would be the Commissioner's seal.

FREDERICK E. SAWYER, F.S.A.

**BLUE PETER.**—Some of your readers have, no doubt, often seen the blue flag with a white square in the middle, called Blue Peter, which is hoisted on the fore-topmast head as the signal that the ship is about to leave. What is the origin of the name? The 'Sailor's Word-Book,' though somewhat given to etymology, in this instance suggests none. Mrs. Stomerville, in her 'Diary,' finely refers to the use of this flag: "The Blue Peter has been long flying at my foremast, and now that I am in my ninety-second year I must soon expect the signal for sailing. It is a solemn voyage, but it does not disturb my tranquillity."

W. H. SEWELL.

Yaxley, Suffolk.

**BRIGADIER CROWTHER.**—Is anything known of Brigadier Crowther, or of a pamphlet called 'The Naked Truth,' which he appears to have published in 1709, beyond what is mentioned in the "Wentworth Papers"? From the *Tatler*, No. 21, it would appear that Viscount Grimston answered Crowther.

G. A. A.

**DUKE WITH THE SILVER HAND.**—Who was this duke?

E. COBHAM BREWER.

**LETTERS OF SWIFT TO POPE.**—The authenticity of these letters having been impugned, I shall be

glad to know where information as to their value can be found.

FRANZ LUDWIG LEHMANN.

**BOND FAMILY.**—Will any of your readers kindly inform me if amongst the Huguenot families who settled in London there was one of the name of Bond?

M. S.

**ASHMOLE.**—The elaborate collection of materials for the lives of the Companions of the Order of the Garter, by Elias Ashmole, are said by Noble to be in the museum at Oxford. Can any reader of 'N. & Q.' report anything as to their value; whether they are at Oxford; and, if so, are they accessible?

C. A. WARD.

Haverstock Hill.

### Replies.

**BARONESS BELLASIS, OF OSGODBY, LINCOLN-SHIRE, 1674.**

(6th S. xi. 188; 7th S. iii. 418.)

In my note at the last reference I ought to have made it clear that the portrait of Lady Bellasis, concerning which I made the query, "Is this painting by Lely still preserved; and, if so, who is its owner?" was not the well-known portrait at Hampton Court, which is accredited to Lely, though Horace Walpole assigned it decidedly to Huysman. The Hampton Court portrait, representing Lady Bellasis in the character of St. Catharine, with two cherubim, was engraved by Wright; and a full description of the picture is given by Mr. Ernest Law in his 'Historical Catalogue of the Pictures in the Royal Collection at Hampton Court' (1881). The portrait sold at the Duke of Buccleuch's sale of engravings was No. 1482, "Lady Bellasis, after Lely, by Tompson." I sent a commission to purchase the engraving, but it was knocked down, with two others, for five guineas; and this exceeded the sum that I had offered. I did not see the engraving, and do not, therefore, know how Lady Bellasis was represented, and whether Tompson had engraved it from the Hampton Court picture. It seems quite probable that so famous and beautiful a person as was Lady Bellasis may have sat more than once for her portrait to Sir Peter Lely; and my query is, Where is the original of Tompson's engraving? Perhaps some one who attended the sale at Christie's on April 19 may be able to reply to this, and oblige not only myself, but many others who have a special interest in this matter.

CUTHBERT BEDD.

This lady wrote, on Nov. 11, 1712, a letter from Kensington to a Mr. Reddy, her agent in Dublin, which I have, with several others relating to her affairs. It claims on her behalf a pension of 2,000*l.* per annum, settled upon her by the Duke of York out of his private estate in Ireland, which



she evidently continued to receive long after her former friend and lover was an exile in France. The pension was payable by Sir John Rogerson, whose name is still commemorated in Dublin by being given to one of our city quays (Sir J. Rogerson's Quay). As the old lady's death is referred to in a letter from Dean Swift to Mrs. Dingley, which states that she died late in the reign of Queen Anne, it probably occurred within a few months after this letter was written; and at her time of life a change of residence would not be likely. If search were made in the local registers, the place of her interment would, I fancy, be revealed. The letters are of much interest. When we remember that Lady Bellasis was one of those specially selected to be present at the birth of the Prince of Wales—"Lady Bellasis is assisting the midwife"—those who doubted the parentage, if they had known how deeply she was James's debtor, not only for her rank, but for this substantial pension, would have said she might be safely trusted by the king, as Bishop Burnet in his account appears to assert. On James's account all that can be said is that her presence on that occasion was an unfortunate coincidence, and calculated to excite suspicion.

W. FRAZER, M.R.I.A.

**SIR HUGH MYDDELTON: THE PLACE OF HIS BURIAL** (7th S. iii. 389).—To MR. MASKELL's question, Has the place of Sir Hugh Myddelton's burial ever been correctly ascertained? I am able to give a decisive answer. Sir Hugh says in his will ('Wills from Doctors' Commons,' Camden Society, pp. 92-98):—

"It is my will and desire that my bodie be buried in the parish church of S. Mathewe in London, where I was sometimes a parishioner, and a monument to be sett up there for me at the discrecion of my executrix [i. e., the Lady Elizabeth, his wife]."

Of course the will, taken by itself, is not decisive evidence; but the burial register of St. Matthew, Friday Street, supplies the following clear statement: "1631. X<sup>br</sup> 10, Sr Hugh Middleton, Knight"—a statement with which Richard Smyth's entry in his 'Obituary,' p. 6, accords very well: "1631. Decem. 7. Sir Hugh Middleton (brother to Sir Thomas Middleton) died."

The register does not state whether the burial took place in the church or in the churchyard; but in the case of a person of Sir Hugh's station, it is more likely that the directions in the will that the body should be buried "in the parish church of S. Mathewe" would be literally carried out. A few years later, and, in the dreadful fire of 1666, the church of St. Matthew, Friday Street, was destroyed; and it may be supposed that either in the conflagration, or in the subsequent works connected with the clearing away of the ruins and the rebuilding of the church, every trace of coffin,

tomb, or monument finally disappeared. The Church of St. Matthew, Friday Street, has lately been taken down, the parish being united for all ecclesiastical purposes with that of St. Vedast, Foster Lane; and the remains of the dead were very carefully removed to the City of London Cemetery at Ilford. We thought it just possible that some trace of Sir Hugh's interment might have been discovered, and, by way of stimulating the workmen to greater care, my churchwardens offered a liberal reward in the event of the discovery of the coffin, coffin-plate, or memorial stone. I believe that the most minute and careful search was made, and transcripts of every coffin-plate taken, but the workmen were unable to claim the special reward. So we conclude that the Great Fire or the subsequent works had obliterated every trace of what would have been an interesting memorial.

St. Matthew's parish seems to have been for nearly a century the home of the Middleton family.

It will be observed that in the entry of Sir Hugh's burial the name is spelt Middleton; the forms Medylton, Mydelton, and Myddleton are also found in the register books, and the form of the name Hugh "depends upon the taste and fancy of the speller" (as Mr. Samuel Weller is recorded to have remarked on a certain memorable occasion), for it occurs variously as Hugh, Heughe, and Hewgbe.

W. SPARROW SIMPSON,  
Rector of St. Matthew, Friday Street.

There is not the slightest doubt but that Sir Hugh Myddelton was buried, in accordance with his wish, in the church of St. Matthew, Friday Street. The entry in the burial register, sent to me some time ago by Canon Sparrow Simpson, the rector, is as follows: "1631 X<sup>br</sup> 10 Sir Hugh Middleton Knight." In 1883 the church was pulled down, and the remains of those buried there removed and "decently interred" at Ilford Cemetery. The New River Company made search for Sir Hugh's coffin, with a view of placing it in St. Paul's Cathedral, the consent of the Dean and Chapter having been obtained to do so. It is hardly necessary to say that the search was unsuccessful.

Who the Hugh Middleton, *alias* William Raymond, buried at Shiffnall, 1702, was it is impossible to say. He certainly was not a son of the projector of the New River, though possibly he may have been a descendant.

W. M. MYDDELTON.  
Stoke Newington.

'SUSANNA AND THE ELDERS' (7th S. iii. 387).—The picture was in my possession many years. It was presented to me by my brother-in-law, Mr. Alfred Boys. Found in a lumber-room at the "Savoy Palace" public-house, in the Savoy, and purchased by him, it had been cut out of its original frame and restretched on a fresh canvas. I gave it to Mr. Henry Bazley Kendrick, on his marriage



with Jane Sophia Boys, my niece, daughter of Alfred Boys. At her death, in 1882, it passed to her half-brother, Mr. Arthur Boys, of Sheffield. It can be seen if required. ALFRED WAKE.  
178, Stepney Green.

FIREWORKER OF H.M. OFFICE OF ORDNANCE (7th S. iii. 429).—According to Chambers's 'Cyclopædia' (London, 1741)—

"Fire-workers are subordinate officers to the fire-masters, who command the bombardiers. They receive the orders from the fire-masters, and see that the bombardiers execute them."

And—

"Fire-master, in our train of artillery, is an officer who gives directions, and the proportions of the ingredients, for all the compositions of Fire-works, whether for service in war, or for rejoicings and recreations."

L. L. K.

Hull.

The word is thus explained in Bailey's 'Dictionary':—

"Fireworkers, labourers or under-officers to the fire-masters."

"Fire-master (in our train of artillery), an officer who gives directions, and the proportions of the ingredients, for all the compositions of fire-works."

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

The Ordnance Office was at the Tower, and not at Greenwich. In 1702 the "Chief Fire-man" was "Major John Henry Hopke" (see Chamberlayne's 'Present State,' twentieth edition, 1702, pp. 365, 591). W. C. B.

HAMPSHIRE PLANT-NAMES (7th S. iii. 387).—Foxgloves are called "pops" in the southern part of Somersetshire. The reason is obvious. The children pull off the perianth and, carefully closing the mouth of it with the left hand, inflate with air the leafy bag so formed; then, suddenly withdrawing it from their lips, they pop it with a sharp blow against the palm of their right hand.

C. W. PENNY.

Wellington College.

Mr. Friend, in his 'Flowers and Flower-Lore' (1884), states that in North Devon and on the borders of Dartmoor the foxglove is known by the name of "poppy." The reason assigned for giving this name to the foxglove is "that when boys gather them and puff them full of wind they go off with a pop or bang on being struck against the hand" (vol. ii. p. 471).

G. F. R. B.

In parts of Dorsetshire also foxgloves are called "poppies."  
Symondsburys, Bridport.

J. S. UDAL.

Foxgloves are called "poppies" in West Cornwall.  
Horton Lane, Bradford.

CHARLES DAWE.

'THE ENGLISH MERCURIE' (7th S. iii. 329, 394).—A copy of the *English Mercurie*, printed "for the prevention of false reportes, by Christ. Barker, her Highness's printer, 1588," is in the British Museum. It purports to give an account of the Spanish Armada in the British Channel, from letters of the Lord High Admiral. Until 1839 this *Mercurie* was supposed to be the earliest English newspaper, a statement to that effect being made by Chalmers in his 'Life of Ruddiman' (1794), and copied into books and encyclopædias. But the idea was exploded in 1839, when Mr. Watts had occasion to refer to the work. He at once pronounced it to be a forgery. In a letter to Mr. Panizzi he gives his reasons for that statement. 1. The type employed is not that of the period assigned to it, the distinction between *u* and *v* and *i* and *j* not being known to the printers. 2. The orthography is at variance with genuine works of that date. For instance, in the forged *Mercurie* the admiral's vessel is written "Ark-Royal," but in a work entitled 'A Pack of Spanish Lies' (1588) it is written "Arke-Royalle." 3. The style of the composition is not of that date, words and phrases being used which were not in common use until some years later. 4. The account was probably written by some literary hack from materials to be found in Camden.

Again, in the volume in which the *English Mercurie* is to be found, manuscript copies of it are bound up which afford further proof, if it were needed, to prove the *Mercurie* a forgery. The handwriting is modern, likewise the spelling, and finally the paper bears the watermark of the royal arms, with the initials "G. R."

Dr. Birch, who bequeathed it to the British Museum in 1766, was evidently the victim of a successful forger. The paper proved a forgery, the question arises, Who was the forger?

I may add that a facsimile of the *English Mercurie* has been published by Head & Meek, Wine Office Court, Fleet Street.

E. PARTINGTON.

Manchester.

I should have imagined that most of the readers of 'N. & Q.' would have been by this time cognizant of the fact that there was no such publication as the *English Mercurie* issued in 1588 or at any other period during the reign of Queen Elizabeth. The papers bearing this title, which form part of the Birch Collection in the British Museum, were conclusively proved by the late Mr. Watts, so long ago as 1839, to be forgeries belonging to the last century; and the process by which he arrived at his conclusion will be found detailed at length in the following with other works: Knight Hunt's 'Fourth Estate,' vol. i. pp. 33-35, and 292-302 (appendix); Andrews's 'History of British Journalism,' vol. i. pp. 19-22; and Grant's 'Newspaper Press,' vol. i. pp. 17, 18. Facsimiles of one or more



of these forged journals have recently been published, and doubtless can be procured at a trifling cost.

ALEXANDER PATERSON.

Barnsley,

MURRAY OF LATIUM, JAMAICA (7th S. iii. 389).

—The following notice from *Miscellanea Genealogica et Heraldica* of 1877 probably refers to the Walter Murray mentioned by MR. FLOYD: "Walter Murray, late of Latium Plantation, Jamaica, parish of St. James's, ob. 1794, æt. 54, leaving a wife and five sons."

There is a notice in Roby's 'Members of Assembly for St. James' of George Murray, Assistant Judge, and Chief Judge of the Common Pleas, of parish of St. James. He represented the parish of St. Elizabeth in Assembly for fifteen years, but chiefly resided in the parish of Westmoreland. As I do not see any notice of his belonging to the Murrays of Latium Estate, I do not send a fuller account; but will do so if MR. FLOYD thinks it may be of use. He died 1804, æt. seventy-five, and is buried in the churchyard of Savanna-la-Mar.

B. F. SCARLETT.

JOKES ON DEATH (7th S. ii. 404; iii. 18, 97, 194, 315).—George Selwyn's passion for horrors is well known:—

"When the first Lord Holland was on his death-bed he was told that Selwyn, who had long lived on terms of the closest intimacy with him, had called to inquire after his health. 'The next time Mr. Selwyn calls,' he said, 'show him up. If I am alive I shall be delighted to see him, and if I am dead he will be glad to see me.'"

—Jesse's 'Life of Selwyn,' vol. i. p. 5.

B. T. A.

My reference was, of course, to Archibald, ninth Earl of Argyll (wrongly styled marquis in my note), who was executed for high treason at Edinburgh, June 30, 1685.

ROBERT F. GARDINER.

MARE'S NEST (7th S. iii. 390).—Having some time since had a "mare's nest" imputed to me by your polite contemporary the *Saturday Review*, I was tempted to try to "find" what it was, and will give you an extract from what I then said to the writer:—

"Not being one of the wise men from the east, but an otherwise man from the west [Somerset], he evidently does not perceive that, in this bit of street slang, he is repeating an ancient anti-Christian scoff at one of the most symbolical lines in the calendars of all Catholic Churches; as coarse in its origin as in its present usage. It was probably a fierce gibe of the much-wronged early English Jews. But at their expulsion, A.D. 1290, it must have been already trituated, as a proverb, into the lowest current of our street speech; for if its meaning had even then been obvious, it must have gone into exile with its authors, and would not have lived on among our under millions, to be stirred up half way to the surface, to flavour the semi-fastidious columns of the *Saturday Review*."—'The Liberty of Independent Historical Research,' 1885, p. 56.

I refrain from a nearer approach of reference, because it would imply an irreverent treatment of a name that by very many millions among us might be felt to be indecorous.

THOMAS KERSLAKE.

Bristol.

When did this expression originate? It occurs in Beaumont and Fletcher's 'Bonduca,' which, according to Halliwell's 'Dictionary of Old Plays,' was produced before March, 1618/19:—

Jun. Ha, ha, ha, ha, ha, ha!

Pet. Why dost thou laugh?

What mare's nest hast thou found?

Act V. sc. ii., *sub init.*

I shall be glad if any of your correspondents can give earlier quotations for the use of the expression.

F. C. BIRKBECK TERRY.

An old variant of this curious phrase is "horse nest." Mr. Davies, in his 'Supplementary English Glossary,' gives two examples of "horse nest," one from Stanyhurst's 'Virgil' (1582) and one from Breton's 'Schoole of Fancie' (c. 1620).

GEO. L. APPERSON.

Wimbledon.

THE GOLDSMID FAMILY (7th S. iii. 408).—If GLADYS would write to Capt. Goldsmid, at 32, Manilla Gardens, Notting Hill, London, she would, in all probability, obtain the information desired.

GEO. OGLE.

Derby.

MR. J. A. FROUDE AND IRELAND (7th S. iii. 247).—The proverbial saying—

He that would England win,  
Must with Ireland first begin,

is given in Hazlitt's 'English Proverbs and Proverbial Phrases' as occurring in Fynes Moryson's 'Itinerary,' 1617. Mr. Hazlitt says:—

"This proverb probably had its rise in the popular discontent felt in Ireland at the system of *plantation*, which was carried into force there during the reign of James I. See 'Conditions to be observed by the Adventurers,' &c., 1609. But the saying itself (with a difference) is nearly a century older."

The "difference" is the substitution of the word "Scotland."

F. C. BIRKBECK TERRY.

CAPE CHARLOTTE (7th S. iii. 309).—Her Majesty's birthday was a movable festival; for instance, in 1817 it was observed on February 20, but in 1775 the birthday was kept on January 18, when "the court at St. James's was exceedingly numerous and splendid" (*Annual Register*, 1775, p. 84). Her real *dies natalis* was May 19, 1744, not 1774—an obvious mistake.

EDWARD H. MARSHALL, M.A.

Hastings.

AVALLON (7th S. iii. 169, 218, 358).—Avallon is the name of a French commune, dept. Yonne.



Murray's guide describes it as in a ravine; cf. French *aval* (*ad vallem*), whence *avaler*, to lower down. Murray also quotes an islet Agalon or Avalon, in the Arthurian district of Brittany; it stands exactly opposite to Plymouth, and the locality abounds with Cornish names. So far as it applies to Glastonbury it should be Avalon—see the dignity of Peterborough, which earl was also Viscount Mordaunt of Avalon, Somersetshire. But, after all that can be written about Apple, glassy, or bright isle, and its interesting monastic remains, Tor Hill remains the sight. Is it really *green* all the year round?

A. H.

My note was written, when bookless, in Spain. The derivation from *aval* and *yn* is improbable. Pughe gives, "W. *afall*, an apple, pl. *an*; *afallon*, an apple-tree; *afallach*, an orchard; hence *Ynys Wydrin*, or Glastonbury, was originally *Ynys Afallach* or *Ynys Afallon*, also a proper name. The French *Avallon* is also from a Celtic word of the same meaning as the Welsh word.

R. S. CHARNOCK.

OLD SIGNATURES OF LEAVES (7th S. iii. 385).—In sixteenth-century books not only is the blank leaf before the title often counted as A, but is actually so signed. I have some early printed Bibles in which the blank leaf before the title-page is signed with a large ornamental A and the leaf after the title signed A 3.

J. R. DORE.

Huddersfield.

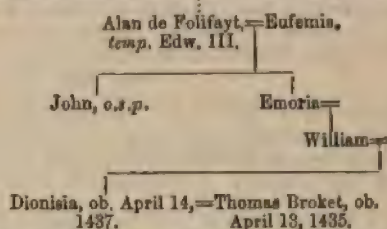
FOLIFOOT FAMILY (7th S. i. 44, 115; iii. 71, 232).—There were two places of this name in Yorkshire, the one to which F.S.A.Scot. refers being a village adjacent to Rudding Park, in the parish of Spofforth, which gave its name to a township. This is undoubtedly the "Westfollyfayt" of the poll tax returns for 1379. It is in the wapentake of Claro. The other is a division of Walton township, but in the parish of Wighill, in the Anisty wapentake ("N. & Q." 7th S. i. 44), and appears in 1379 as "Estfollyfayte"; and this seems to be the place from which the family took their name and where they had a manor. These places are not mentioned in Domesday. In addition to the notes on this family previously given, I find Thomelin Folifet named as one of the chiefs of the English army in France in 1373. At the head of 4,000 men he, together with Sir Thomas Grandison, Sir Hugh Calverley, Sir Robert Knolles, Gilbert Gifford, Sir Geoffrey Worsley, David Hollegrave, and Matthew de Redman, in a fruitless attempt to check Du Guesclin, Constable of France, at Pont Valin, in Anjou, were totally defeated, Folifet being taken prisoner by Olivier de Clisson (Lobineau). He was probably identical with Thomas Sollerant, whose name appears in the expedition against France under the Earls of

Lancaster and Brittany (Froissart, ed. Johnes, p. 498). I am indebted to Mr. James Greenstreet for an interesting extract from a De Banco roll, 2 Henry VI. (Easter Term, m. 329 d), from which I take the following:—

"York. Thomas Broket and Dionisia his wife by Richard Shipley, their attorney, claim against Thomas Urawick the manor of Badsworth, which Roger Folifayt gave to Alan de Folifayt and Eufemia his wife and their heirs, of which they were seised in time of Edw. III., which after the death of Alan and Eufemia and John their son and heir (who died s.p.) and Emoria, sister of John, and William, son of Emoria, descended to Dionisia, daughter of William and kinswoman and heir of John. Thomas Urawick calls to warrant John de Worsley and Johanna his wife, and Margaret and Johanna de Kirkby, kindred and heirs of Sir Robert de Urewyk, in the aforesaid county and in Westmoreland and Lancashire, and avers that Margaret and Johanna are still under age."

This is important, as giving at least four generations:—

Roger Folifayt (one of the co-heirs of Neville).



The Rev. Joseph Hunter was aware of this descent, and mentions it in his 'Deanery of Doncaster' (ii. 437). He states that Roger Folifayt was "a co-heir of one branch of Neville." Can any of your readers say in what way?—for Hunter fails to do so. The Brocketts were sometime of Bolton Percy; and "cutt in stone without the church," and also within it, were their arms, Or, a cross patonce sable, and the same charged with a cinquefoil argent. These arms, quartered with Gules, a fesse between two lions passant or, were also on certain effigies in a chapel within the church (Foster's 'Yorkshire Visitations,' pp. 424, 425). There is a most remarkable similarity between the latter arms and the Folifait coat. "On a gravestone, but the arms are gone," is an inscription recording the death of the above-named Thomas and Dionisia. He died April 13, 1435, and she April 14, 1437 (*ibid.*, p. 426).

H. D. E.

SURPLICES IN COLLEGE CHAPEL (7th S. iii. 267, 390).—I thank your three correspondents for their replies to my query. I cannot, however, help thinking that there must be some more substantial reason for the non-observance of the seventeenth canon at Oxford than mere laxity in the use of academical dress, as suggested by Mr. WARREN. There would appear to be more in Mr. PICKFORD's



suggestion that the member of the foundation only is considered in the meaning of the canon to be a student. The commoner, as all men who have been commoners can testify, is but a humble and lowly wayfarer in the paths of learning, yet, *pace* the proud scholar, even commoners are students, and the canon speaks of "all scholars and students." It seems, therefore, that Mr. PICKFORD's is not the true explanation of the diversity in the two universities.

With regard to the belief of E. V., that the rule at Oxford and Cambridge is the same, I can testify that it is not; for ten years ago, during about three and a half years, I "kept chapels" at Oxford (not, I am bound to admit, with exemplary regularity), but I never wore, or, as a commoner, was expected to wear, a surplice. The rule at the other colleges (except Christ Church and Keble) was the same.

With reference to Mr. WARREN's wrath because men at Oxford do not wear their academical dress, may I inquire, Who can ever expect a commoner to make himself look ridiculous by wearing it save when absolutely compelled? For the commoner's gown is not a dress at all, but a mere dishevelled rag.

COLL. REG. OXON.

MACNAGHTEN (7th S. iii. 189).—Lady Macnaghten was Mary Anne, only child of Edward Gwatkin, Esq., by Octavia, daughter and coheir of Henry Harnage, Esq. FREDERIC T. COLBY.

"ON THE HIGH SEAS" (7th S. iii. 265).—Compare the use of *μετέωρος* in Thucydides, e.g., i. 48, 1, *καθορῶσι τὰς ναῦς μετέωρους*, and in viii. 10, 3; used also of persons vii. 71, 6, *ἄσσοι μὴ μετέωροι ἐδύσαντο*. *Μετέωρος* is similarly used in Herodot., vii. 188, *ad fin.*

P. J. F. GANTILLON.

PORTRAIT OF PALEY (7th S. iii. 27, 135).—I have been told that Romney's portrait of Paley is in Mr. Law's house at Bath, where it was seen some years ago by one of the Paley family, who gave me the information. B. F. SCARLETT.

MADRAGUE (7th S. iii. 208).—'Dicc, de la Acad. Españ.' says of *almadabra*:—

"La pesqueria de los atunes, el sitio, barcos y redes y demás menesteres para ejecutarla. Según el P. Alenlá es voz Árabe compuesta del artículo Al, y del nombre *Madraba*, que significa lo mismo. Lat. *Thynnorum piscaria*, æ. Cartax, 'Triumph,' fol. 31:—

Assi como suele mirar mui atento  
El atalaya de las *almadabras*."

The word is most probably from Arab. *madrab*, for *masrab*, a place where anything is struck, fixed, or planted; a place of striking; an instrument for striking; from *zaraba*, to strike.

R. S. CHARNOCK.

BARLOW (7th S. iii. 248).—The source of Mr. WARD's query is to be found, I suppose, in 'Old and New London,' vol. i. p. 52,

where occur the following words:—"Mr. Jay has left us an amusing sketch of one of the former frequenters of 'Peele's'—the late Sir William Owen Barlow," &c. This anecdote ends chapter iv., the bad grammar of the waiter being his announcement, "There are a leg of mutton and there is chops." The last two lines on page 51 and on 52 (same volume, same chapter), read:—"Mr. Cyrus Jay, a shrewd observer, was present at Hone's trial, and has described it with vividness: 'Hone defended himself firmly and well,' &c." This Cyrus Jay, then, an acute observer, would very likely be present at and recorder of the incident at Peele's Coffee-house."

HERBERT HARDY.

"OIL ON TROUBLED WATERS" (6th S. iii. 69, 252, 298; iv. 174; vi. 97, 377; x. 307, 351; xi. 38, 72; 7th S. iii. 285).—The following is from Mr. Cockayne's translation of Art. 176 in the 'Saxon Herbarium,' which is derived from Dioscorides:—

"*Ricinus communis*.....If thou hangest some seed of it in thy house, or have it or its seed in any place whatsoever, it turneth away the tempestuousness of hail; and if thou hangest its seed upon a ship, to that degree wonderful it is that it smootheoth every tempest."

Is there any connexion between this superstition and the pouring of oil on troubled waters? "Castor" oil is drawn from the seeds of *Ricinus communis*. C. C. B.

HENCHMAN (7th S. ii. 246, 298, 336, 469; iii. 31, 150, 211, 310).—I find *hench-boys* in both Ben Jonson and Glapthorne. I take it that a *hench-boy* is a boy attendant or servant; a *hench-man*, a man ditto. The word *hench* is probably from O.G. *encho*, *eincho*, *anchio*, *enke*, *enke*; O.Fries. *inka*. Wachter renders *enke*, "servus, non coactus, sed liberæ conditionis, servus nobilior." It is doubtless from L. *ancus*, whence *ancilla*. R. S. CHARNOCK.

AUTHORS OF POEMS WANTED (7th S. iii. 408).—I send the poem for which, under the title of 'Jennie's Dream,' H. inquires. It was written by Alexander MacLagan nearly thirty years ago, and obtained the strong approval of so good a judge as Sir F. H. Doyle, late Professor of Poetry at Oxford. I had the pleasure of disinterring this buried poem and sending it to Sir F. H. Doyle some months since. In his 'Reminiscences and Opinions' (1886), p. 324, Sir F. H. Doyle says:—

"As I stopped at Exeter shortly after the relief of Lucknow, I read in the Exeter newspaper, at the London Inn, a lyrical poem on the relief of Lucknow, which struck me as excellent of its kind. Having to hurry on by the next train, I failed to secure the paper; but if any Devonshire man happens to know where it may be found, he should not allow so fine a piece of work to drop into oblivion."

The poem was sent to Sir Francis Doyle, who wrote in reply:—



"These are, *I believe, the verses.* I thought there were more of them, but perhaps the chorus was printed in full, and that deceived me. I retain my opinion of it, that it is a good and a *real* lyrical poem, worthy of the land of Burns."

DINNA YE HEAR IT? DINNA YE HEAR IT?

Written on a touching incident in Havelock's Relief of Lucknow.)

'Mid the thunder of battle, the groans of the dying,  
The wail of weak women, the shouts of brave men,  
A poor Highland maiden sat sobbing and sighing,  
As she longed for the peace of dear native glen.  
But there came a glad voice to the ear of her heart,  
The foes of old Scotland for ever will fear it!  
"We are saved! We are saved!" cried the brave Highland maid,  
"'Tis the Highlanders' slogan! O dinna ye hear it!"

Chorus.

Dinna ye hear it? Dinna ye hear it?  
High o'er the battle's din, dinna ye hear it?  
High o'er the battle's din, hail it and cheer it!  
'Tis the Highlanders' slogan! O dinna ye hear it?

A moment the tempest of battle was hushed,  
But no tidings of help did that moment reveal;  
Again to their shot-shattered ramparts they rushed—  
Again roared the cañon, again flashed the steel!  
Still the Highland maid cried, "Let us welcome the brave!"

The death mists are thick, but their claymores will cleave it!  
The warpipes are pealing, "The Campbells are coming."  
They are charging and cheering! O dinna ye hear it!"

Chorus.

Dinna ye hear it? Dinna ye hear it? &c.  
The heroes of Lucknow! Fame crowns you with glory;  
Love welcomes you home with glad songs in your praise;  
And brave Jessie Brown, with her soul-stirring story,  
For ever will live in the Highlanders' lays.  
Long life to our Queen, and the hearts who defend her!  
Success to our flag! and when danger is near it,  
May our pipes be heard playing, "The Campbells are coming."  
And an angel voice crying, "O dinna ye hear it!"

Chorus.

Dinna ye hear it? Dinna ye hear it? &c.

W. H. HALLIDAY.

Torquay.

The story of Jessie Brown has also been made the subject of a beautiful little poem, 'The Relief of Lucknow,' by R. T. S. Lowell. It is included in Linton's 'Poetry of America.'

EDWARD H. MARSHALL, M.A.

Hastings.

I cannot point out where the ballad of 'Jessie's (not Jennie's) Dream,' is to be seen; but the story is told in 'N. & Q.,' 2nd S. v. 147, and is there discredited by R. S. F., who at p. 425 of the same volume returns to the subject, and inserts an extract from the Calcutta correspondent of the *Non-conformist*, which I give in an abridged form:—

"I have been assured by one of the garrison that it is a pure invention. 1. No letter could have reached Calcutta by the time. 2. There was no Jessie Brown in Lucknow. 3. The 78th had something else to do than

to play their pipes or howl out the slogan. 4. They never marched round the dinner-table with their pipes the same evening at all."

There is "the stupid confusion of slogan and pibroch."

ED. MARSHALL.

The ballad which H. describes has been set to music, and is always in stock at a good music-seller's.

EDWARD DAKIN.

Kingstanley, Glouc.

[Very many contributors are thanked for replies to the same effect.]

MILITARY: BRITISH ARMY: LIGHT CAVALRY: LANCERS (7th S. iii. 387).—Lancers were introduced into the British army *after* the termination of the great French war. Five of our cavalry regiments are armed with the lance, and not four, as stated. They are as follows:—

5th Lancers, raised 1858.

9th Dragoons, raised 1715; became light dragoons in 1783 and lancers in 1816.

12th Dragoons, raised 1715; became light dragoons in 1768 and lancers in 1816.

16th Light Dragoons, raised 1763, and became lancers in 1815.

17th Light Dragoons, raised 1763, and became lancers in 1822.

The 9th, 12th, and 16th served in the Peninsular War, the latter two were also at the Battle of Waterloo. It will be noticed that the first lancer regiment was the 16th; it probably became so *after* Waterloo, for in Cotton's 'Voice from Waterloo' the regiment is repeatedly spoken of as the 16th Light Dragoons.

In reply to the question as to whether there has ever been published a complete history of the British Army, I beg to state that a vast amount of information may be obtained from Capt. Trimmer's 'Regiments of the British Army,' published by W. Allen & Co., 10s. 6d.

JOHN NEWMHAM.

NEMO's list of light dragoons equipped as lancers to be complete should include the 16th. We had no lancer regiments until after Waterloo. Regimental histories will no doubt supply the respective dates of the first equipments of these regiments as lancers. HAROLD MALET, Colonel.

May I refer NEMO to Col. Luard's 'History of the Dress of the British Soldier,' published by Clowes in 1852? See also Grove's 'History of the English Army,' which is referred to in the above work.

J. S. UDAL.

Symondsbury, Bridport.

FILEY (7th S. iii. 345).—In producing Fivelac as the original form of Filey it behoves us to compare it with Senlac, which is thought to equate Shenley; given *lac=leag=ley*, we get Fivefield. Now Fifeild is common; and if it be admitted by CANON TAYLOR that Five=Fi, the prefix in



both cases, that great authority will have to recount his "pools." Can they be produced in evidence? But that is not all. We have the form Filleigh, a souvenir of Felix. There is a Felixstowe in Suffolk.

A. H.

"A OUTRANCE": "A LA Russe" (7th S. iii. 348).—I have just turned up the following, which may be of interest. 1485. Caxton, 'Chas. the Grete,' p. 142 (ed. 1881), "Pylers of marble and other stones bygonnen to brenne and make fyre at vitteraunce."

C. A. M. FENNELL.

BATH SHILLING (7th S. iii. 328, 417).—Whilst thanking Mr. SIKES for his note, may I point out to him that my query referred to a Bath shilling mentioned in the *Taffer*, No. 113, December 29, 1709, rather over a century before the dates Mr. SIKES names. His reply, therefore, requires not correction, but explanation.

JONATHAN BOUCHIER.

EARTHQUAKES, ECLIPSES, AND COMETS (7th S. iii. 409).—MRS. BOGER should consult 'The Earthquake Catalogue of the British Association,' by R. and J. Mallet, 1852-58. This catalogue is a great storehouse on the subject, commencing B.C. 1606 and extending to A.D. 1850.

The works of Humboldt and Buckle.

Mrs. Somerville's 'Physical Geography' gives a list of 255 earthquakes in England.

In Chambers's 'Book of Days,' vol. i. pp. 232-234, there is an interesting account of earthquakes in England.

Anonymous, 'A Chronological and Historical Account of the most Memorable Earthquakes in the World,' &c. 1750.

See a long list of books, papers, periodicals, &c., in 'Earthquakes and other Earth Movements,' by John Milne, pp. 349-358 (London, 1886).

'Historical Eclipses.' By A. Steinmetz. London, D. Nutt, 1858.

'Eclipses of the Sun and Moon.' By T. Kerigan. London, Simpkin & Co., 1844.

'Popular Account of Comets.' By F. A. L. Rollwyn. London, 1874.

Catalogue of comets in London and Edinburgh *Philosophical Magazine*, vol. ii. No. 9, *et seq.*

'Admirable Curiosities, Rarities, and Wonders in England, Scotland, and Ireland: an Account of many Remarkable Persons, Places, Battles, Earthquakes, Fires, Murders, and Rarities in every County.' By R. Burton. 1684.

Haydn's 'Dates' supplies a fair list of all three phenomena under their respective headings.

A. L. HUMPHREYS.

2, Kirchen Road, Ealing Dean.

MRS. BOGER will find in the library of the London Institution a work entitled "A Chronological and Historical Account of the most Memorable Earthquakes that have happened in the

World, from the Beginning to the Present Year 1750; with an Appendix containing a Distinct Series of those that have been felt in England. By the Rev. Zachary Grey, D.D. 1750."

There is also a long list of earthquakes in Haydn's 'Dictionary of Dates.

Mr. J. Russell Hind, superintendent of the *Nautical Almanac*, published in 1852 'A Catalogue of the Orbits of all the Comets hitherto computed from B.C. 370 to A.D. 1852.' This I shall be happy to lend Mrs. BOGER should she require it.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Among the less-known books about earthquakes is "An Historical Account of Earthquakes. Extracted from the most Authentick Historians..... with many other Particulars, and a Sermon, preached at Weaverham in Cheshire on Friday the 6th of February last. By the Rev. Mr. Tho. Hunter, Vicar of Weaverham. Liverpool: Printed by and for R. Williamson, near the Exchange, and Sold by J. Barber, at the Circulating Library in Newcastle. MDCCCLVI." Sm. 8vo., pp. iv-160. The work is not only historical, but practical, since it gives instructions how "to make an Artificial Earthquake or Volcano." Twenty pages are devoted to the Lisbon earthquake of 1755.

ESTR.

Stow mentions in his 'Chronicle' at least the following earthquakes in England:—A.D. 1081, 1089, 1110, 1117, 1120, 1133, 1158, 1165, 1247, 1248, 1271; and Mat. Paris: A.D. 1081, 1133, 1165, 1247, 1248, 1250. Stow notices a comet, A.D. 1110; Mat. Paris, 1066, 1114. This is not meant to be an exhaustive list; it shows that these phenomena are to be sought in the 'Chronicles.'

ED. MARSHALL.

There are, I believe, several modern works on this subject. The book named below, though out of date, may interest: 'An Historical Account of Earthquakes,' by the Rev. Thomas Hunter, Vicar of Weaverham (Liverpool, 1756).

H. FISHWICK.

CURIOUS WORDS AND PHRASES IN QUARLES'S 'VIRGIN WIDOW' (7th S. iii. 246).—Somehow these slipped me as accidentally as they have now come before me, and I notice them the more as they seem intended in some degree as contributions to the 'New English Dictionary.'

*Snout-faire*.—This was used by Marston, 1598. For instance, in his 'Scourge of Villanie,' i. sat. iii., he has, "Had I some *snout-faire* brat." It may be added, as giving some probability that the phrase was not then peculiar to him, that Jonson does not introduce it in any of his spiteful parodies of Marston's style, nor does the author of 'The Return from Parnassus' when he satirizes him under the character of "Furor Poeticus."

*Courtaîne lectures*.—Twice mentioned earlier in



Arber's 'Transcript of the St. Regs,' but I have lost my references.

*Qualcoms*.—From the farcical nonsense of the whole speech, and from the very next phrase—"singular imperfections," this cannot = qualities. Not improbably it is Quarles's variant of *qualms*, and used in the sense—the worst in a physician's character—of indecision of judgment.

*Grease* and *greased* in the fist are found three times in Rob. Greene.

*Hudd's* is a variant of the then, and at least till lately, common '*Uds*,' used by those who would swear and not swear. *Hud's life lykins* is "God's little life," just as we have '*Uds* or *God's bodykins* or "*Uds* my little life." *Wookers* is probably = hookers, i. e., fingers. *Diggers* probably = nails, "*Uds* nails" being a common oath. Cf. also Caliban in 'The Tempest,' II. i., "With my long nails will dig."

*Pannel* is not the stomach of the hawk, but its lowest gut.

But for every word from *qualcom* downwards MR. MARSHALL has been anticipated in the notings to Grosart's edition of Quarles's 'Works,' 1881, where—except as to *qualcoms*, which is explained as here—the same explanations, in the same or very similar wordings, are—and with some increase—given.

BR. NICHOLSON.

*Snout-faire*.—In looking at Warton's 'History of English Poetry' I happened to open vol. iv. p. 362 (edition of 1824), where is a quotation from Hall's 'Satires,' bk. iv. 1 :—

Who list, excuse, when chaster dames can hire  
Some *snout-fair* stripling to their apple squire, &c.,  
with reference in the note to Marston, 'Scourge of Villanie,' bk. i. 3 :—

Had I some *snout-faire* brats, they should indure  
The newly-found Castilion calenture, &c.

G. P. A.

It may be useful to record the fact that the curious adjective *snout-faire* (i. e., good-looking) occurs also in Phillips's translation of Cervantes, circa 1670.

H. S.

MASLIN PANS: YETLIN POTS (6th S. vi. 47, 158; x. 289; xii. 471; 7th S. iii. 385).—*Maslin* was doubtless made at Mechlin as well as elsewhere, but that is no argument against its being the same word as *maskin*, used for mixed corn. Ducange gives *mostallum* in both senses. For various forms of the word as applied to corn see 'Prompt. Parv.,' p. 334, n. At York and Ripon we find *messyng*, *meslyn*, and *mislyne*, both as the material of pots, &c., and as raw material bought at so much a pound when bells were cast. I dare say they had *maslin* corn at Mechlin, but suppose no one doubts its being the same as *mostlyone*, *mixtilio*. And it seems clear enough that *maslin*, for bronze or mixed metal, is the same word. Bronze

pots, mortars, &c., were often cast by English bell-founders and bear their marks, while their quasi-heraldic trade-shields often have pots and ewers on them as a bearing. A Norwich bell-founder in 1404 was "Thomas Potter, Brasayer," whose name indicates a maker of pots. The tenor bell at St. John Sepulchre, Norwich, is inscribed "Has Tu Campanas Formasti Pottere Thomas." The known fact that *messing* was a metal used by bell-founders surely explains *maslin* pots and pans without sending us to Mechlin.

*Yetlin* I have no doubt is cast metal. We find in 'Prompt. Parv.,' 30, "Belleztare (bellezteter, K.; bell-yatere, P.), *Campanarius*," explained in the 'Catholicon' as "bell-founder," and at p. 538, "zetynge of metell, as bellys, pannys, potys, and other lyke. *Fusio*. 'Cath.'" In the note there a *yetling* is said to be so called "probably as being of cast metal." The tradition of bell-yetters is preserved in Billiter Street, London, where foundries were anciently established. The Anglo-Saxon is *geotan*, *fundera*; *geotere*, *fusor*, akin to the Teutonic word referred to by Jamieson.

J. T. F.

Bp. Hatfield's Hall, Durham.

BALL-PLAYING IN "POWLES" (7th S. iii. 386).—Edicts against ball-playing in St. Paul's are far older than the time of Elizabeth. In 1385 Robert Braybrooke, Bishop of London, declaimed against this and other forms of desecration: "Neenon ad pilam infra et extra ecclesiam ludant" (Wilkins, 'Conc.,' iii. 194). Abundance of evidence of the filthy and noisy condition of the church will be found in the accounts of Simpson and Milman and Longman. And the same could probably be proved of every cathedral and large church in the country at the beginning of the fifteenth century.

J. H. WYLIE.

Rochdale.

BOOTHE HALL: HUSTINGS (7th S. iii. 386).—Perhaps MR. WALFORD may like to know that the two volumes already published were only the first instalment of 'An Old Shropshire Oak,' and that there are one or more volumes still to follow; so he need not yet despair of an index, which I agree with him is greatly to be desired.

It may not be generally known that my dear old friend the Rev. J. W. Warter was an accomplished Scandinavian scholar, having lived for several years at the Court of Copenhagen as chaplain to the British Embassy, and was, while there, in close intimacy with all the leading scholars of that day. Whatever, therefore, he says on the language or customs of these countries may be taken without scruple as undoubtedly correct. He never put on paper anything that he had not verified to the letter.

As to MR. WALFORD's query (p. 388) headed 'The Good Old Norman Era,' I may say that, to prevent the book running into an inconvenient



length, much of Mr. Warter's work has been suppressed; and especially, to my great regret, a very large portion of the original notes, in which were given, so far as I can recollect, not only the sources from which he drew his information, but much also of an explanatory character. Of this I am certain, because the whole of the proofs passed through my hands, wholly unofficially, of course. I may also add that the author kindly showed me the MS. several years before his death. Would that he had lived to see it in print!

EDMUND TEW, M.A.

**HERALDIC DEVICE OF SICILY** (7th S. iii. 427).—MR. GRAHAM asks what is the origin and history of the armorial bearings of Sicily, which consist of three legs joined together with a winged head, and if there is any connexion between this device and the similar one of the Isle of Man. The *triskele*, as it is called, is found on a Babylonian seal, perhaps as old as 2000 B.C. It also appears on coins struck in the neighbourhood of Phœnician and Punic settlements, Thrace, Lycia, and, more especially, Sicily, where it is found as early as 300 B.C. In all probability it was originally a solar or Mithraic emblem, the three legs representing the spokes of a wheel—a symbol for the sun often used among early nations, as representing the idea of speed. Till quite recently there was an interesting survival of sun-worship in the Isle of Man, where a blazing cart-wheel was trundled down a hill on old Midsummer Day.

The connexion of the Sicilian *triskele* and the similar device of the Isle of Man is rather curious. It does not appear as the Manx arms until after the battle of Largs, when the island was ceded to Alexander III. of Scotland by Haco, King of Norway. It would seem that Alexander, after abolishing the old Scandinavian standard, which was a ship in full sail, adopted the Sicilian device, which would have been recently brought under his notice by the fact of the crown of Sicily having been offered to his father-in-law, Henry III. of England, and accepted by him on behalf of his son Edmund, Duke of Lancaster.

The subject has been fully discussed by Dr. J. Newton in a paper read before the Liverpool Literary and Philosophical Society, March 23, 1885, and in an article in the fifth number of the *Manx Note Book*.  
E. TAYLOR.  
Settrington.

According to Bontell the three naked legs of Sicily have a human face at their point of junction, and the device itself probably has reference to the name of the island, *Trinacria*, as displayed on its ancient coins.

With regard to the Isle of Man and its three legs encased in armour, Planché says that the origin of the bearing has yet to be discovered; but in reference to its resemblance to the Sicilian

shield he thinks this triple-mountained isle may have awakened in its Norman sovereigns some recollections of their Mediterranean conquests. He gives an example at the time of Edward I. of the treble limbs covered with the banded mail of the thirteenth century, the earliest one to be met with after the island had ceased to be Norwegian, say in 1264. Later representations are depicted in plate armour. As quartered by the Duke of Athol golden spurs are added. J. BAUNALL.

Water Orton, Warwickshire.

**THE RING IN MARRIAGE** (7th S. iii. 207, 275, 397).—The statute 2 & 3 Edw. VI. c. 21, is in force. It was repealed by 1 M. sess. 2, c. 2, and made perpetual by 1 Jac. I. c. 25, s. 50. The Act does not say *no spiritual person* shall marry without banns, but that its provisions "shall not extend to give any Liberty to any Person to marry without asking in the church, or without any Ceremony being appointed," &c. The contention of A. H. D. proves too much; it would prohibit marriage by licence, as well as marriages before the registrar, among all persons whatsoever.

EDWARD H. MARSHALL, M.A.

Hastings.

A. H. D. may be consoled to know that the statute 2 & 3 Edw. VI. c. 21, has not yet been repealed. See 'Chron. Index to Statutes,' tenth edition, 1887. Q. V.

**CHARLES MORDAUNT, EARL OF PETERBOROUGH** (7th S. iii. 407).—There can be little doubt that Charles Mordaunt, third Earl of Peterborough, his grandson the fourth earl, and his great-grandson the fifth earl were all educated at Westminster. With the exception of the Deans of Westminster, all the stewards were necessarily old Westminsters, the anniversary dinner being an annual dinner of old Westminsters. If ALPHA had looked at p. 572 of Mr. Phillimore's edition of the 'Alumni' (1852) he would have seen that Lieut.-General Harry Mordaunt was not the second son of John, Earl of Peterborough, but "of John, Viscount Mordaunt of Avalon, a younger son of John, first Earl of Peterborough."  
G. F. R. B.

P.S.—I find that Lord Mordaunt (afterwards the fifth Earl of Peterborough) was admitted to the school on July 8, 1772.

**HISTORY OF PRINTING IN SCOTLAND** (7th S. iii. 385).—An example of much later date shows that blanks were left for words in foreign alphabets to be "written in" when the printer's "case" did not contain the type required. An example occurs in Dr. Joseph Priestley's 'Course of Lectures on the Theory of Language and Universal Grammar,' which was printed at Warrington in 1762, and which blanks were filled up with pen and ink in examples of Hebrew and Greek words. ESTE.



### AUTHORS OF QUOTATIONS WANTED (7th S. iii. 349).—

Longfellow was the author of the beautiful lines quoted by K. P. D. E., which, by the way, are incorrectly transcribed, and thereby robbed of much of their beauty. I give a corrected rendering of the lines, which were published in 1868 in the 'Birds of Passage' series:—

Ah! what would the world be to us  
If the children were no more?  
We should dread the desert behind us  
Worse than the dark before.

HERBERT TINKER.

(7th S. iii. 409.)

Ours is the praise of standing still  
And doing nothing with a deal of skill  
is from Cowper's 'Table Talk,' li. 192-3, slightly altered.  
Cowper wrote:—

When Admirals extoll'd for standing still,  
Or doing nothing with a deal of skill,

R. R.

(7th S. iii. 430.)

The lines inquired about by JERKS are by Capt. Morris. They occur in a little poem of nineteen stanzas, entitled 'The Contrast.' The last stanza contains a now familiar passage:—

In town let me live then, in town let me die,  
For in truth I don't relish the country, not I.  
If one must have a villa, in summer to dwell,  
O, give me the sweet shady side of Pall Mall!

The last line but one is ungrammatical. We do not dwell a villa, but dwell in one. The line might be corrected thus:—

If one must in a villa in summer time dwell.

Late in life Capt. Morris changed his views, turned over a new leaf, and settled at Brockham, a pretty place in the parish of Betchworth, Surrey. There is a monument to his memory in the churchyard recording his death, in 1884, in his ninety-third year. In his case port wine proved to be a very slow poison.

J. DIXON.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Pausanias's Description of Greece.* Translated into English by Arthur Richard Shilleto. 2 vols. (Bell & Sons.) This issue of "Bohn's Classical Library" is a valuable addition to an important series. There are not many of us, we fear, who can read Greek with such facility that a translation of Pausanias will not be useful. In Mr. Shilleto's very short preface, which on many accounts we could have wished to have been longer, no mention is made of the version made by Thomas Taylor, the Platonist. Taylor's translation is not to be compared with Mr. Shilleto's in accuracy, but is an interesting book, notwithstanding all drawbacks. Taylor was a self-educated man, and never mastered the more subtle refinements of the Greek language. He was, however, an enthusiast, and that counts for very much. No one since Greek civilization perished ever loved that dream of beauty more ardently or more unselfishly than did Taylor. Almost the whole of his life was devoted to rendering into English the higher and nobler Greek literature. His translations may be all of them superseded—several of them have been already; but scholars will always reverence the name of one who, with so few pecuniary or social advantages, achieved so much.

Mr. Shilleto's version seems to us very accurate. In Pausanias, however, there are not a few things which require annotation. It is to be regretted that he has

not given us a body of notes accompanying his text. The 'Description of Greece' is, in truth, a guide-book, perhaps the earliest of its class. It was compiled some 1690 years ago, at a time when the temples had not been pillaged nor the sculptures broken by barbarians from the North or Christians who had no love of art or knowledge of ancient history. Mankind has suffered no greater loss than the indiscriminate looting of the temples and the destruction of objects which long ages had considered holy. Not only is the 'Description' a guide-book, it is also a storehouse of legends regarding the gods and goddesses of the old world and a repository of folk-lore. Many persons will call to mind that in the Middle Ages not only were animals that had caused the death of human beings tried for murder, but sometimes a like infliction fell upon inanimate objects. Pausanias mentions two cases where an axe was brought into court as a defendant. We wish we knew what was exactly the meaning of this strange piece of symbolism. The account of the Styx, not the river of the under world, but the water that drops down from a cliff near Nonacria, is very curious. It is poisonous to man and beast. Glass, crystal, articles of earthenware and stone, are broken by it, and metallic substances all, except gold, are dissolved by it; but a horse's hoof is proof against this strong poison. If the water be poured into it it resists the charm.

Pausanias had perhaps visited Jerusalem. He speaks of a tomb of a certain woman called Helen there which had a miraculous door. Though credulous, Pausanias was by no means without the critical faculty, and there is no reason for believing that he ever consciously misstated facts. It would be interesting, for more reasons than one, to know who this Helen was.

*The Works of Jacob Boehme.* With Introduction by a Graduate of Glasgow University. Vol. I. The Epistles. (Glasgow, D. Bryce.)

We welcome this reprint with gladness. Boehme's writings can never be popular with the multitude. Whatever our views may be on religion or philosophy, we cannot afford to be ignorant of the writings of one of the most distinguished of the Protestant mystics. Hard and almost unintelligible as much of his writing undoubtedly is, we are compelled to admit that over certain minds he has exercised an influence which none but a great thinker could have done. Law, the author of the 'Serious Call,' was a disciple of his, and no one who understands Law's position with regard to thought and action in the English Church can doubt that he was one of the noblest souls which these more recent centuries have produced.

We trust that this new edition of Boehme may receive encouragement. In our own opinion, it would have been better to have made a new translation from the original, of course based on the earlier one.

*The New York Genealogical and Biographical Record.* (Published by the Society, Mott Memorial Hall, New York City.)

THOUGH the Ethiopian may not as yet have succeeded in changing his skin, the Society whose valuable and interesting 'Record' we have before us has at any rate succeeded in changing the colour of its cover for 1887. But, though the exterior aspect is altered, the inner man, so to speak, remains the same. Although the various *notabilia* of the 'Record' are already pretty well known to our readers from previous notices, we may mention that in consulting—as we always do with a certain amount of expectation, generally justified by the event, of finding something of special interest—the 'Records of the First and Second Presbyterian Churches of New York,' we have found another clear instance of the



occurrence of the rare Christian name Apphia. Under the year 1785, May 8, we find recorded the baptism of Affy, daughter of Geoffry Leonard and Mary Stedford, his wife, born April 29. Among the 'Records of the Reformed Dutch Church in New York' we observe, under 1714, several Van Dýks, who possibly might have claimed kindred with our own Sir Anthony, while as specimens of "distortion of epitaphs" when English and Scottish names occurred, we note Waldrom, which we believe to stand for Walrond, and Liveston, which can be nothing else than Livingstone.

In the 'List of Marriages at St. Mary-le-Strand, London,' communicated to the 'Record' by Mr. James Greenstreet, we are surprised to find a suggestion ('Record,' 1837, p. 69) that the name of one of the parties to a marriage in 1610, Mary Gradell, may have been really "Tradell." It is possible that this suggestion may have been added beyond sea, for we can hardly suppose that Mr. Greenstreet would have overlooked the fact that Gradell is only a variant of Gradwell, represented in the *Catholic Directory* for 1830, which we happen to have by our side while writing, by two clergymen, one of whom has been a correspondent of 'N. & Q.' on the very subject of his family name.

*A Dissertation on the Presbyterate as exhibited in Christian Literature before the Time of Cyprian.* By W. G. Manley. Hulsean Prize Essay, 1885. (Cambridge, Deighton & Bell.)

THEOLOGY is a branch of knowledge with which 'N. & Q.' for obvious reasons, cannot concern itself. We may not criticize the results of Mr. Manley's labours; but thus much, at least, may be said without offence. Whether the conclusions arrived at be right or wrong, the author has spared no labour. We never read a pamphlet of less than ninety pages which showed greater signs of laborious industry.

We have received from the English Dialect Society (Trübner & Co.) the third part of Messrs. Britten and Holland's *Dictionary of English Plant-Names*, the second and concluding part of Mr. Holland's *Glossary of Words used in the County of Chester*, and Mr. Ellis's *Report on Dialectal Work from May, 1885, to May, 1886*. We have spoken before of the extreme value of the 'Dictionary of Plant-Names.' Nothing like it has before been attempted in English, and nothing of an equally perfect character exists, so far as we have been able to ascertain, for any other country. Of course, such a book cannot be made perfect in a first edition. We do not doubt that as time goes on a few fresh words will be added, some picked up from the mouths of the peasantry, others—but these last must be very few—gleaned from obscure books. For practical working purposes, however, we may assume the book in its present form to be nearly perfect. Mr. Holland's *Cheshire glossary* is quite on a level with the best local dictionaries we have. There may, perhaps, be found here and there a word that has very slight claim to be considered dialectic. It is, however, extremely difficult to draw a hard and fast line in such a matter; and if error there be, it is far better that a book of this sort should contain too much than too little. Mr. Ellis's report on dialectic work tells his readers the plan of his forthcoming book, or, as we should rather say, books, on English sounds. That it will be of great value historically, as well as to the students of language, we are certain.

MR. F. E. SAWYER, F.S.A., has reprinted in pamphlet form a paper entitled 'A History of Solicitors and Attorneys,' read on the 7th inst. at the annual meeting of the Incorporated Law Society. A reference to this, which is issued by Messrs. Spottiswoode & Co., would save frequent inquiries in our columns.

MESSRS. C. DACK and J. W. Badger, of Peterborough, hon. secs. to the Tercentenary Exhibition of Mary Queen of Scots Memorials, to be opened at Peterborough on July 19, are anxious to obtain the loan of articles relative to the Scottish queen.

THE catalogue of the library of the Earl of Crawford contains a large number of rarities, and will repay attention even after such sales as have recently been witnessed. It is specially rich in Bibles in all languages. The sale by Messrs. Sotheby will begin on Monday next.

AN international exhibition is to be opened at Antwerp on June 16, and we learn from the *Belgian News* that the Antwerp celebration of our Queen's Jubilee will be held in connexion with the exhibition. The greater part of the building of the 1885 exhibition will be utilized, together with the park in which it is situated. The Antwerp exhibition is likely to prove an attractive feature in continental tours this summer.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

ERNEST R. VIVIAN ("The best read Ten Books").—With the constant pressure on our columns we dare not open out a subject likely to lead to boundless discussion and no very special advantage.—"Banyan day" is a marine term for those days on which sailors have no flesh meat, and is probably derived from the practice of the Banians, a caste of Hindoos who abstained from animal food. See 1<sup>st</sup> S. v. 442.—The term "shaver" was in use in the days of Elizabeth. It is found in 'The Newe Metamorphosis,' 1600. See 6<sup>th</sup> S. xii. 336.

W. HARPER ("Cocker's 'Arithmetic'").—Early copies of this are very scarce; hence the long prices they fetch. Reference to the early indexes of 'N. & Q.' will enable you to learn all that is known concerning the various editions. Consult also De Morgan's 'Arithmetical Books,' p. 56.

M.A. Oxon ("Hectographic Placards").—Is not the meaning of this manifolded, or written in hundreds, from *ἑκατόν*=a hundred, and *γραφω*=to write.

STUDEO.—Note mislaid; kindly repent.

MR. DE V. PAYEN PAYNE is anxious that his name should be substituted for ASTERISK to the 'Epitaph,' ante, p. 426.

ELEN ("Amperсанд").—See 1<sup>st</sup> S. ii. 230, 234, 318; viii. 173, 223, 254, 327, 377, 524; ix. 43; 6<sup>th</sup> S. i. 474, 500; ii. 38, 277.

CORRIGENDUM.—P. 392, col. 2, l. 20 from bottom, for "1877" read 1887.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JUNE 18, 1887.

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## Notes.

## 'THE GREATER GODS OF OLYMPUS.'

(See 7th S. III. 403.)

I am glad that Mr. MOORE has been led by my recent essay on Poseidon to offer the critical remarks which have appeared in your valuable journal.

I accept, at least provisionally, his observations on *kuanochaites* as referring to the mane and *kuanopsis* to the eyes, except that I think he seriously overstates the prevalence of the black mane, which is not found in horses of the colours principally dealt with by Homer. My illustration relies wholly on the poet's mention of the dark colour, whether for mane or skin, face or eye, in the respective cases, and these only.

I cannot accept any of Mr. MOORE's five observations on the comparison between Poseidon on the one side, Apollo and Athenè on the other.

1. As to locomotion. My position is that in the case of Apollo and Athenè, generally, and probably always, there is nothing intermediate between departure and arrival. Time is not mentioned in the descent of Apollo ('II.' i. 43-8). Motion is mentioned, but it is the motion of the person which causes the clang, not movement from place to place. The statement that Athenè borrows the horses of Arès, and this, moreover, "to go fast," is, I conceive, a pure error.

2. Physical wants are ascribed to the Olympian

gods generally, and to Poseidon individually. My point is that they are not ascribed to Athenè and Apollo individually. Without doubt Chryses urges sacrifice as a claim to favour; but it is the Olympian portrait, not the *cultus*, of Apollo, which is distinctive.

3. Herè, as I shall shortly show, is in no way a deity "of the finest quality." In my essay on Apollo (*Nineteenth Century* for May) I have treated of the arrows of Apollo in connexion with his solar relations.

4. Doubtless Hephaistos, like Poseidon, perceives only through the organs of sense. But Apollo and Athenè are not confined to perception by these organs.

5. Mr. MOORE wholly mistakes my point, which is not that "the Phœnicians" (qy. the Phaiakes) failed in reparation; but rather that Apollo appears to have been appeased by redress and thanksgiving, without any mention of the effect of sacrifice on his mind, whereas Poseidon does not appear to have been appeased by redress and thanksgiving jointly, and this, too, in a case where there was no just cause of offence.

My only criticism on Mr. MOORE is that there is a total want of references in his useful paper.

W. E. GLADSTONE.

Dollis Hill.

## LINKS WITH THE '45.

Now and again, under the heading "Links with the Past," we read of some one still living, or but lately dead, who remembered having heard some one else tell of having been taken as a child to see the Highlanders marching on their way to Derby in 1745. As such reminiscences appear to be interesting to the general reader, it may not be out of place to mention some "links with the '45," collected during the last few years from depositions of old inhabitants of Brampton, a market town nine miles east of Carlisle, where, from Monday, November 11, 1745, till the following Monday, during the siege, and for three days after the surrender of Carlisle, Prince Charles Stuart had his headquarters, at a house which some years ago was in danger of being pulled down to make way for a new bank, but was fortunately preserved by the directors finding a more suitable site.

1. The *Carlisle Patriot* of February 24, 1821, in its obituary had the following paragraph:—

"At Brampton, on Sunday last, at the extreme age of 101, Mr. John Howard, carpenter. This venerable man worked 60 years in the employment of the Earl of Carlisle, and daily walked to his labour a distance of three miles till he was 96, and was generally the first person on the spot. During the rebellion of 1745 he was pressed by the rebels, who conveyed him to Corby, and there compelled him to make ladders with which they designed to scale the walls of Carlisle. Whilst engaged in this employment he saw Prince Charlie, and picked up from various sources considerable information as to that young



adventurer's operations, &c., which he was fond of relating to the day of his death."

That the Highlanders, finding no ladders ready to hand, owing to a precaution taken by Col. Durand, commander of the garrison at Carlisle, did press Brampton joiners into their service, is an historical fact. Durand, when tried by court-martial for the surrender of the city, in the account which he gave of his own arrangements and the course of events, said :—

"I apply'd to the Magistrates of the County to issue warrants for bringing into the town all the ladders within seven miles round or farther, which was immediately comply'd with, and the ladders brought in.....On Wednesday, November 13, we had accounts from several country people that the party the Rebels had left behind them, at Warwick Bridge, had cut down some fir trees at Corby Castle and Warwick, and had seized upon a quantity of deal, and were busy in making a quantity of scaling ladders, and had pressed all the carpenters they could find."—Mounsey's 'Carlisle in 1745,' p. 76.

One of Durand's witnesses, "Mr. Israel Bennett, Dissenting Minister at Carlisle," who had formerly been Presbyterian minister at Brampton, "deposed that a carpenter or two at Brampton had told him they had been compelled to make ladders" (*ib.*, p. 86). The *Gentleman's Magazine* of the period, in its "Advices from the North," said (vol. xv. p. 604) :—

"Two persons of good character came to Penrith this evening (November 13), and declared they saw a large body of the rebels, which they gave out to be 7,000, moving from Brampton to Carlisle.....The rebels forced four carpenters to go along with them from Brampton, in order (as they said) to assist in making batteries.....The rebels have been felling wood all this day in Corby and Warwick woods for the repair of their carriages, as they gave out, and making batteries and scaling ladders."

John Heward, who survived his work at Warwick Bridge seventy-six years, must needs have died a very old man. His age, in the Brampton parish register and on his tombstone in Brampton churchyard, is given as 100. But he was not quite a centenarian, for, according to the register of his native parish, Kirklington, his parents were married on November 10, 1719; their eldest child, Eleanor, was baptized on December 4, 1720; and John, the second child, was baptized on March 13, 1721½ (old style). He had, therefore, at his death almost, if not quite, entered his hundredth year. His granddaughter, Miss Lydia Hewitt, of Brampton, now in her eighty-fourth year, says she had long in her possession an account which he wrote of his adventures whilst with the army, which she cannot now find. It is to be hoped it may yet be recovered. Meanwhile Miss Hewitt, who in her seventeenth year heard part of the story of the '45 from one who was a grown man when he made ladders for Prince Charlie, is an interesting link with one of the most romantic episodes of the last century.

L. H. W.

(To be continued.)

#### WILLIAM WHISTON AND THE ROYAL OBSERVATORY.

Of this clever but eccentric person the 'Penny Cyclopædia' remarks :—

"There never was a writer of his own life who laid his weaknesses more plainly before the reader, unless it were Boswell."

But at the end of the same article it expresses the view that

"certainly the number is not small of those who would be much the better even of [query "for"] a double portion of his weaknesses, if they could thereby gain one-tenth part of his goodness and honesty."

Weakness does indeed in some minds cause things to seem honest which are not, but this must make us suspicious of the statements of such persons if unsupported by other evidence. Is it consistent with honesty to make application for a "place" on account of its emoluments, whilst conscious of being unfit to fulfil its duties? Yet this is what Whiston, according to his own account, did.

"About this [1720] or the next Year, upon the Death of Mr. Flamsteed [this took place at the end of 1719], which I did not hear of till two or three Days afterward, my Friends," he says, "would needs persuade me to put in for that Place; as requiring no Subscriptions against my Conscience, tho' somewhat against my Inclination, as rather too old to begin Astronomical Observations, and not having Mechanical Accuracy, nor the sharpness of Sight which were requisite thereto. However I went to my very valuable Friend and Patron, the then Lord Chancellor Parker, and spoke to him about it. His Answer was that he was sorry that I came so late; for he had spoken already to the King for Dr. Halley. Whereupon, to make me easy, and shew his great Kindness to me, he presented me with a Roll of fifty Guineas; highly to my Satisfaction; Nor could I avoid my Acknowledgements here for that, and his other generous Benefactions to me."

This was about five years before the Earl of Macclesfield's downfall in a way which forcibly calls to mind that of his famous predecessor Bacon. That he made Whiston a handsome present on the above occasion we may accept, as we certainly may that it was "highly to the satisfaction" of the latter; but that he led him to suppose he would have recommended him for the post of Astronomer Royal if he had not previously spoken for Halley we may well doubt. The natural course would have been to have consulted Newton, as President of the Royal Society, who would certainly not have recommended Whiston, whose election as a fellow he had recently prevented (though we cannot accept the reason given by Whiston for this). That Parker did recommend Halley is certainly true, for his son (the second Earl of Macclesfield, afterwards President of the Royal Society) refers to it in his own strong letter of recommendation on behalf of Bradley, Halley's successor. But that he would rather have recommended Whiston had his candidature been



mentioned to him sooner we can hardly believe, though perhaps he used some expressions which made Whiston think so. Can any of your readers say whether any evidence is in existence which may throw light upon this matter?

W. T. LYNN.

Blackheath.

**MOHAMMEDAN ADDRESS TO THE QUEEN.**—As the subjoined translation of an address to the Queen on the India Jubilee day (February 16) by the Mohammedans of Ootacamund, Nilgiris, is worth preserving in 'N. & Q.,' I send you the copy which the Moulvi sent to me:—

*Translation.*

To Her Most Gracious Majesty Queen Victoria of the United Kingdom of Great Britain and Ireland and most powerful Empress of India. May God preserve the dignity of Her Most Gracious Majesty. May this humble congratulation be accepted in the service of Your Imperial Majesty which is as follows:—

God be praised.

A day so happy as this day, and so laudable a time as now, and so sublime a Jubilee as this, the eye of the Sky, and ear of the World, have not seen or heard, nor has there been any Royal festival even in this century or in ancient time like this powerful and respected Jubilee of Your Imperial Majesty. The object of this fortunate Jubilee, the reason of this Sacred Assembly, the cause of this Honourable Meeting, the motive of this respected congregation is this; the most respected Jubilee of Your Gracious Majesty the Empress of India is celebrated at this Assembly with great joy and happiness for which Your Gracious Majesty's humble and faithful subjects offer their prayers as follows: (Verses) O God while the throne of the brilliant sky remains and while the Earth is under the control of its King the Sun, remain O Great Empress with the crown, throne, dignity and pomp, and let the people of the World say of you "this is a Great Empress." It is true that on the surface of the world, no kingdom is equal to the British Empire in equity, justice, peace, and in the good will of its subjects. Conquest is as a slave girl and Victory as a slave of Your Gracious Majesty's Government, although the powerful Government of Your Gracious Majesty has no thought of extending the Kingdom but on account of sympathy; when she intends to release the subjects of any tyrant Prince or cruel King from his oppression's claw, conquest and victory present themselves with close hands; the result of which is that if the British Army enters one day in the dominion of a cruel King it captures the King the next day; certainly such actions are a very little cause of Your Gracious Majesty's good fortune: Prohibition of robbery or dacoity and *satee* is a small boon of the liberal and popular Government of Your Gracious Majesty. The arrangements of the Departments of Political, Revenue, Military, Civil, Criminal and Civil Courts, Law, Medical, Postal, Telegraphic, Railway, Public Works, Educational, and several other Departments, are as one of a thousand affairs of Your Gracious Majesty's Government. The nobility of Shahnama (a well-known Persian History) consists in the boldness and manliness of Rustum Isefendiyar, Sam and Nariman (well-known heroes), each of those was considered as the cause of the kingdom of his time; but before the gallantry and bravery of British heroes their heroism has not any modesty; if they had been at this time they could not have shown their face at the field of war. The

Persian histories never exempt themselves from mentioning the praises of the justice of Navooshairavan (a well-known Persian king) but his justice is as boy's play before the Justice of Your Gracious Majesty's Court, who at the time of judgment never takes the part of its own caste against others, if the charge is not proved to be a fact, Your Majesty's Government thinks that the protection and assistance of its oppressed subjects is one of its positive indispensable duties, let him be of any tribe. The management of every Magistrate, and Judge, is better than Navooshairavan.

Freedom, which is one of the comforts of life, is granted to its subjects by the Government of Your Gracious Majesty, for which the subjects of various religions are very thankful. In the Civil Courts the subjects of every class and tribe can obtain the decision of religious cases according to their own Laws, which are approved by the Government of Your Most Gracious Majesty. In the taxes and tributes also, the state and condition of the subject of every class is considered by the Government of Your Gracious Majesty; any tax of such a kind as to exempt the Europeans, which is only collected from the Natives has not come into force up to date.

Alas! the Mohammedans of India have not thought of their own advantage from the beginning of Your Gracious Majesty's Government in India, therefore, they have fallen behind other tribes of India, when they awaked from their sleep of neglectfulness or dream of carelessness they found the other races of India in this state, that the former are as one, who passing by the Railway found himself a footman, by any means it was not the object or view of Your Gracious Majesty's Government, but it was the result of Mohammedans' carelessness; Yet, since the Government of Your Gracious Majesty has an affectionate regard for this tribe, therefore it accumulates all things necessary for their improvement, and progress, through which, it is hoped, that the social and political states, and conditions, of Mohammedans will be amended in a short period. These and other countless benefits, and advantages, are secured to its subjects by the Government of Your Most Gracious Majesty by which they have very much ground for boasting over the subjects of Foreign Sovereigns, therefore they thus pray for Your Gracious Majesty (Verses) O Empress of sublime Kings may God keep Your Gracious Majesty with safety as far as the splendour of the Moon is on the Earth.

\*Date of the Imperial Jubilee, (Verses) Remain O Gracious Majesty with safety, power, dominion, and kingdom, till the day of judgment, may the 50th years' accession to the throne, the glory of the wealth and prosperity be fortunate to Your Gracious Majesty. The date of this respectful Jubilee of Your Gracious Majesty

\* The explanation of Tarikh or date of the historical event. The words in quotation are "Sarapa mimanut Jamshide Shavookat," the literal meaning of which is the respected Jubilee of H. G. M. is totally fortunate as the dignity of Jamshide (a well-known Sovereign of Persia), and the brief sentence recording to the event of this Jubilee is a numerical manner. The numerical computation of the letters comprising the above sentence will when totalled together give the year 1887 thus:—

Seen Re Alif Pe Alif Mim A Mim Nun Te Jeem  
60 200 1 2 1 40 10 40 50 400 3

Mim Sheen A Dal Sheen Vavoo Kaf Te  
40 300 10 4 300 6 20 400

Sarapa Mimanut Jamshide Shavookat.



is as the dignity of Jamshide; May the Sun of the empire of Your Gracious Majesty shine for ever.—AMEN.

Composed and translated and presented by  
Munshi Syed Fakhrudeen Sufi Moulvi  
of the Mohammedan Community of, Ootacamund,  
On behalf of the Mohammedan Community.

(The signatures of the leading members of the Mohammedan Community are given in Hindustani on the original.)

JOHN BRADSHAW, LL.D.

HOW THE BACHELORS OF WINDSOR KEPT A JUBILEE SEVENTY-EIGHT YEARS AGO.—The following is a copy of a printed bill in my possession:—

*Accession Jubilee.*

In consequence of Her Majesty having been graciously pleased to signify her condescension of honoring the Bachelors of Windsor with her presence in their Acre, on this auspicious Occasion, a Committee of Fourteen Town-born Bachelors has been appointed to receive Her Majesty, and to render every assistance in their power for the accommodation of Her August Person and Family.

Resolved, That the Committee and Thirty-six other Bachelors, making fifty in number, do offer their Services to the Mayor and Justice, to be Sworn as Special Constables, to assist the Civil Power, if necessary, in promoting the Peace and Tranquillity of the Day.

That the Committee be empowered to receive Subscriptions, and that a Sum of Money not less than Twelve Guineas be appropriated for the purpose of providing Plumb Puddings, and the overplus be expended in arrangements of Accommodation for Her Majesty, and the Public, paying especial regard to the Ladies.

That Copies of these Resolutions be printed and Published.

EDWARD BOYINGDON, Jun., Chairman.

Bachelors' Committee Room, Windsor,  
24th October, 1809.

N.B.—Subscriptions are received at the Committee Room, near the Town Hall.

E. J. B.

JUBILEE OF AMENHETEP III.—Much has been written about the jubilees of Henry III., George III., and the approaching jubilee of our Queen, so that it may not be out of place to put upon record in your pages a short account of the first thirty years' jubilee of Amenhetep III., or, as written by the Greeks, Amenophis III., Pharaoh of Egypt, which occurred in the thirtieth year of his reign, in or about the year 1470 B.C.

The king, it is recorded, sat upon his throne to receive the list of the tributes from the north and the south, according to the taxing of the full Nile at the festival of the thirtieth year. We find that Pharaoh did not only receive tributes and gifts, but that he rewarded those subjects who had faithfully paid their taxes with a necklace, an equivalent at the present day to receiving a decoration at the hands of the sovereign.

It is also stated (Brugsch's 'History of Egypt under the Pharaohs') that the people gave more taxes than they were obliged, and then departed to their homes, well contented that the king had shown himself upon his throne and the taxpayers of the south and north had been rewarded.

We also find that Ramses II. celebrated a thirty

years' jubilee with great festivities throughout his dominions. His second jubilee took place in the thirty-fourth year, the third in the thirty-seventh year, and the fourth in the fortieth year of his reign.

Thotmes III. and many other Egyptian kings had long reigns, but I am not aware that it is recorded that they celebrated their thirty years' jubilee.

F. G. HILTON PRICE.

MAGNA CHARTA. (See 1<sup>st</sup> S. xi. 244; 2<sup>nd</sup> S. i. 293; 7<sup>th</sup> S. ii. 27, 113, 194.)—The queries given under this head at the above references deserve, I think, more attention than they have yet received; and in the hope of eliciting further information I have put together the following note of what is to be found relating to originals of the Charter in easily accessible books.

The Great Charter was in reality a treaty between King John and his subjects, and it was framed upon a series of forty-nine articles drawn up by them. The Charter and the articles were separate documents, and both were sealed (not signed) with the great seal. These two documents are not unfrequently confused together, as, for instance, in Crabb's 'History of English Law,' 1829.

Firstly as to the articles. They are headed, "Ista sunt Capitula quae Barones petunt et dominus Rex concedit," and will be found printed at the end of Blackstone's 'Tracts' (4to., Oxford, 1771, p. i) and in Stubbs's 'Select Charters' (1870), p. 281. The original from which Blackstone copied is the document referred to 'N. & Q.,' 2<sup>nd</sup> S. i. 293, and described by Bishop Burnet as "the original Magna Charta" ('Hist. of his own Times,' edit. folio, 1724, i. 32). It was among the papers of Archbishop Laud at the time of his impeachment, and was taken possession of by Warner, Bishop of Rochester. From Warner's executor it descended to a Col. Lee, who gave it to Bishop Burnet. On his death his son, Sir Thomas Burnet, became its possessor, and the daughter of his executor sold it to Earl Stanhope, who presented it to the British Museum. The articles are written on parchment, and the great seal of King John is appendant.

Secondly as to the Great Charter itself. So large a number of originals were made "that one was deposited in every county, or at least in every diocese" (Blackstone). Two copies exist in the Cottonian Library at the British Museum: one has the seal attached, but was much spoilt by a fire in 1731; the other is a better copy but has no seal. Though, says Blackstone, it has at present no seal, yet the parchment has three slits at the bottom through which labels for seals have formerly passed, which renders it not improbable that this is the charter mentioned by M. Smith in his preface to the Catalogue of the Cotton MSS. (Oxon, 1695) which he had formerly seen with the seals of some



of the barons appendant to it. Possibly this is the copy described by D'Israeli as an original (not the original, as your correspondent quotes) Magna Charta with all its appendages of seals and signatures ('Curiosities of Literature,' fourteenth edit., 1849, vol. i. p. 23, "Recovery of Manuscripts").

The greater part of the above is taken from the introduction to the Great Charter in Blackstone's 'Tracts,' p. 298. Queries: 1. Were either the articles or the Charter sealed by barons as well as with the great seal? 2. Are any originals other than those in the British Museum known to exist; and, if there are such, are they sealed?

HORACE W. MONCKTON.

1, Hare Court, Temple.

**PRESERVATIVES FROM THE PLAGUE.**—The annexed extract is from a London newspaper of July 6, 1665. The editor's statement that he was "commanded to publish" may be taken as an official warrant for its accuracy. I should like to know what was the nature of the "Remedies and Medicaments" which Augier employed, and whether anything further is known about James Augier, Esq.; also whether the order of the Privy Council and the report of the said Justices of the Peace therein referred to are still in existence:—

Extract from the *News*, July 6, 1665.

"By Order from the Right Honorable the Lord Arlington, Principal Secretary of State to his Majesty, I am commanded to publish the following Advertisement; to satisfy all persons of the great care of the Right Honourable the Lords of His Majesties most honourable Privy Council, for prevention of spreading of the infection; Who by their Order dated the one and thirtieth day of May last past, did authorize and require the Justices of the Peace for the County of Middlesex, and City and Liberty of Westminster, or any five of them, to treat with James Augier, Esq., upon his offers of certain Remedies and Medicaments for stopping the Contagion of the Plague, and for disinfecting houses already infected, &c., And whereas Sir John Robinson, Knight and Baronet, His Majesties Lieutenant of the Tower; Sir George Charnock, Knight, His Majesties Serjeant at Armes in Ordinary; Humphrey Weld, Thomas Wharton, Joseph Ayliffe, Robert Jeyon, James Norfolk, Serjeant at Armes, attending the Honourable House of Commons, and William Bowle, Esquires, Justices of the Peace for the said County of Middlesex, did at the desire of the said Augier and the inhabitants in the house of Jonas Charles in Newton Street in the Parish of St. Giles in the Fields in the said County, permit one Richard Goodall, Servant to the said Augier, with his Medicaments to enter into the said House on Thursday the 5th of June Instant, after four severall persons had dyed full of the spots, out of the said house, and eight more remained therein, whereof two were infected with the plague; and whereas upon examination of severall witnesses upon oath before the said Justices, proof was made, that upon application of the said Medicaments there, and in severall other houses, no person had dyed in any the said houses since the same was therein used.

"And whereas in pursuance of the said Order, the said Justices upon the 12th Instant did report to the Lords of the Council, to whom the prevention of spread-

ing the infection of the Pestilence is referred, their proceedings thereupon, And whereas upon reading the said Justices Report, and the Proposals of the said Augier: as also of his severall certificates from foreign parts, for proving the happy success of the said Augier's remedies in stopping the Infection in Lyons, Paris, Toulouse and other cities, the said Committee of Lords did Order upon the 12th Inst, the said Justices of the Peace, or any three or more of them to receive the said Augier's proposals, and upon due consideration to order and settle what they should think fit to be done; Who upon further trial and Experiment of the said Remedies and Medicaments in severall houses infected; And upon further Examination of Witnesses of the Success thereof, have found the same, by God's blessing, to have proved so effectual for stopping the contagion, that the said Jonas Charles and others who conceive their lives thereby preserved, willingly offer themselves with the said Remedies, to enter into any other infected house for the disinfecting thereof. To the end therefore it may be publickly known, where the said Remedies and Medicaments, with directions for the use of them may be had, all persons desiring the same, may hereby take notice, that the places appointed for the sale thereof, are, At Mr Briggs his Office behind the Old Exchange; At Mr Drinkwaters an Apothecary at the Fountain in Fleet Street; At Mr Arnold's a Grocer at the Sugar Loaf and Tobacco Roll, at Grays Inn Gate Holbourn; At the Flour de Luce in New Street Covent Garden; at Mr Williams his house, a silkweaver in Gravel Lane in Houndsditch; at Mr Thomas Soper's an Apothecary at the signe of the Red Lion by the Gate upon London Bridge.

"And that shortly a fuller Narrative of the Experiment of the said Remedies and Medicaments will by the said Justices be published."

H. R. PLUMER.

**LADY FENWICK'S TOMESTONE.**—This ancient monument, perhaps the oldest in New England still recognizable, is to be seen in the old cemetery at Saybrook Point, in the State of Connecticut. The town of Saybrook was so called from the names of the two patentees under the charter rights of the Earl of Warwick, Lords Say and Seal and Brooke. It was settled in 1636, and a fort erected there—it being at the confluence of Connecticut river with Long Island Sound—the command of which was entrusted to Lieut. Lion Gardiner, a skilful English engineer, known for his military service in Holland. In 1639 George Fenwick, Esq., a lawyer of Gray's Inn, "a gentleman of great estate and eminent for wisdom and piety," came over and began to reside, with his wife and family, in the "Plantation of Saybrook," and was its colonial governor. His wife was the Lady Alice Boteler, widow of Sir John Boteler, and a daughter of Sir Edward Apsey. He lost her soon after their arrival in Saybrook, and she was interred on the bank of that beautiful river, near the fort. Before Col. Fenwick's return to England, in 1644, he took care that this monumental stone should be placed over the remains of his deceased wife, one of those "godly women" not long since referred to in 'N. & Q.' as having emigrated from England to New England in the seventeenth century. During the Civil War in



his native land he was an officer in the army of Cromwell, and held important civil positions. He was also appointed one of the judges of Charles I., but happily escaped serving. Col. Fenwick died at Berwick, of which he was governor, in 1657, providing for his second wife, eldest daughter of Sir Arthur Haslerige, and for his daughter Dorothy. His widow married Col. Philip Babbington, of Berwick, under Charles II. He was of the ancient house of Fenwick, whose power was great in Northumberland, and calls himself of Wormynghurst, in Sussex. His sister Elizabeth married Capt. John Cullich, of Saybrook.

This monument is a broad, massive slab of dark sandstone, lying on three or four short, thick pillars, its face perfectly smooth, slanting a little each side, and has never borne an inscription within the memory of the oldest inhabitant. On Nov. 23, 1870, it was removed, with its subterjacent remains, to their present situation, to escape the track of a railroad then in process of construction. As Mrs. Fenwick was the first Englishwoman that had died there, and her memory was in high veneration, a committee was appointed by the town to take the matter of removal in charge. One of these gentlemen states that when the remains were disinterred they were encased in a wooden coffin, which, upon exposure to the air, immediately crumbled to dust. The skeleton was clearly that of a white woman of middle age, with a good set of teeth, and with no peculiarity but a remarkable curvature of the spine. With the exception of the hair, not a vestige of anything was found. It was a bright, Scotch red, arranged in two braids, which were wound once round the head and carried over the shoulders, reaching to the waist, and was wonderfully heavy and long. Commemorative services were held in both churches of the place, the bells of which were tolled on the occasion. Addresses were also delivered at the time, which have been printed in a pamphlet form.

I subjoin some lines written by Johnson, one of New England's earliest religious poets, copied from his work entitled 'Wonder-working Providence,' which record the virtues and fame of this distinguished lady's husband, and which are as follows:—

Fenwick! among this christian throng, to wilderness  
dost flee;  
There learn'd hast thou, yet further how, Christ should  
advanced be,  
Who for that end doth back thee send, the Senator to sit;  
In native soile, for Him still toille, while thou hast  
season sit;  
His Churches' peace, do thou not cease, with their  
increase to bring,  
That they and thou, in lasting Glee, may Hallelujah sing.

WILLIAM HALL.

New York.

"WHO PLUCK'D THESE FLOWERS?" (See 6th S. xi. 349, 399; 7th S. i. 79.)—I think the following

extract will interest the readers of 'N. & Q.' It is a parallel to an affecting epitaph quoted before, and it will show that the very same comparisons may spring up in an independent way. This comparison, however, may be found in pious literature of old, and may have, like the Nile, a far-hidden source. This letter was written by a Catholic missionary in Tong-King a week before his execution, and is reprinted from the *Annales de la Propagation de la Foi*, vol. xxxiv. (1862), p. 133:—

*Lettre de M. Vénard, missionnaire apostolique, à son père, greffier de la justice de paix à Saint-Loup-sur-Thouet.*

Tong-King, 20 janvier, 1861.

TRÈS-CHER, TRÈS-HONORÉ ET BIEN-AIMÉ PÈRE,—

Puisque ma sentence se fait encore attendre, je veux vous adresser un nouvel adieu, qui sera probablement le dernier. Les jours de ma prison s'écoulaient paisiblement; tous ceux qui m'entourent m'honorent, un bon nombre m'aiment beaucoup. Depuis le grand mandarin jusqu'au dernier des soldats, tous regrettent que la loi du royaume me condamne à la mort. Je n'ai point eu à endurer de tortures comme beaucoup de mes frères. Un léger coup de sabre séparera ma tête, comme une fleur printanière que le maître du jardin cueille pour son plaisir. Nous sommes tous des fleurs plantées sur cette terre et que Dieu cueille en son temps, un peu plus tôt, un peu plus tard. Autre est la rose empoisonnée, autre est le lis virginal, autre l'humble violette. Tâchons tous, selon le parfum ou l'éclat qui nous sont donnés, de plaire au souverain Seigneur et Maître. Je vous salue, cher père, une longue, paisible et vertueuse vieillesse. Portez doucement la croix de cette vie à la suite de Jésus, jusqu'au calvaire d'un heureux trépas. Père et fils se retrouveront en paradis. Moi, petit éphémère, je m'en vais le premier. Adieu.

Votre très-dévoué et respectueux fils,  
J. THÉOPHANE VÉNARD, Miss. apost.

H. GAIDOUZ.

22, Rue Servandoni, Paris.

"SILLY-CORNES."—Halliwell's 'Archaic Dictionary' has this expression, but no explanation is vouchsafed. The following quotation is given for its use: "And I will lock babbies in your eyes, and picke *silly-cornes* out of your toes" ('The Two Lancashire Lovers,' 1640, p. 19). Is not "toes" a misprint for *nose*? I have searched in glossaries for this word, but have never found it, and yet it is quite familiar to me as being used in North Yorkshire for what are called also "blackheads" and "worms," which disfigure the complexion.

F. C. BIRKBECK TERRY.

BISHOPS IN PARTIBUS INFIDELIUM.—It has long been the custom of the authorities of the Roman Church to nominate vicars apostolic and coadjutor bishops to Eastern sees which are now in the hands of those who do not receive the Christian faith. For various historical purposes a list of these sees is required. I have never, however, been able to find one till to-day, when, turning over the pages of the late Dr. Oliver's 'Monasticon Diocesis Exoniensis,' a catalogue of this kind caught my eye in a note on p. 17. It



does not profess to be perfect. The learned author, however, says of it that it is "the best list that can be offered." As it is a mere list of names, no good end would be served by quoting it at length. If any of your readers learned in Eastern topography would identify these places and give their modern names he would be doing a good work.

K. P. D. E.

"THE DUN COW."—The author of 'The Kernel and the Husk,' 1886, p. 150, attempting to show how some of the miracles of the Old Testament—such as the Samson jawbone incident—may be explained as the mere result of misunderstood names, illustrates his subject from Mr. Isaac Taylor's 'Words and Places.' He observes that "the porter at Warwick Castle, when he shows you the bones of the 'dun cow' slain by Guy of Warwick, hands down an erroneous tradition, probably derived from a misunderstanding of 'dun.'" A quotation from 'Words and Places,' 1873, p. 269, given in a foot-note, professes to tell us the most probable origin of the famous "dun cow." "The legend of the victory gained by Guy of Warwick over the dun cow most probably originated in a misunderstood tradition of his conquest of the *Dena gau*, or Danish settlement in the neighbourhood of Warwick." So, then, "dun cow" represents an original *Dena gau*! It is a grievous pity that renewed currency should have been given to such an explanation as this. No such combination as *Dena gau* could have ever existed anywhere—*Dena* being an old English gen. pl., whereas *gau* is a modern German form! Nor is there any satisfactory evidence that the equivalent of the Germ. *gau* was ever used in England to denote a district or settlement. The *gd* that we sometimes hear of is Anglo-Saxon of the nineteenth century—the fgment of antiquaries and historians.

A. L. MAYHEW.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

PAPAL ENVOYS TO ENGLAND.—With reference to the reported mission of Mgr. Ruffo Scilla to congratulate the Queen on behalf of the Pope upon the jubilee of her Majesty's accession to the throne, can any reader of 'N. & Q.' enlighten me as to any previous missions from the Vatican of a similar or another character since the commencement of the eighteenth century?

DIPLOMATICUS.

THE JUBILEE.—Did Henry III. ever celebrate a formal jubilee? It is admitted that he lived to spend the fiftieth year of his reign, viz., 1266; but was there any jubilee celebration in the

modern sense of the term? The first institution of the jubilee of Christianity in 1300 by Boniface VIII. seems the earliest mention of a jubilee as observed in the western world. Edward III., historians tell us, kept two jubilees, one in the fiftieth year in his age and the other in the fiftieth year of his reign, and they were doubtless attended by all those circumstances of pageantry and magnificence which would delight a monarch so chivalrous and fond of display as the third Edward.

J. MASKELL.

BURNING QUESTION.—What is the origin and precise meaning of this phrase, which is now equally common in English, French (*question brûlante*) and German (*brennende Frage*). In which language did it originate? It looks like a quotation which has caught the general fancy; after the wont of such, also, it is probably often used without any precise notion of the original sense. Littré says it is a question which excites passion, and of which it is difficult to treat. Is this the English meaning? J. A. H. MURRAY.

Oxford.

GILMORE OF LARN.—Is anything known of the family of Gilmore, or Gilmer, of Larn, co. Antrim, Ireland, about the year 1770 to 1780; and, if so, can I learn the date of birth and any particulars of Margaret Gilmore, born about 1757?

M. PARNELL.

HILL, AT THE COURT OF ST. GERMAINS.—Who was a Hill who followed James II.; and what were his arms? D.

ARMS OF SIR FRANCIS DRAKE PRIOR TO 1581.—I should feel obliged if some of your readers would kindly inform me what arms were borne by Sir Francis Drake prior to the grant made to him by Queen Elizabeth, in 1581, I believe.

W. S. E. H.

CASLANUS, CASLANS, CLAN.—These terms are used of the upper class of farmers exempt from personal services, but paying heavy taxes to their counts. Here is a short extract taken from the 'Cartulaire de l'Abbaye de Lérins cccv.' p. 311 (date twelfth century): "Caslani, in Rivo-Nigro, habent quasdam terras et defensetum unum, et ecclesia Sancti Pauli habet ibidem terras et domicaturas." What is the origin of this word?

G. A. MULLER.

Mentone.

SALMASIUS.—I recently picked up a book with the title "Walonis Messalini de Episcopis et Presbyteris contra D. Petavium Loiolitam Dissertatio Prima. Lugduni Batavorum. Ex Officina Joannis Maire, Anno MDCCXXII." At the bottom of the title-page is a MS. note, "Ex dono D (?) Salmasii viri undequaque Celeberrimi et doctrina incomparabilis"; and on the back (it is bound in vellum)



the title, in the same handwriting, "*Salmasius de Episcopis*." The treatise constantly refers to *Salmasius*, and always with approval, so that he may very well be the author under a pseudonym; but I cannot find any mention of it among his works. He was living in Leyden in 1641. Can any reader of '*N. & Q.*' give me any information about it?

B. W. S.

**ROYAL SALUTES.**—In an article of the *Daily Telegraph* on the subject of the English squadron at Cannes not having returned the French salute, it was stated:—

"The French authorities naturally requested some explanation. What they received in this way calls back the memory of that mayor of Leicester who, having failed to ring the church bells when Queen Elizabeth was passing through the town, was sternly questioned, and replied that he had sixteen reasons for the omission. The first on the list was that there were no bells to ring, and thereupon, we believe, Her Most Puissant Majesty dispensed with hearing the other fifteen."

What authority is there for this story? If true, it is strangely similar to the following, which I have heard from my childhood: A king of France (Louis XIV. ?) arrived at the gates of a city of his kingdom, and was much enraged at not receiving the customary royal salute of twenty-one guns. The mayor, with much trepidation, explained that he had sixteen valid reasons for the omission, the first being that the city possessed neither powder nor cannon. Whereupon his most Christian Majesty graciously intimated that it would be useless to narrate the remaining fifteen.

This latter story is always supposed to be the origin of the well-known French saying "*Ni poudre ni canons*," and is even more appropriate to the Cannes incident than that concerning the mayor of Leicester and good Queen Bess.

DRAWON.

**HO, VOCABULUM SILENTII.**—There is entombed in Rymer's '*Fœdera*,' under date June 20, 1408, the record of a trial by combat before Henry IV. at Nottingham—a most dramatic narrative. But just when John Bolemere, the appellant, has rushed upon Bertrand Ufana, the defendant, manfully with divers kinds of arms, and whilst Bertrand, bravely meeting him, is strenuously defending himself, the king, moved by the valour and probity of the parties, as well as by the request of the king of Scotland and others on their behalf, interposes and stops the conflict. The words in which the king is made to narrate his having done this are as follows: "*Eis Pugne supersedere Mandavimus, emissio per Nos Silentii Vocabulo consueto, scilicet Ho, Ho, Ho (quod est), Cessate, Cessate, Cessate.*" Was *Ho* an "accustomed vocable of silence" elsewhere than in the tournament?

Glasgow.

G. N.

**CORNISH TOKENS.**—In the *Western Antiquary* for January mention is made of an old token found

in Mevagissey Church. "On one side was inscribed the name '*James Boughthen*' with three fleurs-de-lis (the arms of the Boughthens), and on the other side Mevagissey, 1651, with '*B.I.M.*' in the centre." I shall feel greatly obliged if any of your readers can give me information respecting this James Boughthen, and also the meaning of the three letters B.I.M.

Teignmouth.

EMILY COLE.

*(1) Boughthen*  
**EARLY PRINTED BOOK (1588).**—Can any reader of '*N. & Q.*' direct me where to find a copy of a book entitled '*Expositionis Hispanorum in Angliam vera Descriptio*,' 1588?

W. S. B. H.

**LIEUT.-GENERAL MIDDLETON.**—Who was Lieut.-General Middleton, a somewhat distinguished officer of the great Civil War; and what were the services which brought him so rapidly into notice? I have not been able to find out even his Christian name. He was a Scot. Lord Clarendon says that he was only eighteen when first led into rebellion, and that he "lived to wipe out the memory of the ill stains of his youth." He must, therefore, have been still young when he commanded a brigade in Sir William Waller's army at Cropredy Bridge. He subsequently changed sides (hence, I suppose, Lord Clarendon's eulogium), and commanded the royal horse at the battle of Worcester. He was not, of course, the same person as Sir Thomas Middleton of Chirk Castle.

R. W. C.

**BALIOI.**—In what year did Alexander, brother of John Baliol, King of Scotland, die? What issue, if any, did he have?

John Baliol, after he resigned the throne of Scotland in 1299, retired to his Norman estates, where he died in 1314. What estates were these; and where was he buried? I presume these were the identical estates his ancestor held before the Norman Conquest.

T. WALTER SCOTT.

Aptonfields, Bishop's Stortford.

**IDRIS.**—What is the history and meaning of this Welsh name, which is not mentioned by either Mr. Bardsley or Miss Yonge, though I have met with it several times both as a personal and as a surname? Is it related to the Greek *Idris*, and has that (or the other) any connexion with the Arabic Idris, the name Abulgazi, in his '*Genealogical History of the Tatars*,' says they give to Enoch? In the notes to the work I have just named there is a reference to a Sharif al Idris, or Ebn Edris. Is the name common in the East?

C. C. BELL.

**NEVILLE: CUNDALE.**—Was Sir Ralf de Condal, in Richmondshire, second son of John, third Baron Neville of Raby, 1368–1389 (who Foster—'*Royal Descents*'—says was ancestor of the Nevilles of Thornton Bridge, co. Durham), the same as Ralf de Condal or Cundal, who held part of Bampton



Cundale (31 Hen. VI., Inq. p.m. and 'Hist. Westmoreland,' p. 466, vol. i.)? Cundale is near Bedale, co. York. Ralph de Cundale was fined forty marks (Fin. in Exch., 22 Hen. II.). Henry de Condal or Cundale, one of the Drengi of Westmoreland (Oblata Roll, 2 John). H.

'ECCE HOMO.'—In the *Scots Magazine*, vol. lxxvi. p. 878, the death is announced at Deptford on August 22, 1814, of Daniel Isaac Eaton, a bookseller, and it is said of him:—

"He was lately prosecuted for a work called 'Ecce Homo,' for which he suffered judgment to go by default. He was not, however, brought up for judgment, in consideration of his advanced years and of his having given up the author.

I shall be glad of any information about this book and its author. SIGMA.

MANKA PROCESS.—Will any of your readers kindly furnish me with information concerning the "Manka process"? It is something allied to tattooing. I have consulted several encyclopædias without result. J. BRENNAN.

Cork.

HATTERS.—I shall be greatly obliged for references to any sources of information, printed or MS., relating to hatters and the hat trade from an antiquarian point of view.

MARK W. BULLEN.

Barnard Castle.

LORD MAYOR'S DAY.—In the 'Travels of Tom Thumb over England and Wales,' 1746, the following appears in reference to the celebration:—

"The Lord Mayor of London, annually chosen out of the Court of Aldermen, is reputed, for the time being, the greatest Citizen in the Universe. The show he makes on the 29th of October, when he goes in State to be sworn at Westminster, every child in the City knows to be very grand."

When was the day changed to November 9?

GEORGE ELLIS.

St. John's Wood.

WOODPECKER=HICKWALL.—Looking through an old book on bird architecture a few days ago, I came across this passage, quoted from Cary's translation of the 'Birds' of Aristophanes, p. 109,

*Messenger.* Those carpenter fowls, the hickwalls, Who with their beaks did hack the gates out workmanly: And of their hacking the like sound arose As in a dockyard.

There was a foot-note attached giving the explanation "woodpeckers." I have frequently heard this name given to the green woodpecker in the Forest of Dean, Gloucestershire, where the bird is very common. I have never heard this word used anywhere except in Dean Forest. Could any of your readers oblige me with a similar use of the word elsewhere? PICUS.

Derby.

CHARLTON FAMILY.—Edward and Mary Charlton were living at Ladbroke, Warwickshire, 1743. Their eldest son, Edward, was married 1771 to Elizabeth ——. The sponsors of baptism of Edw. William, their first born, were, "Wm. Palmer, Esq., Madam Palmer, and the Revd. Williams of Napton." The sponsors to seventh and last child at baptism were, "Bro Wm Parker & Wife & Uncle John Palmer & wife," 1783. The courteous replies to former questions, and the information so fully and generously given, are hereby thankfully acknowledged; and, as I am personally interested in present questions, replies direct will be esteemed a favour.

Query: Is anything known of the Charlton family previous to 1743? Who was Mary and who was Elizabeth Charlton?

W. M. GARDNER.

Byfield R.S.O.

NATIONAL SUBSCRIPTION.—Can any of your readers inform me if there is any record of a national subscription of any kind in the end of the seventeenth or beginning of the eighteenth century? One of my ancestors—born 1671 and died 1747-8—has always been known in the family as "Tommy 10,000l.," the tradition being that he gave this sum either to the national debt or to pay off the king's debts, neither of which seems possible at that date. L. T. C.

BASTINADO.—Lilly says, in his 'Autobiography,' that his scholar Humphreys having deluded the governor of Colchester many times with hope of relief, "had the bastinado," was thrown into prison, and then forced to become a soldier. Does this merely mean that he was well cudgelled?

C. A. WARD.

Haverstock Hill.

"NULLUM TEMPUS OCCURRIT REGI VEL ECCLESIE."—Whence the origin of this frequently quoted maxim? Referring the query to a friend in high position at Oxford, he replies that he believes it "to have been originally a maxim of feudal lawyers in the royal interest. Of course it properly refers to the king, not to the church." It was in the last century that Sir James Lowther, before his elevation to the peerage as Earl of Lonsdale, determined to put in force this eminent legal maxim, and procured a lease of the king's interest in the Forest of Inglewood, Cumberland. This act provoked the passing of a Bill in Parliament, called the Nullum Tempus Bill, to secure the property of a subject after sixty years' possession.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

PICTURE QUERY.—Among the engravings sold from the collection of the Duke of Buccleuch on March 15 I see mentioned (*Athenæum*, No. 3100) a proof engraving of Mrs. William Hope, by C. H.



Hodges, sold for 53*l*. Can any reader of 'N. & Q.' inform me where a copy of this engraving can be seen; and if such a thing is to be had in any other state?

RITA FOX.

1, Chapel Terrace, Forest Gate.

HENRY WARBURTON, M.P. FOR BRIDPORT.—I lately came across a print of this gentleman by Mote. Can any reader inform me concerning his parentage and descent?

F. W. D.

GODSALVE, GODFREY, CROSSE, AND DAY.—The *Gentleman's Magazine* gives, "1795, June 20. At Great Baddow, Essex, John Thomas, of Hertford Regiment of Militia, to L. Godsolve, daughter of late Admiral Godsolve, and niece of Dowager Duchess of Athole Strange." Can any correspondent say how Mrs. John Thomas, *née* Godsolve, was niece of the Dowager (1795) Duchess of Athole Strange? A William Godsolve, of Much Baddow, married Sarah Godfrey, whose sister Mary married, July 15, 1746, at St. John the Evangelist, Westminster, Sir John Crosse, Bart. (see Burke's 'Extinct Baronetage'). Peter Day, whose mother was a Crosse, took the surname of Crosse 1770, and died April, 1780, when John Godsolve, son of William Godsolve, son of William Godsolve and Sarah (Godfrey) took, July 20, 1780, the surname of Crosse. The family of Crosse were from Maulden, co. Beds.

REGINALD STEWART BODDINGTON.  
National Conservative Club, 9, Pall Mall, S.W.

#### AUTHORS OF QUOTATIONS WANTED.—

He was the soul of goodness;  
And all our praises of him are like streams,  
Drawn from a spring, that still rise full and leave  
The part remaining greatest. H. P. ARNOLD.

I canter by the place each afternoon  
Where perished in his youth the hero boy,  
Who lived too long for man,  
Too short for human vanity,  
The young Defoy. NOMAD.

Posterity will find no marble white enough, &c.  
Quoted by Canon Farrar in his funeral sermon on  
Lord Iddeleigh. J. G. BRADFORD.

#### Replied.

#### SOME EUPHEMISMS FOR DEATH AND DYING. (7th S. iii. 404.)

This list is so interesting that it is worth increasing. I am sorry I cannot give the origin of the various phrases. I write from memory:—

"Gone to find out the great secret."

"Gone to solve the great problem."

"Gone home."

"The dark angel."

"Death and the doctor closed her sparkling eyes" (Chatterton).

"Sleep the sleep that knows no waking" (Sir Walter Scott).

"After life's fitful fever he sleeps well" (Shakespeare).

To "shuffle off this mortal coil" (Shakespeare).

To "fall on sleep" (Acts of the Apostles).

To "fall asleep" (Acts viii. 60).

To "pass through the ivory gates." } *of dreams*

To "pass through the gates of horn" } *Odysseus XIX.*

To pass through "the gates ajar."

And when my guide went up he left

The golden gates ajar (Mrs. Judson).

A touch of grim humour mingles with some:—

"To kick the bucket."

"To hop the twig."

"To dance upon nothing," i.e., of a person executed.

"To cross the Styx."

"To go to kingdom come" (Peter Pindar?).

HUBERT BOWER.

May I suggest to MR. DELEVINGNE that Gray's line in 'The Bard,' "Gone to salute the rising morn," has no reference to death? The poet has just been describing the sad desertion of Edward III. on his death-bed; he then asks, What has become of the Black Prince? a question he answers by saying plainly that the prince "rests among the dead." He then continues, What has become of the swarm of gay butterfly courtiers who disported 'in Edward's "noon-tide beam"? a question he also answers by saying that they have "gone to salute the rising morn," the "morn" being Richard II., as, indeed, the poet himself explains in the next quatrain, describing, as a note, presumably by Gray himself, says, the "magnificence of Richard II.'s reign." This is how I understand the passage; but I should be glad to hear the opinion of either MR. DELEVINGNE himself or of any one else on the subject.

One of Longfellow's poems begins—

I like that ancient Saxon phrase which calls  
The burial-ground God's Acre;

and Scott, in 'The Lord of the Isles,' vi. 26, speaks of "that dark inn, the grave."

According to Crusius's Lexicon, the Homeric phrase *μή τι πάθῃ*, which, with various inflections, occurs both in the 'Iliad' and 'Odyssey,' is exactly equivalent to the English euphemism "If anything should happen to him," used daily by people who have little idea that they are quoting Homer.

JONATHAN BOUCHIER.

Ropley, Alresford.

"Longa quies et ferreus somnus" (Virgil).

"In æternam solvantur lumina noctem" (Virgil).

"Occumbere animamque effundere" (Virgil).

"The tomb" (English poets *passim*).

"Illic unde negant redire quenquam" (Catullus).

"Fugere sub umbras" (Virgil).

*Κοιμᾶσθαι* (Thucydides).

E. WALFORD, M.A.

Hyde Park Mansions, N.W.



The Scriptures contain a very large number of such euphemisms. The following may be added to Mr. DELEVINGNE's list:—

"Slept with his fathers" (occurs thirty-five times in the Old Testament).

"Put off this tabernacle" (2 Peter i. 14).

"God requiring the soul" (Luke xii. 20).

"I shall go the way whence I shall not return" (Job xvi. 22; cf. 'Hamlet,' "From whose bourne," &c.).

"Was gathered unto his people" (Gen. xlix. 33).

"Go down into silence" (Psalm cxv. 17).

"Gave up the ghost" (John xix. 30).

"Sleep" (1 Cor. xv. 57).

"As the flower of the grass he shall pass away" (James i. 10).

"Fleeth as a shadow" (Job xiv. 2).

"The way of all the earth" (Josh. xxiii. 14).

"To depart" (Philip i. 23).

ROBERT F. GARDINER.

"That sweet sleep which medicines all pain" (Shelley, 'Julian and Maddalo').

Death is an equal doome,

To good and bad, the common In of rest.

Spenser, 'Faerie Queene,' ii. canto i. 59.

"Death is the shadow of life" (Tennyson, 'Love and Death').

"The safe port, the peaceful silent shore" (S. Jenyns).

"A prive thef, men clepen Deth" (Chaucer, 'Pardoner's Tale').

"The white fruit whose core is ashes, and which we call *death*" (O. W. Holmes, 'Professor at the Breakfast Table,' cap. xi.).

"Mors janna vita." JAMES HOOPER.

Oak Cottage, Streatham Place, S.W.

MR. DELEVINGNE, who gives us the valuable selections at the above reference, may be interested in being referred to G. E. Lessing's 'Wie die Alten den Tod gebildet' (Berlin, 1769) and Julius Lessing's 'De Mortis apud Veteres Figura' (Berlin, Bonnæ, 1866).

R. H. BUSK.

**COPYING LETTERS** (7th S. iii. 369).—Letter-copying presses were invented by James Watt. Dr. Smiles writes, in his 'Lives of the Engineers' (Boulton and Watt, chap. xi.):—

"This invention was made by Watt in the summer of 1778. In June we find him busy experimenting on copying-papers of different kinds, requesting Boulton to send him specimens of the 'most even and whitest unsized paper,' and in the following month he wrote to Dr. Black, 'I have lately discovered a method of copying writing instantaneously, provided it has been written the same day, or within twenty-four hours. I send you a specimen, and will impart the secret if it will be of any use to you. It enables me to copy all my business letters.' For two years Watt kept his method of copying a secret; but hearing that certain persons were prying into it, with the view of turning it to account, he determined to anticipate them by taking out a Patent, which was secured

in May, 1780. By that time Watt had completed the details of the press and the copying ink. Sufficient mahogany and lignum-vitæ had been ordered for making 500 machines, and Boulton went up to London to try and get the press introduced in the public offices."

Dr. Smiles further records how the bankers and others feared that it could be used for forgeries and denounced it, and that Boulton wrote and said that "the bankers mob him for having anything to do with it: they say that it ought to be suppressed" (!)

The original press is preserved in the Watt Room at Heathfield; and at the recent meeting of the British Association in Birmingham some of the old-fashioned presses, with printed instructions how to use them—giving many curious details—were shown at the exhibition in Bingley Hall. Watt retained his special and personal interest in the invention as "James Watt & Co.," and sold the powders to make the copying-ink, as well as the presses. These were made for large folio paper, and the pressure was given by two large metal rollers, and there were drawers and divisions to hold the damping brushes, &c.

There is some evidence tending to show that Pricatley had something to do with the improvements, if not the invention, which remains almost unaltered, except that now screw-presses instead of roller-presses are used. The prices of the original presses varied from 10*l.* to 20*l.*, and some of that old form have been made for foreign markets within the last few years.

ESTR.

The present method of copying letters was discovered by James Watt, who took out a patent in the year 1780, and doubtless the correspondence of the establishment at Soho was so copied; but I know not if any early examples still exist.

GEO. E. FRERE.

**CHARLES O'DOHERTY** (7th S. iii. 428).—The arms with which Mr. HARDY has been struggling are the ancient arms of O'Doherty or O'Dogherty, as given, *s. v.*, in Burke's 'Gen. Armory' (1878), where they are thus blazoned: Ar., a stag springing gu., on a chief vert three mullets of the first; the relative crest being a hand couped at the wrist erect, grasping a sword, all ppr. The motto given appears to belong to another crest, also blazoned for the same family. This sept is stated to be of the same race as O'Boyle. Their possessions were in co. Donegal. After the forfeiture of Sir Cahir O'Dogherty, Lord of Ennishowen, in 1608, an entirely different coat appears to have been granted by Fortescue, Ulster, in 1790, to certain Spanish descendants of the sept.

C. H. E. CARMICHAEL.

New University Club, S.W.

**DATE OF ENGRAVING WANTED** (7th S. ii. 447; iii. 15, 114, 251).—I can supplement the valuable information kindly supplied by Mr. EVERITT in



answer to Mr. HANKEY's request by the following particulars.

The search for the record of birth in 1716 has been already made in the church registers at Braintree, Coggeshall, and Bocking Deanery, without success. The search, however, in the registers of the chapels of those places, at Somerset House, produced a Joshua Andrews of Braintree, who had a son, Mordecai Andrews (IV.), born 1738 (when Mordecai I. was only twenty-two years old), indicating the probability of the existence of an Andrews of a previous generation already named Mordecai; also a Gamaliel Andrews I. of Braintree, born 1715, who had a son Gamaliel Andrews II., born 1750; whilst a John Andrews of Braintree had a son John, born 1757 (who was father of a Mordecai Andrews VI., born 1786), and a son Gamaliel III., born 1762. The frequent interchange of these two names points to the likelihood that Gamaliel I., born 1715, and Mordecai I., born 1716, were descended from a common parentage near Braintree.

The many families of Mordecai I.'s descendants who are interested in this question are much beholden to 'N. & Q.' for having raised up so devoted a worker in their cause in Mr. EVERITT, the antiquary of Portsmouth; and, should another reader in the district of Braintree be found who would thresh out that neighbourhood as Mr. EVERITT has done that of Gosport, a large circle who await the announcement of the discovery would be equally grateful to him.

ELIZA ANDREWS ORME.

2, The Orchard, Bedford Park.

PRECEDENCE IN CHURCH (7th S. ii. 361, 495; iii. 74, 157, 304).—This is a curious subject, and Mr. WALFORD's interesting note shows how enduring our old customs are, especially those connected with the Church. It must be a difficult matter in the present day to determine questions of rank and degree, as several new standards have been established during the last century. We hear, for instance, of "aristocracy of wealth," "aristocracy of intellect," and so on. A friend who is interested in the Beverley case sent me a copy of the circular alluded to by Mr. WALFORD. I enclose it herewith, and perhaps you may think it worth while reproducing in your imperishable columns.

#### PARISH OF ST. MARY'S, BEVERLEY.

You are particularly requested to fill in answers to the following questions, and forward this paper to the Archbishop of York, not later than the 15th inst. His Grace will then be in a position to assign the seats to the Parishioners according to their degree, as advised in the Opinion of Mr. Chancellor Dribdin.

If sent unsealed this form only requires a Halfpenny stamp.

1. Name:
2. Address:
3. Age last birthday

4. Condition, *i. e.*, whether married or single:

5. Number in family or household:

6. Rank, profession, or occupation. State particularly whether Peer, Baronet, Knight, Member of Parliament, Gentleman, Yeoman, Tradesman, Mechanic, Artisan, Servant, Labourer, &c. If you hold any public office under the Crown, in the County, or in the Municipality, the nature of the office should be stated; if an office of profit, what is the salary?

7. Are you entitled to bear arms?

8. Have you been presented at Court?

9. What is the amount of your income, and how is it derived?

10. At what sum are you rated to the poor?

11. Are you on the list of Parliamentary Electors?

12. Probable amount of your subscription to "Church expenses":

Dated this       day of April, One thousand eight hundred and eighty-seven.

Signature.....

Witnessed by.....

J. F. F.

LANT STREET, BOROUGH (7th S. iii. 269, 371).

—It ought to be noticed that this was the scene of the celebrated supper party given by Bob Sawyer, as recorded in the 'Pickwick Papers,' perhaps one of the most amusing in the book. It may be added, also, that as it was a sketch which Charles Dickens alone could write, so it was one which he alone could do justice to in reading.

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

THOMAS BETTERTON (7th S. iii. 349).—A note now before me states that Thomas Betterton, the actor, "first appeared on the stage at the Cockpit in Drury Lane in 1659." He would then be twenty-four years of age.

A. H.

THE GOOD OLD NORMAN ERA (7th S. iii. 398).

—Mr. WALFORD may find a confirmation of some of these details, and references to sources of confirmation (possibly) of others, in an article on 'Court Rolls' in the *Yorks. Archæol. Journal*, pt. xxxvii., recently issued. There is a copy in the library of the Society of Antiquaries.

W. C. B.

'KITTY OF COLERAINE' (7th S. ii. 489; iii. 154)

—It would be interesting to know the authority upon which the authorship of this song is assigned to Edward Lysaght. It is not included in the collected edition of Lysaght's poems which was published in 1811, shortly after his death; and in the carefully-edited book of Irish songs issued by Duffy, of Dublin, it is classed among the anonymous pieces. There is a piece somewhat resembling it among Lysaght's songs; but if I remember rightly, the heroine, whose name is also Kitty, resides in Merriem Square, and does not hail from Coleraine.

W. F. PRIDEAUX.

ANCIENT CUSTOM AT ST. BARTHOLOMEW THE GREAT (7th S. iii. 387).—I think I can throw a little light on the dark spot to which Mr. VIVIAN



refers. There is no authority whatever for the custom. For many years it has been customary to follow out this idea—for idea alone it is. Some time since, in order to give a few old widows of the parish something on Good Friday, the idea of placing a new sixpence on an old tombstone originated, and successive churchwardens, entirely out of good feeling, have kept up the custom. The number of recipients is supposed to be twenty; but it is more often thirty. There is no fund from whence the money is drawn, the churchwardens in every case providing it. There is no record of the benefactor in the parish register. The whole matter is a myth. The tradition is, that a widow, some four hundred years prior to the Reformation, left "so much money," in order that her tomb—in the churchyard of St. Bartholomew the Great, West Smithfield, might be visited every Good Friday morning by twenty widows, who were each to pick up a sixpence from the stone. This, however, like many another tradition, is baseless.

There is in this parish a peculiar toast, that has undoubtedly been handed down for many years. When the health of the rector of this ancient parish is proposed, it is in these terms: "The great rector of the great parish of St. Bartholomew the Great." The late rector, the Rev. James Abbiss, who held the living for half a century, was somewhat proud of this "form," and I have heard him, in responding, refer to the long line of rectors who had replied to this unique toast.

W. H. COLLINGRIDGE.

Hornsey.

THE ROUND TABLE (7th S. iii. 283).—MR. SCOTT SURTEES might compare Gaelic *grian* with Γρηνεύς Ἀπολλωνί, to whom was dedicated the temple of Γρηνεία in Æolia.

R. S. CHARNOCK.

ONLY: A QUESTION OF GRAMMAR (7th S. iii. 406).—It may show ignorance on my part, but I confess I cannot see much difference, either in elegance or in sense, between "microscopes were only to be obtained" and "microscopes were to be obtained only"; or perhaps MR. WALFORD would read, "microscopes were to be obtained in the arcana of the British Museum only." The same remark applies to the other instances adduced by MR. WALFORD. However, that is not the point I particularly want to notice; it is the peculiar use of the word *only* in Lancashire and Cheshire, especially in Lancashire. In those counties *only* generally means *except*; and a Lancashire man (of course I am not referring to highly educated people) would probably have put three of MR. WALFORD's sentences thus: "Microscopes were *not* to be obtained *only* in the arcana of the British Museum"; "The contributions of the faithful are *not* to be received *only* in the alms-

boxes"; "The scheme does *not* apply *only* to retired lieutenants." To give an actual, instead of an imaginary instance of this usage, I may say that for many years the following notice was painted up at Bolton railway station: "Do not cross the line *only* by the bridge." It had an odd appearance; and a South-country man would perhaps have interpreted it, "Do not cross the line by the bridge *only*, but go any way you like," whereas a Lancashire or Cheshire man would have understood it mean, "Do not cross the line except by the bridge." The notice may be there to this day, for anything I know; but I have not had occasion to visit Bolton for some years. I was told by a farm bailiff in Cheshire, "Mr. T— doesn't want *only* what is right"; which, being translated, meant that Mr. T— did not want anything except that to which he was legally entitled.

ROBERT HOLLAND.

Frodsham, Cheshire.

MR. WALFORD's remarks on the frequency of the blunder of misplacing the little word *only* find an illustration on p. 403 of the very number of 'N. & Q.' in which those remarks appear, where MR. CARRICK MOORE writes, "Hephaistos only knows of his wife's infidelity because the all-seeing sun tells him of it."

MUS URBANUS.

The misplacing of "the limiting adverb *only*," to which MR. WALFORD calls attention, is illustrated at considerable length in the late Prof. Hodgson's 'Errors in the Use of English,' in which the rule of the collocation of adverbs and adverbial adjuncts is thus laid down:—"They should be so placed as to affect what they are intended to affect." This rule (says Hodgson) is ofteneest violated in the use of *not only*, *not merely*, *not more*, *both*, and *not*.

C. C. B.

ST. MARGARET'S, WESTMINSTER: THE HISTORICAL TOBACCO BOX (7th S. iii. 269, 317).—There were two copies of the work for which NEMO inquires in the library of the late Mr. W. J. Thoms, sold by Messrs. Sotheby, Wilkinson & Hodge in February last (lots 1098 and 1467). NEMO could probably trace the purchasers through the auctioneers. I have an impression that both lots were bought by dealers.

W. H. HUSE.

It is only fair to state that the article on the above subject in the *Pall Mall Gazette* of January, 1884, is a mere *rechauffé* of the account given in 'Old and New London,' vol. iii. pp. 575-6, where its history is told in detail.

MUS URBANUS.

LIMEHOUSE BREWERY (7th S. iii. 108).—This brewery, situated by the river, and close to the parish church, was established about 1720, and owned by Salmon & Hare; then by Hare & Harford; then Harford & Taylor; then Taylor & Walker; and now by Walker & Sewell, the brothers



Walker being the largest proprietors. It has never been actually sold, but interests from time to time have been bought in the business, as well as the share of a retiring partner sold, or, rather, a retiring partner has received the value of his share.

H. A. W.

EPISCOPAL DRESS (7th S. iii. 387).—The dress of the Bishop of Worcester, described by Mr. DELEVINGNE as an innovation, is, minus the doctor's hood, that worn by bishops at the Queen's drawing rooms and levées; and in all likelihood, therefore, has come down to us from the Middle Ages.

J. W. L.

I think that the Bishop of Worcester's appearance at Birmingham is not without precedent. The *Illustrated London News* for May 10, 1862, has a large picture representing the opening of the exhibition, in which the Archbishop of Canterbury (Dr. Sumner) appears in a gown, bands, and wig. And the same paper for May 3, 1851, shows the most rev. prelate officiating at the opening of the first exhibition in similar costume. Of course, it is possible that the *Illustrated* is not accurate.

EDWARD H. MARSHALL, M.A.

Hastings.

HANNA AND HANET (7th S. iii. 307).—For the name, consult Ferguson ('Eng. Surnames'). In Schiller's 'Maria Stuart' the name Hanna stands for Johanna.

R. S. CHARNOCK.

MONUMENTAL INSCRIPTIONS AS EVIDENCE (7th S. iii. 321).—Monumental inscriptions may be very misleading. One instance, and that a modern one, may serve as a caution. In the church at Newland, near Malvern, there is a large, and in some respects a fine heraldic brass. The inscription throughout speaks of the Earl and Countess "of" Beauchamp, which I presume is not correct. This, however, is of little moment. The brass is in memory of John Reginald Pyndar, Earl Beauchamp, who died Jan. 22, 1853. "He was the Rebuilder of this Church, and the Founder of the Almshouses for decayed agricultural labourers in this parish," and "This monument was erected to his memory by his widow Catherine, Countess of Beauchamp, 1853." Thus the inscription. The money by which the church and almshouses were built was provided by a bequest in his lordship's will, but they were not built until long after 1853; they were opened and the church was consecrated July 21, 1864.

W. C. B.

JUBILEE OF GEORGE III. (7th S. iii. 406).—In addition to the festivities held in Dublin in commemoration of this jubilee, a special medal was struck by W. S. Mossop, which I described in enumerating his works lately in the *Journal* of the Kilkenny Archaeological Society. It consists of a fine bust of George III. with collar and George,

inscribed GEORGIVS III D G BRITANNIARVM REX, and bears the artist's name on the arm. The reverse represents Victory inscribing a column with the names of battles, the motto being MATVROS LARGIMVR HONORES. In exergue, L (for fifty years), surrounded by a coiled serpent, the figure of eternity, compassed by rays. Size, 1'8. Both dies are preserved in the Royal Irish Academy, and I have the original bust, modelled in wax, which Mossop prepared before making the medal.

W. FRAZER, M.R.I.A.

FEMALE POETS (7th S. iii. 362).—MR. HARDY requests dates of birth and death of the three Ladies Seymour. Jane died, unmarried, on March 20, 1661, and was buried at Westminster. Anne, married at Shene on June 3, 1550, to John Dudley, Earl of Warwick, and afterwards on April 29, 1555, to Sir Edward Unton, was alive in 1573-4.

JOHN P. HAWORTH.

MR. HARDY does not mention, and may, perhaps, not have seen, the sale catalogue of books by female authors, collected by Rev. F. J. Stainforth, and sold by Sotheby & Co. some ten years ago. It included a large number of English poetesses, and the sale occupied several days.

ESTR.

Wharton, Anne; maiden name Lee.

Holland, Mrs. Barbara.—The same with Barbara Hoole (p. 364), *née* Wreaks, married T. B. Hoole, both of Sheffield; remarried T. C. Holland, angler and artist.

What is known of Adelicia de Preston and of Dame Joanne Kawley, recorded as female poets, *temp.* Queen Philippa, at the revival of English?

A. H.

Very wisely do you guard yourself against opening your pages to chronicle the names of all the women poets from Sappho to Mrs. Browning. Has your correspondent heard of the extraordinary library of the Rev. F. J. Stainforth, which was dispersed at Sotheby's rooms in July, 1867? The collection was formed entirely of works of British and American poetesses and female dramatic writers. The books were arranged in over three thousand lots, and the catalogue, which Mr. HARDY should consult, extends to 166 pages.

CHARLES W. SUTTON.

121, Chorlton Road, Manchester.

In the list of these MR. HERBERT HARDY makes some entries that seem to call for comment.

Eliot, George (*née* Mary Ann Cross).—George Eliot was certainly not born Mary Ann Cross, although she died bearing that name. "*Née* Mary Ann Evans" would be permissible, *sic vult usus*, although, strictly speaking, she was doubtless born, like the rest of us, without a name at all. MR. HARDY perhaps thinks that if *née* does not mean "late" it ought to. Not long ago I saw a notice of a lady's second marriage in which she was de-



scribed as "née widow of the late Mr. So-and-So." This clearly could not be correct.

Landon, Mrs. Letitia Elizabeth.—L. E. L. was Miss, but never Mrs. Landon. She married and died Mrs. George MacLean under well-known tragic circumstances.

Howitt, Mrs. M. B.—The B. may be correct, but Mrs. Howitt always signed herself simply Mary Howitt, and is so described on her title-pages. Her maiden name was Mary Botham.

ROBERT HUDSON.

Lapworth.

JACOB THE APOSTLE (7th S. iii. 248, 375).—May I point out that the parish church of St. Philip and St. Jacob at Bristol still remains as a witness to the original pronunciation of the name of the apostle St. James?

EDWARD H. MARSHALL, M.A.

Hastings.

TRUE BLUE AS A NAME (7th S. iii. 226).—Whilst engaged in a search amongst the records of an ancient institution I found the following entry under date Good Friday, 1758. A certain poor woman from Marston, Oxford, was unexpectedly delivered of a child, "which was sent by the sureties on the same day to the Foundling Hospital, under the mark of True Blew (sic)."

G. H. H.

LEWIS DE BRUGES, EARL OF WINCHESTER (7th S. iii. 369).—The "Vacat" is given in full in Court-hope's edition of Sir Harris Nicolas's 'Historic Peerage,' p. 515, note. No reason is assigned either for this surrender or for that of the patent of arms. See Burke's 'Extinct Peerage' (1883), p. 82.

G. F. R. B.

"THE GIRL I LEFT BEHIND ME": BRIGHTON (7th S. iii. 347).—The name Brighton was not generally accepted even so late as 1787, as witness the following extract from a letter dated November 3 of that year, and signed W. & D. (*Gentleman's Mag.*, lvii. ii. 968):—

"In p. 840 it is mentioned that James Norman, Esq., of Bromley, in Kent, died at Brighton. Many of your English readers are doubtless aware that you meant Brighthelmston; several of them, however, who reside at a distance from the metropolis, may not be acquainted with this very novel appellation of a very ancient town. But your instructive and amusing miscellany is circulated abroad; and, should this corrupt and capricious mode of spelling the word be persisted in, it can hardly fail of misleading foreigners. When a Frenchman, or an Italian, a Prussian, or a Russian, reads of an occurrence said to have happened in former days, or lately at Brighton, curiosity will prompt him to examine in what part of the kingdom Brighton is situated. Instead therefore, of keeping him in the south, you will dispatch him on a fruitless search into the north, Yorkshire being the only county in which, according to our maps and indexes, there is a place so denominated. The length of the word Brighthelmston, it is said, has occasioned its being abbreviated; and, if this spirit of innovation and

affectation be encouraged, the names of our principal cities, and of the places resorted to by the fine folk of the present age, will be soon curtailed. Canterbury may be docked to Canter; Westminster to Minster or to Wester; London to Lon or perhaps to Don; Tonbridge to Ton; and Bath be called Ba."

Q. V.

"It [Brighthelmston] appears to have been called Brighton in a terrier of lands, dated in 1660."—Foot-note to 'Brighton as it Was,' in the *Mirror*, vol. xix. p. 89, 1832.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

ORIGIN OF SAYING (7th S. i. 70, 117, 176, 216; ii. 515; iii. 257).—Marston uses the expression in 'The Dutch Courtezan,' 1605:—

"*Crispinella*. I'll live my own woman, and, if the worst come to the worst, I had rather prove a wag than a fool."  
—Act. III. sc. I.

F. C. BIRKBECK TERRY.

'LOCKSLEY HALL' (7th S. iii. 347).—Dr. GATTY will find an article on the house of Locksley, with a pedigree, in the *St. James's Gazette*, May 5, 1887, p. 5.

DE V. PAYEN PAYNE.

University College, W.C.

"AS DULL AS A FRO" (7th S. iii. 368).—In an old book, dated 1668, entitled 'Dictionarum Rusticum,' I find "frower," an edge tool used in cleaving laths. Might *fro* be a contraction of *frower*?

J. B. MORRIS.

Eastbourne.

RUMBALL (7th S. iii. 349).—The following extracts from London parish registers may be of interest to LAC, though I cannot at present assert either identity or relationship with the subject of his query.

Harl. Soc., Register Section for 1883, 'Registers of St. Antholin, Budge Row, 1538-1754, and of St. John Baptist upon Walbrook, 1682-1754,' p. 188: Rumbell, John.

Burials, St. John Bapt., Walbrook, from June 11, 1686: "1687, Dec. 24. John Rumbell."

*New York Genealogical and Biographical Record* for April, 1887 (published by the Society, New York City), p. 73, art. 'Marriages at St. Mary-le-Strand, London,' communicated by James Greenstreet: "1614, Sept. 14. Thomas Romball and Dorothy Arundel, per lyc."

It is obvious that Rumbell, Romball, and Rumball are variants of the same name, and therefore worth your correspondent's attention.

C. H. E. CARMICHAEL.

New University Club, S.W.

ADELAIDE O'KEEFE (7th S. iii. 361).—Might I supplement MR. HALL's interesting contribution by stating Adelaide wrote 'Original Poems: calculated to improve the Mind of Youth, and to allure it to Virtue'? Part i. was published by Mr. J. Harris, St. Paul's Churchyard, in 1808. The



poems are similar in character to Taylor's 'Original Poems,' though not the same. I. W. DARTON.

ABRACADABRA (7th S. iii. 369).—This is the original reading of the cabalistic word which, according to the Greek, must be pronounced Abracadabra (the  $\Sigma$  being represented by  $\Theta$ ); ἀβρα-θαραβρα is a corrupted form, which cannot represent the Hebrew of "The Father, thou art our Father." Neither can, according to my opinion, *Abacadabra* be explained by "The Father, the Holy Ghost, and the Word" (Littre), or by a composition of the first letters of the Hebrew words signifying "Father, Son, and Holy Spirit" (T. A. G. Balfour, quoted in the 'New English Dictionary,' ed. by Dr. Murray, but already found in Ersch and Gruber's 'Encyclopaedie,' a.v. 1318, quoted from Wendelin). It is most likely that in *Abasadabra* the word *Abrazas* is implied, which means in Persian "the Sun-god," as explained by Grotenferd, in the same 'Encyclopaedie.' If the word is Semitic at all, it could be best explained by *Abra(i) sada bra(i)*, "Out, bad spirit, out" (comp. Mark i. 25, ix. 25, and parallel passages), as a magic formula for driving out the demon which causes the fever. A. N.

Ogilvie thinks this word related to *abracalam*, "a cabalistic word which was used as a charm among the Jews." Others derive the word (found *Abasadabra*) from Hebrew, Coptic, or Pehlvi. I do not find it in any of those languages. (In Anquetil's 'Pahlavi-Pāzand Vocab.' *abrd* is rendered a "cypress tree.") It was most probably coined from the cabalistic word *abrazas* (found *abrazax*), composed of the Greek letters  $\alpha, \beta, \rho, \alpha, \xi, \alpha, \varsigma$ , making, according to the Greek numeration, the number 365. "Des auteurs beaucoup plus anciens (que Münster et Bellermann) n'ont vu dans le mot *abrazas*, qu'une réunion de lettres numériques, qui étant additionnées donnent le nombre 365, ou l'année entière, en sorte qu'*abrazas* serait le symbole du soleil ou de sa révolution annuelle presumée," says Depping. Conf. 'Encyc. des Gens du Monde,' under "Abrazas," referring to Grotenferd, Chifflet, Münster et Bellermann, M. Mattei, Zedler ('Univ. Lex.),' 'Encyc. Metrop.' and Littleton ('Lat. Dict.').

R. S. CHARNOCK.

Aubrey, in his 'Remaines of Gentilisme and Judaisme' (p. 124, ed. 1881, Folk-Lore Society), gives a different derivation. He writes: "Dr. Bathurst saith, that this spell is corrupt Hebrew, sc. *dabar* is *verbu* and *abrac* is *benedixit* (i. verbum *benedixit*." Cooper's 'Archaic Dictionary' has *ablanathan* as a "common name on the Greco-Egyptian Gnostic gems," but not the extended form ἀβραθαραβρα. Is not the word, after all, nothing more than an unintelligible jargon of letters? F. C. BIRKBECK TERRY.

In Cassell's 'Encyclopaedic Dictionary' the word is said to be the name of a Syrian deity. In Barlow's 'Dictionary' it is derived from *Abrazax*, a Syrian idol. It is also stated there that the charm was invented by the elder Socrates Sammonicus. It would seem that there is much more to be said about this magical cure for the ague. JAMES HOOPER.

Oak Cottage, Streatham Place, S.W.

Brayley, in his edition of De Foe's 'Journal of the Plague,' p. 56, ed. 1835, has this note:—

"This mysterious word which, written in the form of a triangle or a pyramid, was regarded as a Talisman, or Charm, of wonderful power, is said to have been the name of a Syrian God, whose aid was considered to be invoked by the wearers of the amulet. It originated in the superstitions of a very remote period, and was recommended as an antidote by Serenus Sammonicus, a Roman physician, who lived in the early part of the third century, in the reigns of the emperors Severus and Caracalla. Its efficacy was reputed to be most powerful in agues and other disorders of a febrile kind, and particularly against the fever called by the Physicians Hemitriticus."

M. A. OZON.

It may be worth noting that this word was discussed 3rd S. ix. 491, 541; x. 19, 37.

GEO. L. ATTERTON.

TWO-HAND SWORD (7th S. ii. 306, 437; iii. 72, 156).—I find that in '2 Hen. VI.' Shakespeare uses the term in the above form—not "two-handed." Cardinal Beaufort, in his "angry parle" with the Duke of Gloucester, suggests a private meeting, and, as a member of the church militant, grimly invites his opponent to bring his weapon, in order to a more effectual settlement of the argument, and fully intending to come equally prepared himself:—

Come with thy two-hand sword.....

Are you advised? the east side of the grove.

Is there any more inaccuracy in saying two-hand sword than four-horse coach. H. Y. POWELL.  
17, Baywater Terrace, W.

"IN PURIS NATURALIBUS" (7th S. ii. 325, 461; iii. 118, 233, 373).—There is, I think, a great accumulation of materials in the hands of the Editor waiting an opportunity of insertion. This being the case, the various communications upon this phrase are unnecessary to readers who keep their 'N. & Q.' and consult their indexes. Quotations from Duns Scotus, Thomas Aquinas, and Bellarmine are noticed by Mr. Mayhew at 5th S. vi. 106; and earlier instances in English than those now brought forward are given by Mr. Davies at p. 155 of the same volume. ED. MARSHALL.

PONTE OR PONT FAMILY (7th S. iii. 148, 239).—Mrs. SCARLETT may not know that in Cork General St. John Dupond, or Du Pont, either a Huguenot refugee or the son of a refugee, has given his name, St. John, to several Cork families.



who may be supposed to obtain it from the "English St. Johns," as other Cork families do. Dupont does not appear in any of the printed books on the "Hugounots." J. McC. B. Hobart.

THE IMP OF LINCOLN (7th S. ii. 308, 416; iii. 18, 115, 179, 334).—The following epitaph, from a mural monument in Aylesbury Church, well illustrates the use of the word *impe* in a good sense, as in Spenser's 'Faery Queene':—

1584.

Yf passing by this place thou doe desire  
To knowe what Corpes here shry'd in marble lies  
The some of that whiche now thou dost require  
This scelerd verse shall soone to thee descri'e.

Entombed Here Dotie Rest a Worthie Dame, Extract and Born of Noble House and Blood. Her Sire Lord Paget bight of Worthie fame, Whose Vertues cannot sinke in Lethe Flood. Two Brethern had She Baro's of this Realme, a Knight heer Feere Sir Henry Leo he hight to whom she bare thre Impes which had to name Jhon, Henry, Mary slayne by Fortune's spight. First two be'g' yong which causd ther Pare'ts mo'e, the third in Floure and Prime of all her Yeares. all thre do Rest within this Marble Stone By which the Fickle's of Worldly Joyes appeares. Good Fre'd sticke not to strew with Crimias' Floures this marble stone wherin her Cindres rest, for sure her Ghost lyves with the Heave'ly Powers and Guerdon hath of vertuos life possest.

It is interesting to note the word *feere*, meaning "husband," as in Spenser's 'Faery Queene,' bk. i. x. 4.

M. A. R.

The expression mentioned by your correspondent who signs himself PADDY FROM CORK is by no means a modern one. John Husee writes to his mistress, Honor Viscountess Lisle, in 1537:—

"Touching the spices, your Ladyship shall understand that now the grocer is dead, and his wiff is a lymme of the deuyll; I will in no wise deal with her."—Lisle Papers, xi. 108.

HERMENTRUDE.

In a very well-known poem by Prior, Satan says:—

As sure as I look over Lincoln,  
That ne'er shall happen which you think on.

JAMES HOOPER.

Oak Cottage, Streatham Place, S.W.

EARLIEST ALMANACKS (7th S. iii. 328).—I beg to refer your correspondent Mr. STONE to the following paragraph from the *American Bookseller*:—

"The history of written almanacs dates back to the second century of the Christian era. The Greeks of Alexandria in the time of Ptolemy (109-150 A.D.) constructed almanacs. There is in the Savilian Library at Oxford a MS. copy of an almanac published in the year 1300 A.D., but the first almanac positively known to have been published in England was 'Shepherd's Kalender,' translated from the French, and printed by Richard Pynson in 1495."

W. LOVELL.

SITWELL: STOTEVILLE (7th S. iii. 27, 154, 314, 397).—I have to acknowledge the kindness of two

of your correspondents, DR. CHARNOCK and CANON TAYLOR, for writing in answer to my query as to the derivation of this name, and perhaps you will allow me to notice them together. I cannot accept the correctness of either of them. DR. CHARNOCK says that the "Stute" of Stuttgart refers to a stallion, and CANON TAYLOR tells me it refers to a mare, "being the place where the Dukes of Wurtemberg had their breeding studs." DR. CHARNOCK finds it a "stallion's enclosure," and CANON TAYLOR a "mare's nest."

No doubt Gothic, who were called German, writers are said to have given *stout* as the male and *stut* as the female horse; but in fact the old Goths as well as the Swedes and Danes used the word as synonymous with strength—the stallion of any animal, like the stag, was the strong, the pusher, and *stoten* means to push. The Danes call the bull as well as a young man *stut*, and many other animals. CANON TAYLOR, in that awful manner in which great scholars address rash young men, tells me that I should have done well to have referred to Prof. Skeat's 'Etymological Dictionary' before "speculating" on the meaning of the word *stout*. Of course I have now done so, and learn nothing new. The professor also argues that *stout* means bold, strong, robust; and he also agrees that these words are all based on the Gothic. Of course those scholars who think that the base of modern German has any connexion with that of ancient Gothic will argue, or rather speculate, with CANON TAYLOR; but those who only see successive and distinct nations occupying the same soil will hardly do so.

But to test the matter by history. Stuttgart was so called centuries before the Dukes of Wurtemberg or even the counts had any interest there, and there is not a shadow of evidence to show that it was ever used as a breeding-place for any kind of animals by any kind of king or nobleman. It was a strong place in 1286, when Rudolf of Hapsburg besieged it, and that is why it was called Stout.

Some German writers claim it as a place for breeding horses because the modern arms give a horse running or flying; but this is another instance of the German fashion of putting the cart before the horse—this is simply a specimen of canting heraldry. No. Stoutville and Stuteville mean "great town," and the proof of it is that many records call the place Grandville and Grosville. These proofs should protect me from the learned canon's charge of speculating. PYM YEATMAN.

KING ALFRED (7th S. iii. 428).—No; Dr. Milner made no mistake. Alban Butler remarks:—

"Alfred the Great is named among the saints on the 26th of October in two Saxon calendars mentioned in a note on the Saxon translation of the New Testament; also in some other private calendars, and in Wilson's inaccurate 'Martyrology' on the 28th of October. Yet it does not appear that he was ever proposed in any church to



public veneration of the faithful."—*'Lives of the Saints,'* vol. ii, p. 756, London and Dublin, 1838.

The *'Martyrology'* by Wilson to which Butler refers is, I presume, the anonymous *'Memorial of Ancient British Piety; or, a British Martyrology,'* London, 1761; for at p. 150, for October 28, there is, "At Winchester, the happy death of the great and good King Alfred, who went to our Lord, anno 901."

Of more modern writers Dr. Husbeth, in "an old English calendar" which he gives, places his name at October 28, p. 309, *'Emblems of Saints,'* London, 1860; and Cardinal Newman, in his *'Calendar of English Saints,'* has "B. Alfred" on the same day. *'Apologia,'* p. 328, London, 1875.

ED. MARSHALL.

In the *'Calendar of English Saints,'* published by Cardinal Newman in 1843, Alfred is commemorated on October 28 as one of the "eminent or holy persons, not in the sacred Catalogue," specially to be remembered. See *'Apologia,'* note D.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

ST. GEORGE AS THE NATIONAL SAINT OF ENGLAND (7th S. iii. 386).—There is nothing said in the Council of Oxford in 1222 about St. George being "the national saint of England"; but in the eighth canon it is distinctly ordered that "his Feast Day—among many others—should be kept as a national Church festival and holy day." In the concluding part of that canon it is said:—

"Volumus etiam ut alia festa [many others had been previously mentioned] a rectoribus ecclesiarum et capitulis in obsequio divino et laude devotissime celebrentur, minoribus operibus servilibus, secundum consuetudinem loci, illis diebus interdicta."

Among which is "festum Sancti Georgii." The canon is headed, "Hæc sunt festa, in quibus, prohibitis aliis operibus, conceduntur opera agriculturæ et carrucarum." This council was convened by Stephen Langton, Archbishop of Canterbury, as its title states, "pro reformanda Ecclesia Anglicana." *'Harduin Concilia.'*

These writers most likely quote from Spelman's edition of the Royal Collection of the English Councils, as Harduin acknowledges to have done himself.

EDMUND TEW, M.A.

The reference to the synod of Oxford, 1222, is taken from Hospinian, *'Fest. Christ.,'* 1593, and is supposed to be a mistake for Exon, 1287; see Parker's *'Calendar of the Prayer-Book,'* 1867, pp. 11, 38. There is an article dealing with the history of the legend of St. George in Baring-Gould's *'Curious Myths,'* second series, 1883, pp. 1-51. In addition to the books mentioned in it these may be noted: *'Enquiry into the Character and Existence of St. George,'* by Rev. J. Milner, F.S.A., London, 1792; *'St. George for England,'* by T. Salmon, 1704; *'Memoirs of St. George,'* by Dr. T. Dawson, 1714. These last two relate to the Order of the Garter.

A mediæval bell dedicated to the saint, *York. Arch. Journ.,* ii. 222; represented in a wall-painting, *Assoc. Archit. Soc.,* ii. 285; in Norman and later carvings in stone and wood, Bloxam's *'Gothic Archit.,'* ninth edition, 1849, pp. 88-9, 137-8, 289-291, 304; in glass, Poole, *'Churches,'* 1845, p. 83; in a miracle-play, Hone's *'Mysteries,'* 215; his being thrust out of the calendar, Perrot, *'Tithe,'* 1627, p. 7; his popularity, Erasmus, *'Pr. of Folly,'* (1870, pp. 82, 96); articles on, in *'N. & Q.,'* 5th S. ix.; *'Archæologia,'* xlix. pt. ii.

W. C. B.

If Mr. BOASE will refer to Wilkins's *'Concilia Magn. Brit. et Hib.,'* vol. i. p. 585, he will see the record of the Council of Oxford in A.D. 1222, with the fifty canons which were published. St. George's Day is noticed for observation, but I am not able to give the express terms in which he is mentioned. His festival was appointed by Abp. Chicheley, in A.D. 1415, to be kept "ad modum majoris duplicis festi," but he is only described as "beatus Georgius Martyr" (Lyndw., *'Prov.,'* lib. ii. "De Feriis," fol. lxxv, Lond., 1525).

[ED. MARSHALL.

HOBBY: HOBBYHORSE: HOBLER (7th S. iii. 182, 356).—Some support to my view is, I think, obtained from a comparison of the notes of Mr. WYLIE and G. N.; for, from the first, we learn that these small horses were nicknamed in Ireland "English Hobbes" as early as 1367; and, from the second, that "Hobbe" was used = Rob = Robert, as early as 1307. That is to say, identically the same word, *Hobbe*, was employed in the same century in the meaning of Robert and of Hobby. Probably the word "nicknamed" is Mr. WYLIE's own; else, if "English Hobbes" is really declared to be a nickname in the Statutes of Kilkenny, this would go far to show that my view is the correct one; for, as I showed in my last note, familiar abbreviations or diminutives of Christian names are frequently bestowed as nicknames upon animals, and, if so, why should not a particular kind of small horse have been nicknamed Hobbe or Hobby? Do we not daily hear Bobby applied as a nickname to policemen?

At all events, we see from Mr. WYLIE's note that "Hobbe" is rather an older name for these horses than "Hobin" has yet been shown to be; and it is certainly much more probable that Hobin should have come from Hob(=) than Hob(=) from Hobin.

F. CHANCE.

Sydenham Hill.

Grose (*'Military Antiquities'*) mentions *hobilers*, a kind of light cavalry or mounted infantry, riding small horses, their use being for the purposes of scouting and foraging, for which the mediæval heavy cavalry, horse and man being burdened with heavy armour, were singularly unfitted. The *hobiler* was habited in body armour of plate, basinet or



skull cap, iron gauntlets, sword, knife and lance, while his horse bore no armour at all. E. T. EVANS.

ST. JOHN (7th S. iii. 247, 352).—Two writers quote Mrs. Jameson without correcting her obvious error. Hans Hemling should be Hans Memling. That fine painter used a monogram of his initials H. M. in combination that has confused his identity past all cure. I had the satisfaction of referring to this matter in the *Athenæum* for Dec. 25, 1869, and last autumn I found the authorities of St. John's at Bruges still in need of correction. A. HALL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Signs of Old Lombard Street.* By F. G. Hilton Price, F.S.A. (Field & Tuer.)

THIS handsome and well-executed volume, a limited edition of which is issued to subscribers, is a work of great antiquarian interest, and is likely before long to be a coveted possession. Its subject matter was primarily read before the Institute of Bankers, and excited so much interest that the author was induced to amplify it, and publish it in a fully illustrated form. The whole-page illustrations, by Mr. James West, sixty in number, reproduce such of the City signs of the seventeenth and eighteenth centuries as can be recovered, and the very brackets of wood or iron by which they were supported are given from original sources. Mr. Hilton Price traces back to 1559 the presence of goldsmiths in Lombard Street, the first signs, "The Ring and the Ruby" and "The Cradle," not having been perpetuated. After the Great Fire there were seventy-four houses in place of the sixty-six which now exist. The signs were, for the most part, pendent. By order, however, of the authorities, they were gradually taken down or affixed to the fronts of the houses. Mr. Hilton Price regrets that the old signs cannot be located with certainty. In cases of some banking houses the old sign, where discovered, has been replaced upon the cheques of the house. Now and then a sign bears, of course, reference, as Addison, in the *Spectator*, suggests should be the case, to the wares in which the occupant dealt. In such cases it is a species of canting play upon names. A bolt and a tun constitute thus the sign of Job Bolton. More frequently the signs are merely conventional, and are such as are still seen—"The Black Boy," "The Sun," "The Three Tuns," "The Spotted Dog," "The Royal Oak," &c. Mr. Price has, in spite of a modest disclaimer, been singularly successful in tracing the various inhabitants of this street of banker princes. A list of the present occupants is also supplied. "The Signs of Old Lombard Street" is a *livre de luxe*, and its fine paper is printed on one side only. At the close the plan of R. Horwood, 1762-3, is reproduced.

*The Registers of St. Botolph's, Bishopsgate, 1558-1628.* Vol. I., Parts I. and II. "London Church Registers Series," I. and II. Transcribed by Rev. A. W. Cornelius Hallen, M.A. (The Parsonage, Alcoa, N.B.)  
*An Account of the Old Parish Registers of St. Botolph, Bishopsgate.* By the same.

WITH these two parts of his first volume Mr. Hallen, who has also printed separately an account of the registers he is publishing, commences a work of magnitude of the deepest interest to the genealogist—the putting on record in print of the contents of the old

parochial registers of London. Practically, we suppose, this must mean the City of London—the London of Tudor and Stuart days. Those who have consulted the City registers already printed by the Harleian Society will have been able to form some judgment as to the importance no less than as to the magnitude of the task which Mr. Hallen has undertaken. It is obvious that his accomplishment of this task, so far as publication is concerned, must depend mainly on the support given by subscribers, and we therefore feel it a duty to the cause of genealogical truth to bring the claims of the "London Church Registers Series" before our readers. 'N. & Q.' cannot but commend such a work as the present when undertaken in Mr. Hallen's spirit, as shown in his excellent little pamphlet, 'An Account of the Old Registers of St. Botolph, Bishopsgate,' which accompanies the issue of the Registers, and which can also be had from Mr. Hallen. The names entered on the registers of St. Botolph, Bishopsgate, would afford a continual feast to the lovers of quaint surnames and Christian names. The quaintness is sometimes, no doubt, due to the struggles of the parish clerk with a something, he knew not what, entirely beyond his comprehension. But they are sometimes also due to the actual character of the names, or to the preservation of spellings which have come to connote certain well-known persons in modern literature. Thus it is impossible to read of a "Samowell" without being reminded of Mr. Weller, of a "Robert Waverley" without thinking of the "Great Unknown," or of a "Gilbert Thackeray" without recollecting Henry Esmond. Other names, such as "Cade," are suggestive of historical episodes, though the bearer at St. Botolph's was William, not Jack. Faith Cressey and Sarah Cressey remind us of the Cresseys of Chelmarsh; while the rarer old English Christian names generally, such as Dionis, Phillis, Thomasine, occur fairly often; and we also find some very rare forms, such as Angell, Aragon (whether a male or female name we know not), and Scholastica. Foreign names, as Mr. Hallen rightly points out, are of frequent occurrence. But we need not so universally seek for them a Flemish origin as Mr. Hallen's excess of Flemish zeal leads him to seek. "Mirabel" is a mediæval name not at all of strictly Flemish connotation, and the same may be said of other cases adduced by the editor of the Registers. We accept his good gifts without necessarily endorsing all his theories.

*The Abbey Church of Bangor.* By Rev. Charles Scott, M.A. (Belfast, Baird.)

THIS little book on a great subject, the history of the Celtic Church of Ireland, has deservedly reached a second edition. It tells us of days long gone by, when as yet county Down was not, and the English Pale was not, but when students, with all the *perfidium ingenium* of the Celtic race, flocked in crowds to the Bangor Mor, or Great White Choir, on the shores of what is now known as the Belfast Lough. Mr. Scott, himself the incumbent of a Belfast church, is full of love for the holy men of old who made the Isle of Saints so famous. A fragment of the teaching of St. Congall, the founder of the Irish Bangor, has been preserved for us in writings of the more widely known Celtic Father, his own pupil, St. Columban of Luxeuil, and thus we are reminded of the share of the Celtic Church in continental missions. Congall of Bangor was also an intimate friend of St. Columba, and so we are reminded of the early identity of the Celtic Churches of Scotland and Ireland. Mr. Scott has deserved well, alike of the antiquary and of the student of early church history, for his interesting monograph on the Bangor Mor of Ireland.

WE have received a full series of *Northern Notes and Queries*, published under the very competent editorship



of the Rev. A. W. Cornelius Hallen, M.A., an occasional contributor to our columns. Five quarterly numbers have, so far, been issued, the latest appearing this month. In addition to much genealogical and antiquarian information, chiefly, but not wholly referring to Scotland, this northernmost of the offspring of 'N. & Q.' gives to subscribers to the first year's issue 'Oeconomia Hokebeiorum: an Account of the Family of Hokeby,' written in the reign of Elizabeth, and now first printed in its entirety. Satisfactory sign of progress is afforded in the fact that the first part for the second year is double the size of its predecessors, and there is no falling off, but rather a gain in interest.

ROBERT SAMUEL TURNER.—The *Times* of June 8 will have carried a pang to the heart of many a book-lover. It recorded the end, at once sad and unexpected, of Robert Samuel Turner, the well-known bibliophile of the Albany, and occasional contributor to 'N. & Q.' He was born in London on February 25, 1819, and had therefore entered his sixty-ninth year. Mr. Turner was a bibliophile of the right sort. He revered books and read them, his knowledge of them being in no way confined to the title-page and colophon. He was, indeed, a scholar rather than a collector. Though he felt to the full the joy of possessing a tall copy, on fine paper, in an exquisite binding, yet it was the contents of the book rather than its condition that he cared for, in spite of which he put on his shelves none but exceptional copies, so that his library consists only of valuable books in the very best state. His knowledge of Spanish and Italian literature was remarkable, and few Englishmen, I take it, are better acquainted with the rarities of those languages than was he. He has departed, however, without leaving behind him any record worthy of his erudition. This must not be attributed to idleness, or indifference, for no man was more persistent than he in his researches, especially when a friend or correspondent was seeking information which he alone could supply. It has for cause rather his extreme diffidence and fastidiousness. His love of perfection was carried to the extreme. A chain of evidence had no value for him if one link were missing. In this respect he resembled the late Henry Bradshaw, of Cambridge, whose vast store of bibliographical knowledge unfortunately perished with him. Besides a few contributions to the Philobiblon Society, of which he was one of the founders, I know of no publication of Mr. Turner's, except a very careful facsimile reprint of the 'Avertissement de Henri Estienne,' which he had done in 1890 to the extent of fifty copies for presentation to friends. Bookbuyers will recollect the sensation caused in Paris in 1875 by the sale of a small portion of his library, and now, in all probability, the bulk of his choice books will soon be thrown on the market. He was a member of the Société des Amis des Livres of Paris. Mr. Turner was a staunch friend, ever trustworthy, ever serviceable, never forgetful of a promise or given to shrink from difficulty in its accomplishment. Somewhat cold, formal, and reserved at first, he needed to be known to be thoroughly appreciated. His genuineness, however, soon became apparent, his gentle, kind nature could not long remain hidden, and the more one knew the more one loved him. It was my privilege to enjoy his friendship for several years, and the hours spent with him on Saturdays, when it was his custom to receive his friends at lunch at his rooms in the Albany, will remain among my most pleasant memories. Lately ill health, and consequent inability to receive as he desired, thinned his circle, until, with the exception of the members of his own family, his old friend Don Pascual de Gayangos and I were almost the last to enjoy his hospitality and

profit by the information he was ever willing to impart.  
H. S. AMERY.

### Notes to Correspondents.

We must call special attention to the following notice:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

EDWARD R. VVYMAN.—Peter the Hermit was born about 1050; the exact date is unknown. The best account of him will be found in 'Peter von Amiens et Geschichte der Eroberung des heiligen Grabes' of J. J. Schachert (Berlin, 1819); 'Pierre l'Ermite et la Première Croisade' (Paris, 1840); in Michaud's 'Histoire des Croisades'; and Siamondi's 'Histoire des Français,' t. iv. pp. 526-53. ("George Augustus Polgreen Bridgwater.") A full life of this violinist, compiled from Grove's 'Dictionary of Musicians,' Beethoven's 'Lectures,' Pohl's 'Haydn in London,' Parke's 'Musical Memoirs,' Luard's 'Graduati Cantabrigienses,' appears in vol. vi of the 'Dictionary of National Biography.' His married daughter is said to be still living in Italy, and there is said to be doubt whether his name was not assumed.—("Arabella Churchill.") The name of the youngest child of the mistress of James II., who became a nun, is unknown. Consult 'Dictionary of Nat. Biog.,' vol. i. p. 307. Whether the portrait of her in the possession of Lord Spencer has been lithographed, and at what age and place her youngest child died, are matters on which some correspondent may possibly enlighten us.—("Kosher.") *Kosher* is a Hebrew word, signifying "correct," "proper," and is applied by the Jews to food which has been prepared with all ritual correctness. Esther viii. 6: "And if the thing seem right [Kosher] before the king."

M. L. C. ("Pickwick").—The question, By whom are the plates in the first edition of 'Pickwick' signed 'Sam Weller' was asked 5th S. i. 88, and remains unanswered. From ten to twenty pounds have been given for copies of the edition in the original wrappers.

ALFRED B. PRARCE.—Consult 'Benet's of Shakespeare,' by William Dodd, LL.D., numerous editions; 'Dictionary of Quotations from Shakespeare' (Bohn, 1895, 12mo.); 'Remarks on some of the Characters of Shakespeare,' by Thos. Whateley, with preface by Archbishop Whateley (1839, 12mo.); 'Essays on some of Shakespeare's Dramatic Characters,' by W. Richardson (1797, 8vo.); Mrs. Jameson's 'Characteristics of Women' (2 vols. 1858).

WALTER S. RISCOE ('Forren Travel').—The substitution of 1624 for 1642 was an error of our contributor.

THOMAS CRAIG wishes to be referred to remarks on the misuse of the phrase "Prior to," which he thinks appeared in 'N. & Q.'

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.







He shook the fragment of his blade  
And shouted "Victory!"  
Charge, Chester, charge! On, Stanley, on!  
Were the last words of Marmion.

Compare the parody:—

Mid blazing beams and scalding streams  
Through fire and smoke he dauntless broke  
And sank to rise no more.  
Still o'er his head, while fate he braved,  
His ~~whizzing~~ <sup>whizzing</sup> waterpipe he waved.  
Whitford and Mitford, ply your pumps;  
You Clutterbuck, come, stir your stumps!  
Why are you in such doleful dumps?  
A fireman and afraid of bumps!  
What are they feared on? Fools, 'od rot 'em!  
Were the last words of Higginbottom.

It appears to me that in these extracts the conditions of *parody* are sufficiently complied with. Identity there cannot be. The introduction of ludicrous associations calls for different phraseology in expressing them. In fact, the verses of the Smiths fulfil to a much greater degree than those of Barham the primary idea of parody, a "counter-song" running parallel with the original but introducing the element of burlesque.

*Burlesque* is simply the French form of Ital. *burlesco*, from *burlesco*, to banter, joke, satire. Littré treats *burlesque* and *parodie* as synonymous, and dates their introduction into the French language in the sixteenth century.

J. A. PICTON.

Sandyknows, Wavertree.

#### LINKS WITH THE '45.

(Continued from p. 490.)

Another Brampton man, destined to achieve greater notoriety than John Heward as a reputed centenarian, and well remembered by several persons still living in and near Brampton, was in 1745 with the Cumberland and Westmoreland militia at Carlisle—the famous Robert Bowman, whose epitaph in Irthington churchyard states that "he died 18th June, 1823, at the patriarchal age of 119 years." His experience as a defender of Carlisle was thus related by himself to the late Mr. Robert Bell, of Irthington Nook:—

"The cannon balls were coming rattling into the city from Stanning Bank like hail; and besides we were starving of hunger. For my part, I had nothing but a basin of broth for three days; so in the night I scrambled over the city wall and cut off for home."—R. Bell's 'Tractate on the Roman Wall,' p. 6.

To the late Dr. Barnes, of Carlisle, who took great interest in him as a reputed centenarian, he gave a different account of the length of his stay with the militia; for, "laughing heartily, he confessed that he remained among the soldiers only one night, and ran away as soon as he could" (*All the Year Round*, vol. x. p. 212). Yet, amongst other reasons advanced for admitting his claim to extreme longevity, stress has always been laid on the alleged

accuracy of his memory, which, says Mr. Bell, "was excellent even up to the time of his death." It may be thought that a discrepancy of a day or two between his accounts to Mr. Bell and Dr. Barnes of his stay at Carlisle is no great matter. Perhaps so; but what are we to think of his "cannon balls rattling into the city like hail," when we read the statement of one of the besiegers, confirmed by other historians, that they "did not discharge a single shot, lest the garrison should become acquainted with the smallness of their calibre, which might have encouraged them to defend themselves" (Chevalier de Johnstone's 'Memoirs of the Rebellion of 1745,' p. 58)? Either, then, Mr. Bowman's memory was not so good as has been supposed, or he was somewhat given to romancing. That he was with the militia at Carlisle in 1745 and was a very old man when he died may be accepted as certain; but that he attained the age of 119 is another matter. His case formed the subject of a correspondence in 'N. & Q.' of July 20, August 18, September 3, September 10, and December 31, 1870, between the late Mr. THOMS and two Carlisle residents, and occupies fourteen pages of Mr. THOMS's book on 'Human Longevity,' published in 1879, in which, referring to the correspondence of 1870, Mr. THOMS says:—

"My hopes that some fresh volunteer might be found to pursue the inquiry were doomed to disappointment; and it now remains for those who think that a baptismal certificate of a Robert Bowman, baptized in 1705, not proved in the slightest degree to be that of the Robert Bowman who died in 1823, is evidence of the latter being 118 years, to believe it. I do not."

MR. THOMS, living in London, was, of course, at a great disadvantage in dealing with a question for the settling of which the required data were only to be found in Cumberland. Had he been able personally to examine the entry which for half a century had been accepted as Robert Bowman's baptismal register, it would not have been left for me to ascertain, as I did in 1880, that the said entry is no baptismal register at all, but merely a memorandum of the birth of a child of one Robert Bowman, in which the child's Christian name or even its sex is not stated. On making this discovery I contributed to the *Cumberland and Westmoreland Archaeological Transactions* (vol. v. pp. 33-8) a paper entitled 'Robert Bowman's supposed Baptismal Register,' a copy of which I sent to Mr. THOMS, to whom it naturally gave great satisfaction. I do not know whether it is owing to that paper that to this day I receive letters, bearing the Carlisle postmark, and containing paragraphs cut from newspapers, about persons alleged to have died, or to be still living, over the age of 100 years. But, as I have never said, and do not believe, that no one ever reaches that age, I am at a loss to know what purpose is served by sending me such paragraphs;



for surely every case of reputed centenarianism must stand or fall on its own ground, and can derive no support from any number of other cases.

H. WHITEHEAD.

#### SHAKSPEARIANA.

'THE MERCHANT OF VENICE,' I. i. 53 (7th S. iii. 402).—The previous note on this is a remarkable example of how in Shakespeare one rushes to emendation instead of calmly seeking for the sense intended. To many there is an irrepressible charm in emending Shakespeare, connected, I take it, with this thought, "I, I alone have here fathomed the depth of that mighty mind, and rescued and brought to light the word and meaning lost by his first editors and printers, losses that have escaped his thousands of students, and been unnoticed by his millions of hearers and readers." It may be true that any "association of parrots with bagpipers is forced and purposeless." But it is certainly true that Shakespeare never associated these, except so far as he places them in juxtaposition in the same sentence, just as he might have said, "Parrots chatter, and the bagpipes discourse martial music." The misapprehension may be due somewhat to the commas introduced in the edition used by S. H. The Quartos, first Folio, and the Cambridge edition more correctly have no commas, though we might advantageously, perhaps, insert one after "parrots." The sense is not that the parrot laughs when the bagpipes are played. But it is that some have lungs so tickle o' the ear that they continually break out into senseless guffaws, even at the sight or hearing of the bagpiper, a laughter as imitative and unmeaning as is the laughter of a parrot. If S. H. wishes the meaning given more concisely and more in the words of the text, let him take this, "E'en laugh at a bagpiper as causelessly as parrots laugh."

BR. NICHOLSON.

'K. JOHN,' III. iv. 68 (7th S. ii. 84, 305).—

*Const.* To England, if you will.

This exclamation has been more than boldly changed. Indeed, one might say that never has a passage so subtly and yet so naturally introduced been so utterly spoilt by trying to emend it instead of thinking over the circumstances and the context. The words are a striking instance of the subtlety of Shakespeare's imagination as well as of the way in which he successively identified himself with his characters—one more instance of where he makes excellent use of a psychological law. Hence I would add a few words to Mr. J. STANDISH HALL's excellent though too concise remarks. The widowed mother and her only child had been inseparable. Arthur has been her idol, the more so that she has indulged in all but certain day-dreams, and in loving thoughts of his future happy and glorious career. But his uncle John has

usurped his throne, conquered him, made him prisoner, and carried him away to England, where, in all probability, nay, with all certainty, he will be got rid of. Her sole thought, her sole talk, is now of him and his fate, her curses, and her prayers for revenge. "She dies in a" despairing "frenzy," IV. ii. 122. This scene is an example of it; and Philip shows that he knows what is coming by his words on her approach. After one futile attempt, he at last says, "Lady, you utter madness," but her only reply is a raving outburst of grief. Then he goes on another tack, and, as he thinks, a sure one. He praises the beauty of the hair she is destroying. She at first only hears sounds without sense. Suddenly, however, these meaningless sounds seem to her to refer to her one abiding thought. Placing her own construction on them, she catches at—

Like true, inseparable, faithful loves,  
Sticking together in calamity.

"Yes," she says—if I may add her unexpressed thoughts to her spoken words—"Yes, to England if you will; be the consequences or prison or death, we will still be 'inseparable and faithful in our loves, clinging together in our calamities' and in our death. My Arthur, let us see one another, let us live together once more, till together we seek the mercy of God."

BR. NICHOLSON.

"WAY" IN SHAKESPEARE.—I have not lighted on any explanation of the word "way" as used in 'Macbeth,' V. iii. 22:—

My way of life  
Is fallen into the sear, the yellow leaf.

The Clarendon Press editors approve Johnson's correction "May," or, leaving "way," they would regard it as a case of confused metaphor. They would have done better to compare the similar disputed passage in 'King Lear,' IV. iii. 21:—

You have seen  
Sunshine and rain at once; her smiles and tears  
Were like a better way.

Here, too, "May" is suggested. We might ask, Why "May-showers"? and contrast 'Antony and Cleopatra,' III. ii. 43:—

There's April in her eyes; it is love's spring.

But in neither passage is the correctness of the original to be questioned. Add to the above Massinger's 'Roman Actor,' I. ii., "In my way of youth, pure and untainted." It appears, then, that way meant "spring," and, metaphorically, the "prime" or "flower" of life. Can any of your readers explain the origin of this use?

ARTHUR GRAY.

Jesus College, Cambridge.

BACON AND SHAKESPEARE (7th S. iii. 264).—Permit me to say that Pandulph was not a cardinal. He was merely a subdeacon. M. Paris (*sub ann.* 1212) writes, "His ita gestis misit dominus Papa à



latere suo Pandulphum subdiaconum, ad partes Gallie cum archiepiscopo et episcopis supradictis; ut in ipius presentia, ea que superiora digesta sunt, exequatur." Lingard endorses this, and Milman ('Latin Christianity') says distinctly, "Pandulph was not a cardinal."

It was quite a common practice for clergy of the lower orders (deacons and subdeacons) to be entrusted by the Pope with the most important commissions. They often represented him in councils and synods, and in early times were a very great power both in the Eastern and Western Church. The deacon in many respects was much more to the bishop than was the presbyter. The Apostolic Constitutions order, "Εὖτε ὁ διάκονος τοῦ ἐπισκόπου ἀκοῇ καὶ ὀφθαλμοῖς καὶ στόματι, καρδίᾳ τε, καὶ ψυχῇ. Let the deacon be the ear, the eye, the mouth, the heart, and the mind of the bishop. The archdeacon now is said to be the eye of the bishop.

EDMUND TEW, M.A.

CHARM FOR CURING A WOUND MADE BY A THORN. (See 7th S. iii. 405.)—I read at the above reference the account of a charm to be uttered over a wound. I may add the following. In my native parish, Aldington, Kent, a man named Wm. Hyder was in great repute as a charmer of thorns, and many vouched for the cures he made. He first asked the sufferer if he believed in Christ, when he took hold of the part affected, repeating the following words, at the same time passing his finger over the sore:—

In Bethlehem our Saviour Christ was born,  
His crown it was a plat of thorns;  
May this thorn neither ache nor swell!  
I trust in Christ it may do well.

O. MARSHALL.

'LOCKSLEY HALL': A PROPHECY.—In conjunction with DR. GATTY's very appreciative note on 'Locksley Hall Sixty Years After' (7th S. iii. 347), it may not be out of place to look at a criticism passed on the former poem, 'Locksley Hall,' twenty-two years ago, which contains a curious prophecy that has been fulfilled by Tennyson in his new poem. Whether the poet has come up to the expectation of the critic is a matter which cannot be decided by individual taste or fancy. Personally I do not doubt that posterity, looking at the poet's finished work, will return any other verdict than that the latter poem is a fitting sequel to the former. The criticism referred to is as follows:—

"In 'Locksley Hall' we have a hero who has grappled with his passion and his grief, and puts them beneath him; but who has not yet learned, in the Goethean phrase, 'even to love and honour suffering and sorrow, and to look on them not as hindrances, but as having been helps to what is holy.' The crushed spirit we see has recovered from its worst writhings, and grimly fronts the sky, *manlike*, rejoicing that it can venture

forth to find comfort in some form of activity away from the scene of its wrongs and poignant sorrows. Upon the hero's scathed heart dawns the glory of a great moral truth, that though the individual withers under limitation and wrong, the world still progresses, and that the way to recover health and strength, is to unite with the great advancing phalanx which is ever increasing. The poet has here carried the poem to the furthest limit of his experience at the time it was written. It closes, but does not cease. It abounds with suggestions as to a higher result in prospect. It points to a region of lofty possibility. In one respect, however, it was unsafe for the poet to leave his hero here; that is, when viewed simply from the formally moral standpoint, which requires that a direct lesson be drawn from everything. If, however, the poet ever again wrote on a kindred theme, it would test at once his insight and fuller experience,—whether he would conduct his hero to a more worthy goal."—Three Great Teachers of our own Time, by Alexander H. Japp (Smith & Elder, 1869, pp. 181-2.

ROBERT F. GARDINER.

VADE-MECUM.—I trust that some one is "reading" 'N. & Q.' for the 'New English Dictionary.' He will find an instance of the above—not very unusual—word in 7th S. iii. 286. If he extracts the phrase he should add a note that at the date of writing one-eighth of the 'Dictionary' had appeared; that this formed a solid mass 10½ in. by 13½ in. by 3 in. and weighed somewhere over ten pounds without binding; and that, notwithstanding, it was not generally considered in 1887 *essential* to a "vade-mecum" that it should weigh eighty pounds and contain some two cubic feet.

Q. V.

'THE MARRIAGE OF CUPID AND PSYCHE.'—It is a pity that this dainty little work, just published by Mr. Nutt, should not be without blemish. On p. 84 in the introduction one reads "des" for *dés*, and "Saint-Beuve" for *Sainte-Beuve*. Mr. Andrew Lang, who has compiled the work and who quotes from 'Les Cauteries de Lundi,' surely could not have supervised the proof.

EDWARD R. VIVIAN.

"OVERLAIN" AND "OVERLAID" AS PARTICIPLES.—Will any of your readers explain why *overlain* is never seen, but *overlaid* thrust in to do what is often clumsy duty for it, and where *overlain* would conjugationally fit and be the very word *in situ*? *Overlying* is met, but who has ever come upon its reciprocal *overlain*? Is *overlie*, then, a verb so inflexible that in no place can its preterite *overlay* or participle *overlain* fit? See how the former is displaced in 1 Kings iii. 19; yet would it be grammatically wrong to say, "A shocking thing last night; the child dead, *overlain* by the mother"? or the farmer at fault did he say, "A great loss; the whole litter dead, *overlain* by the sow"? or another, of a building, "So *overlain* by weight that the structure fell"? Instances all where without a qualm I should use *overlain*, and preferably indeed to *overlaid*, despite that it means smothered. In allusion, again, to the strata of the



earth and the flats of houses; whether *overlaid* is the lower by the upper, or *overlain*? If the upper overlies or lies over the lower, then by relativity the lower must be overlain by the upper, and no need here of the obtrusive *overlaid*. Yet who has ever seen or used *overlain*? Nay, more, who has not been provoked to see its place usurped where *overlain* would be the very word? In short, it is conspicuously absent, or present only on the *lucus a non lucendo* principle; and all the way down *overlaid* is everywhere and *overlain* nowhere. Then why this? Was it that *overlie* was a dread word—so dread in its inflections that it was to be fought shy of—and that by consequence where *overlay* or *overlain* might fit it is ever *overlaid*, and so, by dint of such use, or rather, perhaps, misuse of it, become at last thereby established in the sense of *overlain*? Possibly; for even now it is not rare to hear or see in print in their simple forms the same misuse, the same tendency; to wit, "I laid awake hours last night"; again, "After laying awhile on the sofa and a good nap I rose refreshed,"—so often, indeed, that were it not pretentious, for apposite it assuredly is, one would here find contrast in one sentence the three preterites: "You *laid* to me yesterday; you said the black hen *lay*—preter-pluperfect *had lain*—on her nest so close that she *laid* four eggs in three days."\*

To return to *overlain*. Its exclusion, its boycotting, is so remarkable as to be really a grammatical puzzle, and of such literary interest as to provoke inquiry. Here, if I might, I would propound this query: At the point of dinner in an adjoining room is named a table, with the injunction or accompanying words, "*Overlay* the cloth"; the reply is, "It is *overlaid*." Now, from the mouth and to the ear of the best Englishman, in other words in best English, what should the *it* in that colloquy mean—the table or the cloth? Controversial no doubt. The table, some will aver, while others, perhaps as I might opine, the cloth. Just that; as of old, "Tot homines quot sententiae." J. P. HOWELL.

Cardigan.

MS. JOURNAL OF F. WHITE.—I picked up a few days ago a MS. journal-book at a bookstall, which interests me and about which I make a note or two. It is written throughout in a fine bold

\* "Witness this in Hall's 'Journal of Health' in *Public Opinion* of April 15, p. 462, where *lay down* is misused for *lie down*, unless *lay ourselves down* was meant; possibly; but I think not. If thus in our day with *lie* and *lay*, how fared it in times past with *overlie*, *overlay*, *overlain*, in face of *overlay*, *overlaid*? Haply it was that this misuse of the latter obscured the former, and became so general as to have acquired their place and meaning—*overlay* and *overlain* by that fallen out of use. Are they to be for ever lost as preterite and participle; and is it to be always *overlaid* for them? In such misuse '*overlay* the table' may have meant let the cloth, &c., *overlie* it."

hand, and by a note on the board (in a different hand) is entitled "Notes on a Tour and Residence in Switzerland, France, and Italy, from September, 1815, to November, 1816, by Fr. White." The journal starts September 1, 1815, Friday, London to Dover, and Calais "after a passage of about five hours"; lodged at "Quillacs." 4th, Boulogne. 5th, Abbeville. 6th, Breteuil. 7th, Chantilly—"ruins of the château, the first effects of revolutionary madness I had seen." As I desire to identify Fr. White, I may state that he notes having met Mr. and Mrs. Culeum at the inn at Chantilly. 8th, Paris, notices the Apollo (Belvedere?) and Venus de Médicis as still in the Louvre Gallery. 10th, dined with Cohen in Palais Royal. On 18th dined with Russell, Bennett, and Mr. Lawrence, "a very pleasant man." 22nd, "Saw 60,000 allied troops pass in review before the Duke of Wellington on the plains of Montmartre. The Emperors of Austria and Russia not at all striking in their personal appearance; the latter has not the mien of a gentleman.....Scotch regiments—42nd, 76th, &c.—peculiarly interesting; their colours torn by shot. An officer of the 42nd told me his regiment had lost half their number." Under the above date he notes that the journal was not written at the time and place, but from recollection after a long interval, and at Rome he notes seeing Talma, "a first-rate actor," and Michelot in 'Tartuffe,' "delightful." Heard Catalani sing at the Théâtre Favart and was charmed. "'Henri Quatre,' performed by the fine band [at Théâtre Favart, I presume], is a magnificent national air"—an interesting fly caught in the amber. In describing St. Cloud it is very curious that he writes the name of the fallen emperor "E—te" and adds, "The Prussians had left marks of their hostility to its former master. Indeed, there [are] very few places we saw where they had not. Orangery (St. Cloud) is famous as being the place whence Bonaparte expelled the Conseil des Cinq Cents, 19th Brumaire." 27th, Fontainebleau. 28th, Joigny. 29th, Montbrun. 30th, Dijon. October 1, Austrian troops encamped at Poligny, foot of Jura, in large numbers. Geneva. Dr. Odier and M. Webber, Professor of Belles Lettres, mentioned. Met the Duchess of Bedford at St. Maurice, returning from Genoa. 7th, Simplon. "Bonaparte erected an hospice, which is not quite finished." 10th, Lago Maggiore, Isola Bella. 11th, "Bonaparte had cut the word 'Bataglia' on the largest laurel I ever saw in the gardens. Some Prussians have nearly effaced it. I believe he visited the isle soon after the battle of Marengo." 15th, Parma. "The gallery was stript by the French, and presented nothing worth seeing."

These extracts are merely to identify the writer, "Fr. White." If published or not I do not know. The volume ends with a note as to one of Pestalozzi's schools, and states that "M. Jullien's son



answered" well. A "Tableau Analytique, Berne, Nov. 14, 1816, de M. Jullien," follows after a blank leaf, and after twenty-seven blank leaves the verses enclosed. Can any correspondent of 'N. & Q.' say if they have been published, and who is the author?

De la tige détachée,  
pauvre feuille détachée,  
ou vas-tu? — je n'en sais rien.  
L'orage a brisé le chêne  
qui seul était mon soutien.  
De son inconstante haleine  
le zéphir ou l'aquilon  
depuis ce jour me promène  
de la montagne à la plaine,  
de la forêt au vallon,  
je vais où le vent me mène,  
hélas! sans trop m'effrayer;  
je vais où va toute chose,  
où va la feuille de rose,  
où va la feuille de laurier.

Quelques poésies détachées

Sur la vie humaine.

Un vague souvenir

du passé, qui n'est plus, nous reproduit l'image.  
La crainte et l'espérance ont seules en partage  
l'incertain avenir.

Le passé, l'avenir, sont deux ombres légères  
dont l'homme en vain poursuit les formes mensongères.  
Le présent seul existe, hélas! comme un éclair  
qui brûle et disparaît dans les plaines de l'air,  
ainsi, le souvenir, le crainte, l'espérance,  
un éclair: ô mortels! voilà notre existence.

(Signed) M. A. JULLIEN.

C. D. LAMONT.

OUSE, ISIS, OSK, ISK, USK, ESK, EXE, AXE, OCK, UX, &c. (See 7th S. iii. 323.)—MR. MAYHEW says, "There has never been any attempt to..... prove that these river-names are connected with one another." Courage is really contagious, and in this case we may safely and justly venture to exact from him an attempt to prove they are not connected. Take his special objection to Wisbech. It is on the beach = bench = bank = batch = bach (as Sandbach) of the ancient course of one of the numerous rivers Onse.

As to the last half of Wisbech, I have in my mind the solution of what has been another topographical riddle to all who have yet encountered it, but will not lengthen this note.

Without having seen Mr. Palmer's book, I had dealt with Oxford, Osney, &c., elsewhere (*Academy*, April 9, p. 257).

THOMAS KERSLAKE.

'ΕΙΡΗΝΑΡΧΙΑ.'—In a recent number of Messrs. Pickering & Chatto's *Book-Lover's Leaflet* (No. 3, p. 16) a work with the above extraordinary title is advertised among other books by Humphrey Lloyd. None of these latter appears to be written in any of the aboriginal languages of North America. Another catalogue recently sent me introduced 'The Diversions of Purley' as 'Είλια τεπεοντα.' Is it too much to ask our second-

hand booksellers to have their proofs read by men with such a smattering of education as shall enable them to recognize that these titles are not English, and to substitute 'Ειρηναρχία' and 'Είλια Πτεποντα' for such extraordinary gibberish?

Q. V.

R. W. BUSS, 'DICTIONARY OF NATIONAL BIOGRAPHY,' VOL. VIII. P. 40.—Surely my friend Mr. L. Fagan has omitted, in his account of this painter, the two subjects by which he will be best remembered—the two pictures of the Fat Boy in 'Pickwick' which were suppressed, and which enhance the value of the copy containing them.

EDWARD R. VIVIAN.

ARQUEBUS, ITS DERIVATION.—Prof. Skeat, in his 'Etymological Dictionary,' derives this word from Fr. *arquebuse*, which he takes to be from Walloon *harkibuse*, a dialectal variation of Du. *haakbus*, literally, "a gun with a hook." The following spelling of the word in English seems to corroborate the derivation:—

Then pushed souldiers with their pikes  
And holbarders with handy strokes;  
The *hargahuske* in fleshe it lightes,  
And dims the ayre with misty smokes.

Tottel's 'Miscellany,' 1557, p. 173, ed. Arber, 1870.

F. C. BIRKBECK TERRY.

CORNISH HISTORIES.—I notice by the reports of the sale of the library of Mr. W. C. Borlase, M.P., that the manuscripts of Tonkin and Hals, the Cornish historians, have passed into the possession of the Royal Institution of Cornwall. Under these circumstances would it not be possible and desirable to arrange for the publication in a complete form of one or both of these histories?

JOHN LANGDON BONYTHON.

Adelaide, South Australia.

[This suggestion will have the hearty concurrence of those who are interested in Cornish history and antiquities.]

BLINDLING.—There are only two quotations for this word in the 'New English Dictionary,' both from the sixteenth century. It is used by Thackeray in a letter of Christmas, 1849, published in *Scribner's Magazine* for this month (June), p. 687:—

"But what impudence it is in us, to talk about loving God enough, if I may so speak. Wretched little blindlings, what do we know about Him?"

JOHN RANDALL.

"IT MUST BE A CLOSE PASTURE WHERE HE CAN'T NIBBLE."—This is a common saying in the Midlands, and is probably well known through the country. The meaning is that a man may make a living if he tries, no matter what it is that he may turn his hand to. It is often heard among labourers, handy-men, and artisans. One speaking to another of the venture of a third in a new line



will say, "O, heigh 'll dow : it mun beigh a cloose pastur where heigh connu nibble."

THOS. RATCLIFFE.

Workop.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**HABERDON.**—Could you allow me to ask the assistance of your readers in solving what has hitherto proved an etymological puzzle?

Haberdon—or Habyrdon, as it is sometimes written in the registers of Bury Abbey—is a piece of land, irregular in shape, and formerly much more irregular in surface than it is now, a large part having been levelled or dug down for gravel some years ago. It is mentioned familiarly by Jocelyne de Brakelonde. He relates (*inter alia*) that in this enclosure Herbert the Dean set up a windmill (*circa* 1191), and was very summarily dealt with by Abbot Sampson, who was so incensed by this trespass that, his biographer declares, he could scarcely eat or utter a word on hearing what had been done. And accordingly Dean Herbert was compelled suddenly to pull down his mill, lest a worse thing should befall him.

What is still more curious, however, is the tenure by which this ancient enclosure was held. The tenant, who held under the Abbot of St. Edmund, was required to find a white bull as often as it should happen that any gentlewoman should visit the shrine of St. Edmund to make "the oblation of the white bull" with a view to secure "a favourable answer to her prayers for offspring." On these occasions the bull, with gilded horns, was led in procession from these fields to the abbey church of St. Edmund, a ceremony, one is ready to think, a good deal older than the abbey itself.

Haberdon lies immediately adjacent to the south gate of the town of Bury. The gateway itself stood at the extreme south-west corner of the enclosure, which fills the apex of a right angle made by the ancient road from Dunwich to Bury and the old Suffolk way which, coming from London, enters the south gate and, emerging by the north gate, passes on to Thetford and Norwich. The position, as commanding these two ancient roads, was one of considerable strategical importance—a fact which impressed itself upon fighting men of very ancient days. Almost from the north-east extremity of Haberdon to its south-west corner, where it comes close to the gate of the town, there runs a line of extensive earthworks—scarp and ditch and anticarp—and in one part of the low grounds three lines of ditches, each parallel to the other, defend the earthworks. The town wall ran along part of the top of the scarp, and a few

remains of ancient walling still exist which may have formed part of it.

To account for these fortifications there are several surmises. It is stated that the barons, who in support of Lewis le Gros against Henry III. made St. Edmondsbury their headquarters, entrenched themselves here A.D. 1216. But many antiquaries have assigned an earlier origin than this to these ditches and mounds, and while some have regarded them as part of a Roman encampment, others, bearing in mind the Celtic character of the name, have asserted a pre-Roman origin. The Dun or Don in the name points, I presume, to a fort or stronghold of some kind; but the Aber, Habyr, or Haber, as a prefix qualifying this termination, has not proved easy to understand in this connexion.

The little river Larke—formerly known as the Bourne, and yet earlier as Ulnoth's river—skirts the eastern side of Haberdon and takes its rise a few miles further west. I am not aware that any Roman remains have been found on Haberdon, while the probability of its having formed the centre of an old British town is strengthened by the fact that the meadows which lie just beyond Haberdon are marked on Warren's plan of Bury, of the year 1747, as "No Man's Meadows," pointing to the time when these were the common fields of the hamlet, defended by the *dun* or stronghold close at hand, and when the abbots of St. Edmund had not yet come into the world to claim them as their own against the right of the town.

A. J. BEDELL.

The Parsonage, Waterloo, Liverpool.

**YORKSHIRE PEDIGREES.**—I am endeavouring to find out all the quarterings in the arms of the families in Dugdale's 'Visitation of Yorkshire,' published by the Surtees Society. If any one can help me with the undermentioned I shall be glad. Wentworth pedigree, No. 6 quartering; Walmsley, 4, 5, 6; Ingleby, 6; Talbot, 5 and 10; Swale, 3 and 5; Langdale of Snainton, 2; Danby, 5 and 6; Norton, 5; Thorpe, 2, 3, 5; Ayscough of York, 9, 10; Ayscough of York (second pedigree), 2; Reresby, 9 to 19; Stillington, 2; Dawnay, 5; Cobb, 2, 3; Hotham, 5, 6, 8; Tindall, 2, 3; Hamond, 2, 3.

J. W. O.

**COMBER FAMILY.**—Is anything known of Thomas Comber, of Marton, in the parish of Sinnington, in the North Riding of Yorkshire; also of the Rev. Thomas Comber, Rector of Oswaldkirk, in the said Riding; also of Rev. Thomas Comber, Vicar of Creech St. Michael, Somersetshire? Several volumes of Comber MSS. have lately been sold by Mr. Downing, New Street, Birmingham.

W. B.

**THE SCOTS GUARDS.**—I recently observed in a weekly paper, in an account of this distinguished



corps, the remarkable statement that "it was raised in Ireland by a Col. Scot—hence its name—served in London, and afterwards serving in Scotland, it returned to England, and there became the Scots Guards." I myself doubt the correctness of the statement. Perhaps some reader of 'N. & Q.' may be able to disprove it by quoting an authority against it, or by showing where the original corps was raised, and by whom.

REHOBOTH.—Why was a shovel-bat so called? The term is used by Charlotte Brontë in the first chapter of 'Shirley.' GEO. L. APPERSON.  
Wimbledon.

STRANGE MARRIAGE CUSTOM.—M. Duruy, in his 'Histoire des Romains,' vol. i. p. 61, adds in a foot-note the following remarks on Roman marriages:—

"La mariée était comme enlevée de force de la maison paternelle, et on la soulevait pour lui faire franchir le seuil de la demeure conjugale. Ce dernier usage existe encore dans quelques villages d'Angleterre où il a pu être apporté par les Romains."

Does this custom still exist in England; if so, where?  
Mentone.

GEO. A. MULLER.

THE ARMADA.—Where did the Salamis of England—the running battle of the English fleet under Lord Howard of Effingham and Drake against the Armada—commence? It would seem to have been somewhere off Raine Head. Also, where would the Revenge, with Drake on board, have been in the running fight? The subject is interesting, as the tercentenary of the defeat of the Spanish Armada is due next year. It would seem as if the first day's running fight was somewhere between Raine and the Start, but some evidence appears to place it as commencing further to the west, i. e., nearer Looe. What is the contemporary evidence?

W. S. LACH-SZYRMA.

VIRGINIA IN THE LAST CENTURY.—Can you or any of your readers tell me of any work on Virginia in the last century in which there is an account of the old city of Petersburg or of its suburb Blandford? Old Blandford Church was built in 1735, and round it lived several families of high position in the colony. There would probably be some account of it in one or other of the works on the colonies, but I have failed to find any so far.

FREDERICK T. HIGGINS.

STRYPE kept an exact diary of his own life. It was once in the possession of Harris, the apothecary of Hackney, at whose house he died, and there were six volumes of his correspondence with the Rev. Mr. Knight, of Milton, Cambridgeshire. Can either of these now be traced? They may by this time have drifted into some public library.

C. A. WARD.

SUBURBS AND ENVIRONS.—Is there any practical difference between the meaning of these two words. Is the former more nearly equivalent to the Fr. *banlieu* and the Ger. *Vorstadt*?

EDWARD R. VIVIAN.

DENSYLL, SERJEANT-AT-LAW, TEMP. HENRY VIII.—What is known of him? He was a large holder of copyhold property in Hendon, Middlesex.

E. T. EVANS.

Hampstead, N.W.

MOHAMMEDAN CONVERT.—The late Mr. Orestes Brownson mentions, in a book called 'The Convert,' published in 1857, that

"one of the most brilliant and gifted of the early Unitarian ministers of Boston [U.S.] actually did go to Turkey, turn Mahometan, and become a Moslem preacher. He published in English a volume of Mahometan sermons, which I once read."—'Works,' vol. v. p. 81.

Can any one tell me the name of this convert to Islam, and the title of his book of sermons?

K. P. D. E.

SCOTCH ACADEMIC PERIODICALS.—Would Mr. ANDERSON or some other reader of 'N. & Q.' refer me to any published account of such periodicals as have been conducted by the students of the Scotch universities?

J. M. G.

A STRANGE MANX CUSTOM.—In a lately published tale, entitled 'Green Hills by the Sea,' the scene of which is laid in the Isle of Man, a strange Manx custom is described. It appears that up to the year 1845, and perhaps still, in a capital trial the bishop and archdeacon were required to appear upon the bench. The question put to the jury was not, as in England, "Guilty" or "Not Guilty," but "May the man of the chance continue to sit?" The answer was a plain "Yes" or "No." In the latter case the departure of the clergy was followed by a sentence of death. I shall be glad to learn where further information upon the subject is to be obtained.

ABBEA.

CULTIVATION OF OATS.—Will you kindly help an American reader, by giving him, if it is in your power, the name of any work that has the early history of the cultivation of oats as a food product, and the manufacture of oatmeal? One particular point I desire to get information on is, at what period did the people commence to roast or dry the oats to enable them to remove the outer husk.

ROBT. M. FLOYD.

Chicago, U.S.

CROWNING.—In an English Bible which was put into the hands of Queen Mary II. when she was crowned, the following words are inscribed in her own handwriting: "This book was given the king and I at our crowning. Marie R." Macaulay cites this writing as a proof how low the



standard of female education was two centuries ago. The use of *I* for *me* no one will defend. But has not *crownation* (formed according to the analogy of *starvation*) been at some period good English? My impression is firm that I have seen the word in some respectable writer. Who will tell me where it was?—thus showing me what my commonplace-book would save me from asking had I kept it as I ought. JAMES D. BUTLER.

Madison, Wis., U.S.

CHRIST HOSPITAL, OR CHRIST'S HOSPITAL.—It would be a great boon if some friend of 'N. & Q.' would kindly inform us authentically which is the correct designation of this ancient school. Our old and revered friend "Elia" says Christ; but on taking up my two ante-prandial newspapers—the *Times* and *Daily News*—they both, in alluding to a recent service at Christ Church, Newgate Street, say Christ's. I should sincerely like this mystery to be solved.

EDWARD R. VIVYAN.

HUGHES AND PARKINSON, CLOCKMAKERS.—A small eight-day clock, having only one hand, was made by Hughes, London; another, full size, with very complicated dial, by Parkinson. Who were these makers; and at what time in the last century were single-hand clocks in vogue. What is the legend of the demon's head frequently found upon the gilded covers of old-fashioned English watch works, and, according to a venerable watchmender, never within French and German?—a theory that a collection of several hundred tends to confirm.

WATCHMAN.

'THE FRUITLESS ENQUIRY.' (See 5th S. ii. 365.)—Can any reader give me the name of the author of the above old novel (query, published about 1780-1800)?

A. G. P.

LIMINA APOSTOLORUM.—In the fifteenth century many Scotch pilgrims got safe conducts through England towards holy places. Frequently the wording of the writ is "*Peregrè Limina Apostolorum Visitare*." What is the precise significance of "*Limina Apostolorum*"? Did it refer to special shrines, or was it a generic term?

G. N.

Glasgow.

WASHING AND CLEANING BOOKS.—Can any reader inform me whether, in the case of a printed book which has been washed with soap and water, the continued presence in the paper of a portion of the soap (the result of insufficient rinsing) produces any deleterious effects on either paper or ink?

F. W. D.

CADENCY.—Can any reader of 'N. & Q.' explain why Robert Dudley, Earl of Leicester, a fifth son, placed a crescent as a mark of cadency on his badge of the ragged staff so often repeated on his

suit of armour in the Tower? Was it that the earldom of Warwick was granted to his brother Ambrose, a fourth son, with remainder to him? Was not the present system of marks of cadency well established in his time? H. DILLON.

PERCIVAL: DE PERCI.—Are these families the same? Does Percival signify the Vale of Perci in Normandy? Were the Percivals associated with Blanchland Abbey in Normandy? There was an abbey in the parish of Carey Coats, near Hexham, in Northumberland, called Blanchland, which was in ruins in Edward I.'s reign. Were the De Percys or Percies, Dukes of Northumberland, connected with it? Has the parish of Carey anything in common with Castle Cary, in Somerset, which was the tower of the Percivals?

T. W. CAREY.

FAMILY PRAYERS.—In Coleridge's 'Table Talk' I read: "There are three sorts of prayer: 1. Public; 2. Domestic; and 3. Solitary. Each has its peculiar uses and character. I think the Church ought to publish and authorize a directory of forms for the two latter." Domestic prayers are so much the practice in English households, that one would imagine that the volumes of forms for family prayers would be counted in hundreds. What, however, is the fact? If one applies to any respectable bookseller for a manual of family prayers one will probably be handed books by Thornton, Blomefield, Oxenden, and Vaughan. Of these all are not likely to be in harmony with the modes of thought and expression of every one, and the head of the household is usually reduced to a choice of some twenty prayers, which he reads in rotation until both he and his household know them by heart.

Can any readers of 'N. & Q.' mention any collection of forms for family prayers—whether ancient or modern—of simple language, and suitable for a layman's household?

J. S.

ENDORSEMENT.—Perhaps some of your readers will kindly inform me if such a word as *endorsement* (not *endorsement*) is to be found in a dictionary? and, if so, please state authority. I have turned up several good dictionaries, but failed to find this word, which is in frequent use in Scotland; but my English friends think the term barbarous; please, therefore, enlighten.

CHRISTOPHER YORK.

HOLBORN.—How came Sir Robert Holborn by that name? Had it originally any connexion with High Holborn, London? C. A. WARD.

Haverstock Hill.

CHARLOTTE BRONTE: CURRER BELL.—Has the origin of this pseudonym ever been ascertained? It is well known that the Rev. William Carus Wilson, Vicar of Tunstall, Lancashire, was the



superintendent of the school at Cowan Bridge at which Charlotte Brontë was educated, and described by her as "Lowood" in 'Jane Eyre,' in which book Mr. Wilson himself is also painted in very strong colours as Mr. Brocklehurst. From Baines's 'Hist. Lancashire' (1835), vol. iv. p. 612, I note that on the Rev. William Carus Wilson resigning the living in 1828 the Rev. Henry Currer Wilson was presented by the then patron, Matthew Wilson. It seems curious that the authoress should have borrowed a name from the family of a man whom she so greatly disliked; and it would be interesting to know if she had any special reason in connexion with Henry Currer Wilson.

CHAS. FREDC. HARDY.

EDWARD EASTON.—Can any of your readers tell me anything about Edward Easton, bookseller, of Salisbury, whose portrait was engraved by John Dean?

G. S. LAYARD.

THE MONK BASLE.—The source is sought of the legend of the monk Basle related in Emerson's essay on 'Behaviour.'

J. FOUNTAIN.

BENEFICED CLERGY IN 1731-2.—Was any list of clergy who held benefices in England during 1731 and 1732 ever published? If so, where can such list be seen?

SUBSCRIBER.

ITALIAN BOOK WANTED.—Je saurai bon gré à MM. les collaborateurs des 'N. & Q.' s'ils voudront me dire dans quelle bibliothèque anglaise, publique ou privée, ou chez quel libraire existe l'ouvrage pseudonyme suivante: "Scornabecco Pandolfo (Giuseppe Baretti), Bilancia nella quale si pesa la dottrina di Vincenzo Martinazza (Vincenzo Martinelli), Londra, Guglielmo Binsley, 1768, in 4to."

(Prof.) C. MAURO.

Milano (Italia), Via Lanza, 11.

### Replies.

#### FRENCH LEAVE.

(5th S. xii. 87; 6th S. v. 347, 496; viii. 514; ix. 133, 213, 279; 7th S. iii. 5, 109; and comp. 7th S. i. 217, 292\*).

I am glad to find that Miss BUSK considers my German examples to be rather "puzzling"; but it is really too bad of her to endeavour to get rid of them by asserting that they are worth nothing, because "dictionaries" (Miss BUSK means, of course, their authors) do copy so one from another without taking the trouble to ascertain that the expressions they quote are really in use; for though there may be much truth in what she says, she

ought not to have applied the argument to my case, because I expressly stated that all the examples I quoted from Sanders's 'Dictionary'—and they are the most important—were "supported by quotations from known authors." I did not give the quotations, because I was afraid of occupying too much space; but now I am constrained to do so, in order that Miss BUSK may be convinced that my German examples are thoroughly genuine, and are very much older than she evidently has any idea of. Thus, s. v. "Abschied," she will find, "französischen Abschied nehmen," quoted from Gutzkow R. 4. 88, &c.; whilst, s. v. "französisch," she will find, "französischer Abschied, sans adieu. Ifland, 5. 3. 117"; and "auf gut französisch sich empfehlen. Blumauer, 2. 72; Gutzkow, R. 4. 89." Now Gutzkow was born in 1811, and may be still living. Ifland lived from 1759 to 1814, and Blumauer from 1755 to 1798. We see, therefore, that the German exact equivalent to "French leave" is at least as old as the beginning of the present century, whilst the almost identical expression used by Blumauer dates from the last century. And this is as old as the English expression is generally supposed to be, though for aught I know it may be older.† But if we turn to the genuine German and very expressive equivalent quoted by me in my last note, viz., "Hinter der Thür Urlaub (= Abschied) nehmen" (to take one's leave behind the door, i. e., after one has got outside it), we find this quoted by Sanders (s. v. "Urlaub") from Fischart, who lived from 1550 to 1589! We see, therefore, that the "unobtrusive disappearance," which is regarded by Miss BUSK as the "outcome of a politeness founded on refinement and reason," and "altogether English," had already come into practice, and no doubt from similar high-souled motives,‡ in the benighted Germany of three hundred years ago!

With regard to Miss BUSK's new and extraordinary views, it will be time enough for me to consider them when she has produced a single example in which *frank* or *franch* is found instead of *French*.

F. CHANCE.

Sydenham Hill.

† R. probably stands for "Romane."

‡ Miss BUSK is certainly wrong in contending that such expressions as "S'esquiver à l'anglaise," &c., point to the English origin of the phrase. All that they point to is that the French chose to attribute the origin of the habit to the English, just as we ourselves, being equally ashamed of the practice, chose to look upon the French as the original culprits. The practice itself is surely as old as civilization, and cannot have originated in any particular country.

§ People there may be who slink away from parties out of consideration for their host and hostess, though even then I cannot see any frankness in the act; but my own motives, whenever I have slunk away or felt inclined to do so, have, I am ashamed to say, been merely boredom and a desire to escape from it.

\* These last two notes, which are referred to by Miss BUSK, had escaped my attention in consequence of their having been somewhat inadvertently headed "Prendre leave."



Mr. DIXON, in his note at the last reference to this subject, mentions Worcester giving a quotation from Grose in his 'Dictionary.' Worcester has evidently been quoting from the 'Dictionary of the Vulgar Tongue,' as this phrase is not mentioned either in the first or second editions of the 'Glossary of Provincial and Local Words.' In the 'Lexicon Balatronicum' (London, 1811), which is only an improved edition of the former work, we have the phrase thus defined: "To take French leave; to go off without taking leave of the company; a saying frequently applied to persons who have run away from their creditors." I have repeatedly heard the term used in the innocent sense pointed out by Miss BUSK; indeed, I think that it is much oftener used in this sense than in a bad one.

ROBERT F. GARDINER.

MURDRIÈRES (7th S. iii. 126, 215, 252, 374, 432).—PROF. SKEAT's lament is very pathetic, and will find an echo in the minds of many readers, while most will endorse the editorial comment upon it. When circumstances have put a person in possession of any department of knowledge, be it small or great, nothing can be more irritating than the pecking comments of self-constituted critics, who, whatever their attainments along other lines, are clearly not up to the work on which they yet presume to publish their judgment.

But in the present instance, if, as the learned professor complains, a "desire to correct him continually increases," is it not, perhaps, provoked by the tone in which he is rather fond of correcting others?

I suppose all contributors to 'N. & Q.' are people desirous of improving themselves and thankful for information; but gratitude for a favour may be neutralized by the mode in which the favour is conveyed. He cannot possibly say that his 'Dictionary' (work to be proud of though it is) is absolutely guiltless of "guesses"; yet the most modest suggestion from any one who, without for a moment thinking of measuring his strength against his, may yet enjoy some accidental local knowledge in some little matter, is pretty sure to be met not by courteous argument, but by a not very pleasant attempt at stamping out.

Who deals hard blows all round ("botte da orbo," as we say in Italy) ought not in fairness to wince at a few knocks in return. It is like the American story of the darkie neophyte, whose belief in the efficacy of prayer was so literal that he would sit down to table and ask for the potatoes on which he desired to dine; and his owner, in order to keep up his naïve faith, dashed down some potatoes on the table heavily, to make him think they had fallen all the way from heaven. To which it is reported that the nigger made answer, "I give thee thanks, O Lord, for the potatoes; but another time be pleased to let them down

more gently." If the professor would only let down a little more gently those whose assertions he desires to demolish, perhaps the animosity he complains of would cease, and with it the provocation to him to withhold his counsels.

R. H. BUSK.

APPOINTMENT OF SHERIFFS FOR CORNWALL (7th S. iii. 148, 198, 213, 293, 433).—In support of HERMENTRUDE's contention that the Princess of Wales is, by right, Duchess of Cornwall also, a tablet in St. Laurence's, Jury, mentioned in Stow (Munday's, ed. 1618), is not inappropriate evidence: "A wife of a Master of Defence, servant to the Prince (i.e. Princess) of Wales, Dutches of Cornwall, and Countess of Chester." Unfortunately, neither name nor date is provided. But the same authority (Munday), in his 'Briefe Chronicle of the Successes of Times,' p. 526, is responsible for a more startling assertion, viz., that both the Princesses Mary and Elizabeth were Princesses of Wales. He goes so far as to include them in his 'Briefe Catalogue of the Princes of Wales,' and as he specifically mentions that the latter princess was appointed by Act of Parliament, I shall venture to quote the extract:—

"1. Marie, Daughter to King Henrie the eight, by the Princesse Katherine Dowager, Widdow of Prince Arthur, was Princesse of Wales."

"2. Elizabeth, Daughter also to King Henrie the eight, was in a Parliament, in the 25 year of her Fathers raigne, declared Princesse and Inheretrix of the crowne of England, with all dominions of the same belonging; and therefore was (as her Sister) Princesse of Wales."

My friend Mr. W. Duncombe Pink (than whom on matters parliamentary a better authority hardly exists) assures me that Munday is mistaken, and that these princesses only held under the general title of England, as, indeed, their brother Edward seems to have held, the Principality having been incorporated and united to the kingdom of England 26 Hen. VIII.

Munday's assertion, as above, is curious, seeing that he was a careful annalist, as well as almost a contemporary writer, and seems to warrant this reference to him.

JOHN J. STOCKEN.

3, Heathfield Road, Acton, W.

MOSING OF THE CHINE (7th S. iii. 183, 332).—Perhaps some light may be thrown upon the phrase "Like to mose in the chine" by comparing two glosses contained in Wright's 'Vocabularies,' (ed. Wülcker, i. 562, 12, and i. 595, 44). They are, "Adtrica, an<sup>o</sup> the mase"; "Mephas, an<sup>o</sup> the mose." *Adtrica* probably represents a form *atrica*, i.e., ἀτρίχα, the acc. of ἀθρίξ (cf. 'Acta Sanctorum,' May, v. 386f). *Mephas* at first appears inexplicable; but if the first conjecture is correct, then in the second gloss also we must be dealing with some word expressing the "want of hair." These glosses are so corrupt that it is quite possible that *mephas*



may be a mistake for *elephas*. Now *ἐλέφας* is used (Galen, ed. Kühn, vii. 727) as equivalent to *ἐλεφαντίασις*, a disease which is also incident to horses (cf. *Hippiatrici*, ed. Basle, 1537, p. 21, περὶ ἐλεφαντιῶντος). This disease is so named from the skin becoming like an elephant's hide, hairless and scabby.

In Cotgrave we find, "*Elephantique*, leaprous, infected with a leprosie"; and "*Meseau*, m., a meselled, scurvie, leporous, lazarous person." So, too, Diefenbach ('*Glossarium Lat. Germ. Med. et Inf. Ætat.*,' 1857) has "*Elephantia*, miselsucht." In the word *masse* or *moss*, therefore, we seem to have the name of a complaint, which has itself been lost and has survived only in the diminutive form of *measles*. In addition, Grimm's German dictionary gives *mosa*, from Zabler's '*Appenzellischer Sprachschatz*,' Zürich, 1837, p. 323<sup>b</sup> (not 223<sup>b</sup>), and also quotes the following sentence from another source: "Wann ein pferd geschossen wird, es sei mit einem pfeil oder kugel, und kein haar auf der masen wil wachsen." So, too, Graff gives "*māsa*, f. Narbe, cicatrix," quoting from glosses on Prudentius at Munich ('*Prud.*, i. F. Tr.').

Prof. Skeat tells us that our word *measles*\* has nothing to do with *mesel* (M.E. and O.F.), which he says is from *misellus*. Is there any real proof of this? Antecedently it seems very unlikely.

M. J.

MR. HALL is not a satisfactory critic. He has set himself to review my article on these phrases, but he contents himself with reassertion of points which I called in question, neither answering my arguments nor advancing anything new of his own. He says that Shakespeare's expression "like to mose on the chine" means only *like to die*! But apparently he contradicts himself in the next sentence, with the statement, "so [= therefore: because it means no more than this?] figuratively, and perhaps scientifically, to mose on the chine, means to 'decay in the spine'"; i. e., it means a great deal more—it means a specific disease, in which the spine is affected. He says Dryden's expression "to labour from the chine" means a convulsive cough, doubling up the back—an interpretation obvious to the meanest capacity: the whole question being whether the obvious be also the true. My own surmise on this point, put forth with much hesitation, is confirmed by the valuable reference to Cotgrave, for which I have to thank MR. JULIAN MARSHALL. As Cotgrave connects "chine-mourning" with "mumpes," he, too, it may seem, would have been ready to recognize in Dryden's words a rendering of *fauces obesse*.

MR. HALL's essays in etymology are wonderful indeed. As I find the verb *to mose* illustrated

successively by Lat. *mucere*, Fr. *mousser* (?), "meaning loured *pesant*, weak, as in decay," Engl. *muck* and *muse*, "a brown study, a melancholy depression," I think of Prof. Skeat and those first principles of Aryan philology, which for MR. HALL are non-existent, and I sigh to myself:—

—cheu! no rudis agminum  
Sponsus lacessat regius asperum  
Tactu leonem, quem cruenta  
Per medias rapit ira cades.

G. B. MOUNT.

BRUTES (7th S. iii. 309, 435).—As an explanation of the Brutus or Brut origin of the name Britain or Britain, I am astonished nobody appears to suggest that if the Phœnicians, as commonly believed, traded to Cornwall or St. Michael's Mount for tin, and they notoriously named distant ports after their own, as Sidonia, Carthagena, &c., they may have named our island after Berytus (Beirut); and, if so, with happy omen, that being the only city of theirs still flourishing, or that has ever flourished contemporaneously with this distant namesake.

E. L. G.

"HOPE" IN PLACE-NAMES (7th S. i. 509; ii. 76).—I give the situation (as described in answer to my questions) of the following villages in the names of which "hope" occurs, in order that CANON TAYLOR may draw his own inferences thence as to the meaning of "hope" in Mercian county place-names, and I shall feel much interested in learning what is his conclusion:—

1. Hope Mansell is on a sloping hollow between two hills (the church is on a mound in the valley).
- \*2. Hope Bowdler, \*3. Westhope, \*4. Longhope, †5. Hopesay, ditto, i. e., all situated as is Hope Mansell.
6. Fownhope is on the slope of one hill, ditto.
7. Hope under Dinmore, ditto, but near the bottom.
8. Hope Bagot (originally, so says the incumbent, Hope Bagard) is in the bottom of a valley (some houses on the hill slope).
9. Hope Sollers, ditto.
10. Woolhope is on a mound or ridge in a valley.

The valley is "narrow" in cases 1 and 5; "narrow rather than wide" in cases 2, 8, 9; "about two hundred yards" in case 7; "not very wide" in case 3; "about half a mile wide" in case 4; "wide" in case 6, as the Wye flows through it; the width not mentioned in case 10. A stream or brook runs through Nos. 2, 4, 5, 7, 8; through No. 6 a river (no reply as to brook in No. 9).

I see in Johnson's 'Dictionary' (Chalmers abridged from Todd's) "hope" is given, with

\* Which is spelled *mesles* also (Wright, i. 596, 39, and i. 611, 28).

\* But also in the bottom of the valley.

† But also on the spur of a hill.



authority Ainsworth, as "any sloping plain between the ridges of mountains."

C. COITMORE.

The Lodge, Yarpole, Leominster.

REFECTORY (7th S. iii. 386).—When once the accent was thrown back, the *c* would soon become a *t* by the ordinary law of assimilation. The same natural law has been at work among the English Roman Catholics as among their Italian brethren, without any "imitation" of necessity, further than that all growth and decay in living language depend to a great extent on imitation of one by another.

J. T. F.

Ep. Hatfield's Hall, Durham.

FEMALE HERESIARCHS (7th S. iii. 308, 412).—Mrs. Mary Ann Girling deserves a place amongst the female heresiarchs. I have a printed address given away by her last autumn, a short time before her death in the New Forest, in which she speaks of herself as "the second appearing and reincarnation of Jesus, the Christ of God, the Bride, the Lamb's Wife, the God-mother and Saviour," &c. According to her own belief she was not to die, and at her death her followers seem to have dispersed.

HUBERT BOWER.

Many of the followers of Joanna Southcott after her death followed "Zion Ward," who preached in Lawrence Street, Birmingham, for some years. He left some disciples, one of whom died recently in Birmingham, and some few still exist. A memoir to "Commemorate the Centenary of John Ward, Born December 25, 1781, Died March 12, 1837, named Zion by the Call of God in the Year 1828," was issued in the "56th Year, New Date," a pamphlet of twelve pages, in 1881. A very curious surgical report upon Joanna Southcott is in a pamphlet (pp. vii-107) entitled:—

"A Correct Statement of the Circumstances that attended the last illness and death of Mrs. Southcott, with an Account of the Appearances exhibited in Dissection: and the Artifices that were employed to deceive her medical attendants, by Richard Reece, M.D. London: Printed for the Author, and Published by Sherwood, Neely & Jones, and Sold by Every Bookseller in the United Kingdom. 1815. Price Four Shillings."

ESTE.

I do not know if "heresiarch" is a proper term to apply to Lady Huntingdon, but there are certainly flourishing chapels of a sect that goes by her name, witness a notable one at Tunbridge Wells.

R. H. BUSK.

COOKE'S "TOPOGRAPHICAL LIBRARY" (7th S. iii. 388).—Does W. S. B. H. under this heading refer to G. A. Cooke's 'Modern British Traveller'; or, Tourist's Pocket Directory: being an accurate and comprehensive History and Description of all the Counties in England, Scotland, and Wales; as also the adjacent Islands,' &c. (London, n.d.,

12mo., 47 vols.)? Each of these volumes has a distinct title-page, referring to the county or division of county of which it contains a description. The date suggested in the British Museum Catalogue is 1802-10? G. F. R. B.

PARISH REGISTERS (7th S. iii. 303, 341).—MR. WATSON refers at p. 342 to the feasibility of photographing the nine or ten thousand sets of registers from all England. Such collection, however, would still be bulky. It appears that the Americans are now preparing a dictionary to eclipse even Dr. Murray's labours, and, being cumbered with much "copy," have had the whole 40,000 sheets, not slips, copied and reduced by photographic process. The whole mass lies quietly in one drawer. Could not our registers be so reduced? A. H.

"ALL WISE MEN," &c. (7th S. iii. 440, 468).—The following is, apparently, a trustworthy account of the proverb from a competent authority:—

"A person came to make him a visit whilst he was sitting one day with a lady of his family, who retired upon that to another part of the room with her work, and seemed not to attend to the conversation between the Earl and the other person, which turned soon into some dispute upon subjects of religion; after a good deal of that sort of talk, the Earl said at last, 'People differ in their discourse and profession about these matters, but men of sense are really but of one religion.' Upon which says the lady of a sudden, 'Pray, my lord, what religion is that which men of sense agree in?' 'Madam,' says the Earl, 'men of sense never tell it.'"—Note by Speaker Onslow to Burnet's notice of the Earl of Shaftesbury in the 'History of his Own Time,' vol. i. p. 164, by Routh, Ox. Univ. Press, 1823.

ED. MARSHALL.

SPELLING BY TRADITION (7th S. iii. 367, 463).—"It seems to me to be a great pity that people do not take the trouble to" read what they undertake to write a reply to before attacking what has not been said.

In the present instance there was no question of any "tedious discussion," nor of any "fighting," whether "in the dark" or in the light. I noted a fact which has been considered curious and interesting by several readers. If your correspondent does not find it so, that is his loss; and if he can detect no difference of sound between *bar* and *bower* I am sorry for him.

I am exceedingly obliged to him for volunteering to inform me that I am right; but I think most people could see that though I adopted that less positive form of expression which is usual in civilized life, it was not a case where there was any actual doubt.

It is very nice for those conducting the 'New English Dictionary' to have such a zealous trumpeter; many authors might like to have the same. It is, too, a mere accident that the word in question happens to come within the 'Dictionary's' very limited reach. It is too much of a tax on



one's memory to keep it posted up with the exact letter-limit which from time to time it may have attained. And even if one did refer to it, it might happen (as has happened more than once when I have referred to the specimen sheets that have been sent me) that the authority there appealed to should only be to some slipshod writing in a paper such as the *Graphic*, contributed by an ignoramus like myself, in which case I do not see that we should have gained much. But really when recounting a personal experience I do not see what I could expect the 'Dictionary' to say about it.

MR. TERRY's "wonder" that I did not call to mind that *bower* is used in America as well as *bar* is a similar waste of power. I did not "call it to mind" because I never lost sight of it. It obviously went without saying, after one had discovered the original word, that *bar* was only the exaggerated pronunciation of a certain proportion of broad-speaking people.

Every one interested in languages must have been struck when travelling by similar instances of difference between written and spoken language in cases where observation has not been deadened by familiarity, and sometimes such instances are curious enough to be worth recording, and I will recount two more for the benefit of those who were interested (not for those who were not) in the last.

1. If you travel eastwards from, say, Strasburg through German-speaking peoples, and study only the word *acht*=eight, as you go along, you will find the *a* gradually assume a broader and broader sound, such as we have no form of letter to represent, till you cross the Leitha, where you will hear it distinctly transformed into *ocht*. A person who had learnt German in Pest or Pressburg would never have heard any other form, probably, though, of course, he would not find *ocht* in the dictionary, and correspondents might apply to North German friends who might be quite unconscious of the fact, which is so, nevertheless.

2. Place-names often supply still more curious divergencies. Travelling once in the Sierra Morena, a turn of the road revealed to view the splendid purple silhouette of a distant city bathed in the golden light of the setting sun. I was glad of the proximity of a ragged tramp hanging on to the door of the diligence (though we had rather shunned him previously), that I might learn the name of the glorious vision. "*Khâân!*" exclaimed the tramp in reply to my inquiry, with an expression of patriotic enthusiasm, raising his *gorro*, as he spoke to a woman, with a courtesy proper to Spanish tramps. But it required a straining of all one's little knowledge of Spanish pronunciation to make out that he meant the place one knew on the map as Jaen.

R. H. BUSK.

THE LILY OF SCRIPTURE (7th S. iii. 25, 134, 234, 393).—The word *κρίνον*=lily only occurs twice

in the New Testament, viz., in Matt. vi. 28 and Luke xii. 27. In both passages the reference is taken from the Sermon on the Mount, and in both we have an immediate comparison to "the grass of the field," which I think is suggestive of the term "lily" being here used in a generic sense. According to the best authorities, the hill-sides of Galilee are all aglow with flowers during the spring: the crown imperial, the golden amaryllis, crimson tulips, and gay anemones, besides humbler plants, are to be seen covering the sward and making it bright with colour. What more natural than that the Great Teacher, casting his eyes over nature's lavish display, should seek to draw the attention of his hearers to what was around them by gathering all up under one well-known name.

ROBERT F. GARDINER.

At the first reference it is pointed out that in the Revised Version of Job xl. 21, 22, "shady trees" is altered to "lotus trees."

Renan's rendering of the passages relating to Behemoth is—

Il se couche sous les lotus,  
Dans le secret des roseaux et des marécages.  
Les lotus le couvrent de leur ombre.

Renan also states that Behemoth is the Hebraized form of the Egyptian name of the hippopotamus, *Pehémout*.

Prof. Balfour says *Lilium chalcidonicum* is said to be the "lilies of the field." I do not know the legend referred to by Hood:—

She that purifies the light,  
The virgin lily, faithful to her white,  
Whereto Eve wept in Eden for her shame.

JAMES HOOPER.

Oak Cottage, Streatham Place, S.W.

"NOT A BOLT OUT OF THE BLUE" (7th S. iii. 388).—I have met with this expression once or twice in the course of my reading, and, if I remember correctly, I have also seen it written "A bolt out of the blue empyrean." The meaning is thus made a little clearer. May there not be a lurking reference here to the bolts of Jove, "the Thunderer"?

ROBERT F. GARDINER.

The phrase doubtless means "a thunderbolt falling when least expected," i.e., when the sky is blue. It was made use of by Mr. Parnell a week before your correspondent saw it in the *Times*, and was in the latter case an intentional allusion to Mr. Parnell's utterance. F. COX.

RICHARD MARTIN (7th S. iii. 328, 417).—There is an amusing account of the Lord of Connemara, as he is styled in 'Men whom I have Known,' by William Jerdan, extending over several pages. Many readers will no doubt remember Tom Moore's amusing allusion to him in his parody of the Horatian ode addressed to Aristius Fuscus ('Carm.' lib. i. xxii.):—



Pone me, pigris ubi nulla campis  
Arbor æstiva recreatur aura, &c.  
O place me where Dick Martin rules  
The houseless wilds of Connemara, &c.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MR. WALFORD has given interesting information about Martin of Ballynabinch. Is he the Irish Martin whose house stood at the far end of his huge estates, so that by the grand entrance you had to approach it by a thirty-mile avenue?

C. A. WARD.

Haverstock Hill.

PANSTY (7th S. iii. 28, 393).—May not the quiet, prim appearance of the pansy have suggested to Poe the epithet "puritan"?—a name which aptly describes the flower itself and at the same time fulfils the requirements of alliteration.

ROBERT F. GARDINER.

"CROYDON SANGUINE" (7th S. ii. 446; iii. 96, 171, 395, 416).—On consideration of the subject, illustrated by various quotations, I feel inclined to support DR. NICHOLSON, admitting that "Croydon sanguine" may be accepted as a polite form of "smutty-face."

A. H.

"THE HIGHER THE MONKEY CLIMBS THE MORE HE SHOWS HIS TAIL" (7th S. iii. 356).—The above, referred to by MR. MASKELL, has been quoted as being a Spanish proverb by Marcus Ward & Co. on one of the tablets in the 'Every-Day Calendar' issued by that firm.

F. W. TAYLOR.

Exeter.

"MAKE NO BONES": MARTINET (7th S. iii. 408).—"Make no bones" is very much older than Wycherley, and is common enough. Two or three examples may suffice:—

Bolde Manlius could close and well conuey  
Ful thirtie wounds and three vpon his head,  
Yet neuer made nor bones nor bragges thereof.  
Gascoigne, vol. ii. p. 196, Rp. Roxb. Library.

"He made no manier bones ne stickyng, but went in hande to offre vp his onely sone Isaac in sacrifice."—Paraph. Erasmus, 1548, Luke, f. 15.

"Communication beeyng on a tyme in a supper season begun, what kinde of death was best, he answered without making any bones: That is sodain and no thing thought on."—Apoph., Erasmus, 1542; 'Julius Caesar,' 14.

Let your correspondent try the effect of turning "bones" into "bonds" in any of the above examples. The suggestion is fit to be preserved with Prof. Skeat's collection of such curiosities. How could any one be said to make neither bonds nor bragges of his wounds?

Boston.

R. R.

This phrase is in constant use. It is applied to cases where a person sets about doing something which others consider not only difficult, but next to

impossible. "Oh! he'll make no bones of that!" "I told you! He made no bones about it!" The meaning seems clear enough. A bone is hard to eat. A difficult piece of work is set about and done as if it was "no bone."

THOS. RATCLIFFE.

Worksop.

This is much older than Wycherley. In Gascoigne's 'Steele Glas' occurs the line—

When mercers makes no bones to swere and lye,—  
a line, by the way, which seems to dispose of Dr. Cobham Brewer's explanation of the phrase by a reference to dice. There can surely be no doubt that Gascoigne's allusion is to the "picking" of bones.

C. C. B.

I have used this expression all my life. I suppose the allusion is to eating bones and all, without picking them, and leaving them, as many do when eating small birds, such as snipe and quail.

E. LEATON BLENKINSOPP.

The reading "make no bonds" in Wycherley's 'Plain Dealer,' as quoted by your correspondent, is apparently a misprint for the usual expression "make no bones." At all events the word *bonds* does not occur in any text which I have been able to consult. The phrase is much older than your correspondent seems to be aware of, and is, of course, duly inserted in Dr. Murray's 'New English Dictionary,' which gives also the phrases "to find bones in" and "without more bones," and explains them from "the occurrence of bones in soup, &c., as an obstacle to its being easily swallowed." The earliest quotation given for the use of the phrase "make no bones" is 1548, but I have met with it in Nicholas Udall's translation of 'The Apophthegmes of Erasmus,' 1542:—

"Yes, and rather then faill, both whole mainor places, and also whole Lordships, the 'make no bones, ne stickes not, quite and cleue to swallow doune the narrow lane, and the same to spue vp again.'"—P. 133, reprint 1877.

"Without making any bones" occurs at p. 301.

The word *martinet* is taken from Martinet, a severe disciplinarian in the reign of Louis XIV.

F. C. BIRCKBECK TERRY.

ANGLO-BURMAN asks for the etymology or origin of *martinet*. Will one of these do? 1. A strict disciplinarian, so called from an officer of that name who regulated the French infantry in the reign of Louis XIV. (Ogilvie's 'English Dict.'). 2. Or simply from the French word *martinet*, "a cat o' nine tails" (Spiers's 'Eng. and Fr. Dictionary').\*

V. DE P.

DOCTORS OF THE CHURCH (7th S. iii. 429).—

"Doctors of the Church," says the Abbé J. B. Glaire in his 'Dict. Universel des Sciences Ecclésiastiques,' Paris, 1868, "is a name given to those Fathers of the Church

\* Spiers does not allude to its meaning as regards disciplinarians.



whose doctrine and opinions have been most generally followed and authorized by the Church. They are called 'Doctors of the Church' because they have not only taught in the Church, but have taught the Church herself, as Benedict XIV. says ('De Canonizat.' l. iv. pt. ii. c. xi. No. 11). The Greek Church counts four of them, St. Athanasius [ob. 373], St. Basil the Great [ob. 379], St. Gregory of Nazianzum [ob. 373], and St. John Chrysostom [ob. 347]. Six of them are of the Latin Church, St. Ambrose [ob. 397], St. Jerome [ob. 420], St. Augustine [ob. 430], St. Gregory the Great [ob. 604], St. Thomas Aquinas [the "Angelic Doctor" of the Schools, ob. 1274], and St. Hilary [ob. 367]."

St. Augustine (Lib. ii., adv. Julian., c. 6) styles St. Hilary "the illustrious doctor of the churches" (Alban Butler, 14 January); but it was only under Pius IX., on the petition of the Gallican Council of Bordeaux, that St. Hilary was formally declared to be a "Doctor of the universal Church," and the mass and Office of Doctors were prescribed for his feast-day (Glaire, *op. cit.*).

The Doctors of the Church are to be distinguished from the Doctors of the School, such, *e.g.*, as St. Bernard, known as the "Mellifluous Doctor" and "last of the Fathers" (ob. 1153); St. Bonaventura, the "Seraphic Doctor" (ob. 1274); Alexander of Hales, the "Irrefragable Doctor" (ob. 1245); Roger Bacon, the "Wonderful Doctor" (ob. 1248); John Middleton, the "Solid Doctor" (ob. circa 1300); John Duns Scotus, the "Subtle Doctor" (ob. 1308); William of Ockham, the "Invincible Doctor," and "Singular Doctor" (ob. 1347); John Gerson, the "Evangelical Doctor" (ob. 1429); and many more. There is, says Moreri (*s.v.* "Docteurs"), an infinity of the like titles, with which the school chose to honour its masters." JOHN W. BONE.

The reply to the query of E. L. G. may be either very long or very short. If a list of all the doctors of the church is required, it must be remembered that their line of descent is like the course of a river, which

*Labitur et labetur in omne volabilis ævum.*

But if it is sufficient to offer a very short answer, it shall be given in the words of L. Beyerlinck, who shelters himself under common use when he observes:—

"Cæterum usus obtinuit, ut quatuor duntaxat Ecclesiæ Doctores tanquam excellentiores, et velut per antonomasiam dicamus: Ambrosium, Augustinum, Hieronymum, Gregorium, tum quod illi de pluribus rebus ad fidem, et Scripturæ interpretationem facientibus scripserint, et docuerint: tum quod magno zelo, et singulariter a Deo illustrati, hæreses earumque assertores oppugnaverint, et expugnaverint."—*Magn. Theatr. Vit. Human.*, *s.v.* "Doctores Ecclesiæ," tome ii. p. 1036.

These four representative doctors and great Latin fathers are grouped together very commonly in art as well as theology, while the chief Greek fathers are commonly treated separately.

ED. MARSHALL.

In Haydn's 'Dictionary of Dates' the list is given as follows. Athanasius, Basil, Gregory

Nazianzen, and Chrysostom in the Greek Church; Jerome, Augustine, Ambrose, and Gregory the Great in the Latin. In later times Thomas Aquinas (Angelicus), Bonaventura (Seraphicus), Alexandra de Hales (Irrefragabilis), Duns Scotus (Subtilis), Roger Bacon (Mirabilis), William Occam (Singularis), Joseph Gerson (Christianissimus), Thomas Bradwardine (Profundus), and others not named, were mediæval doctors, with special titles affixed. Obviously the first eight are the Doctors of the Church in the strict meaning of the term.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

Their lives will be found in Smith and Wace's 'Dictionary of Christian Biography,' and their place in art in Mrs. Jamieson's 'Sacred and Legendary Art.' B. W. S.

GUNN FAMILY (7th S. iii. 248).—For the name consult Ferguson ('English Surnames'). Gunn is sometimes of Cornish origin. R. S. CHARNOCK.

THE ELEPHANT (7th S. ii. 68, 136, 212, 272; iii. 14, 413).—May I correct two slight errors made by MR. HARRY HEMS at the last reference? 1. The name of Bishop Brewer, Briwere, or Buere is wrongly printed Bleure. 2. Our cathedral church is not dedicated to SS. Peter and Paul. It is usually known as St. Peter's, though I suppose, to be absolutely correct, it should be SS. Mary and Peter, being the successor of a monastery so dedicated founded by Athelstan about A.D. 932.

J. S. ATTWOOD.

Exeter

CROW v. MAGPIE (7th S. iii. 188, 298, 414).—The reference in Scotland is exclusively to the magpie, the movements of the crow being regarded with comparative indifference, and, at any rate, without superstition. Chambers, in 'Popular Rhymes of Scotland,' p. 341, gives the following as the version known to him:—

One's sorrow—two's mirth;  
Three's a wedding—four's death;  
Five a blessing—six hell;  
Seven the devil's ain sel'!

He adds from Sir H. Davy's 'Salmonia' an explanation, from the angler's point of view, of the dislike to seeing only one magpie:—

"In cold and stormy weather one magpie alone leaves the nest in search of food, the other remaining sitting upon the eggs or the young ones; but when two go out together, it is only when the weather is fine and warm, and favourable for fishing."

Those living near the haunts of magpies never fail to give attention to anything unusual in their behaviour. Quite recently, for example, one who is equally remarkable for her love of all living creatures and her sententiousness and strength of ment, was much puzzled for a few days: regular morning magpie had



to make to her bedroom window. It came and diligently tapped with its bill soon after daybreak, and as this was done with steady persistency, at about the same early hour and for the same length of time every day, the matter looked mysterious enough. The explanation given at length was that the bird had been attracted by the fresh putty round a pane newly inserted in the window. The anecdote was told me by the observer herself, who alluded to the magpie superstition in connexion with this record of her own experience.

THOMAS BAYNE.

Helensburgh, N.B.

In reply to MR. PAGE, I cannot doubt, until better informed, that the habit "of spitting on things for luck" has a sacred origin, owing to our Lord having mingled His spittle with clay and anointed the blind man's eyes, and so restored their sight (John ix. 6). A curious account is given in the 'Travels and Adventures of Dr. Wolff,' which he dictated at my house, and which bears on the subject. He was travelling in Abyssinia amongst the Coptic Christians, who had recently lost their "Aboona, or the archbishop of the nation," and the people were expecting his successor from Cairo, who always came in disguise. Wolff was talking with the priests about religion, when he was suddenly surrounded by a crowd, who shouted, "Here is our Aboona in disguise." "At once," he says, "they fell down at his feet, kissed them, and implored his blessing, and desired him to spit at and upon them, and Wolff had to spit at them until his very mouth was dry."

Making a cross on the ground at the sight of a magpie is not an uncommon practice, even with those who do not conclude the ceremony with what might be thought was desecration.

ALFRED GATTY, D.D.

THE SPENSERIAN STANZA (7th S. iii. 409).—A correspondent, writing from Oxford, has kindly sent me the following additions to my list at the above reference, which he says I am at liberty to publish. I accordingly send them to you. It is very strange that I quite overlooked the fact that the introduction to 'The Lotos-Eaters' is in Spenserian verse. As, however, there are only five stanzas, and I do not know of any others by Lord Tennyson, my remark, though not absolutely correct, is true in the spirit, as one would have expected that one of the most musical of poets would have written more than five verses in one of the most musical of metres. I am surprised to see that so generally sound a critic as Hazlitt says that the Spenserian stanza is borrowed from the Italians, a remark which is very misleading. The resemblance to Italian *ottava rima*, to which, I presume, Hazlitt alludes, ceases with the fourth line, to any nothing of the alexandrine, with which the Spenserian stanza concludes, and which is its

most characteristic feature. I believe the stanza which bears the greatest resemblance to Spenser's is one used by an old Scottish poet (q.v. Dunbar?). But Spenser is justly entitled to the full credit of having invented this beautiful metre, which has since been used with great success by Byron, Shelley, Keats, and others, who, with Spenser himself, have, notwithstanding Johnson's strictures ('Rambler,' No. 121), most satisfactorily proved how suited it is to the genius of our language.

Allan's 'Bridal of Caolchaian' and 'Last Deer of Brenn Doran' (or Dran).

Cooper's 'Purgatory of Suicides.'

Edwards's 'Tour of the Dove.'

Howitt's 'Desolation of Eyam.'

Keats's 'Imitation of Spenser' (his first, or nearly his first, verses).

Kemble's 'Mourners following the Cross.'

Neale's 'Edom.'

Read's (American) 'New Village.'

Scott: Fitztraver's Song in 'The Lay of the Last Minstrel,' canto vi.

Smith, Alexander: 'Lady Barbara.'

Tennyson's 'Lotos-Eaters' (introduction).

Mrs. Tighe's 'Psyche.'

Walker, William Sidney: 'Wandering Thoughts.'

West, Gilbert: 'Education' and 'On the Abuse of Travelling.'

White, Kirke: 'Christiad.'

Williams, Isaac: 'Rule of Faith' ('Lyra Apostolica').

Wilson's 'Children's Dance' and 'Scholar's Funeral.'

Worsley's Homer's 'Iliad.'

JONATHAN BOUCHIER.

Ropley, Alresford.

HAS MR. BOUCHIER forgotten Tennyson's 'The Lotos-Eaters,' which, though a fragment of five Spenserian stanzas, merits a place in his list, it being one of the Laureate's best-known poems, full of a beautiful and dreamy soliloquy. This refers to the opening pre-Choric song. Mrs. Hemans also employs this very musical stanza in three of her historical poems, viz., 'The Last Constantine,' i.-cv.; 'The League of the Alps,' i.-xxviii.; and 'Belshazzar's Feast,' i.-xiii. HERBERT HARDY.

Thornhill Lees, Dewsbury.

WHO WAS ROBIN HOOD? (7th S. ii. 421; iii. 201, 222, 262, 281, 323, 412).—MR. STREDDER, in his interesting series of notes upon this subject, has developed with much ingenuity Ritson's theory with regard to the origin of this outlaw, but has missed the main point of my thesis, namely, that the later ballads of Robin Hood were founded on an earlier metrical romance dealing with the life and fortunes of Fulk Fitz Warine. The voluminous romances which during the long winter evenings formed the chief solace of lord and lady in hall and bower, were not adapted for the amusement of the humbler classes, and it was a common practice with the minstrels of the fourteenth and fifteenth centuries to cut them down to a reasonable length and, when in ballad measure, fit them to popular tunes. There is evidence to show that



there was an English romance of Fitz Warine, but that the adventures of the St. Liz family were put into metrical form is merely a guess. The coincidences which I pointed out in my first paper go a long way, in my opinion, to strengthen my theory. Many of the ballads cited by MR. STRENDER are of comparatively late date, and some of them, such as 'The Birth of Robin Hood,' are considered by the best judges not to belong to the Robin Hood series at all.

One correspondent has suggested that a perusal of the late Mr. Hunter's paper on Robin Hood would convince me that the outlaw flourished in the time of Edward II. In reply, I may state that I long since made myself familiar with the various theories on the topic under discussion, and that I mentioned in the opening paragraph of my note that the principal theories had been dealt with by Prof. F. J. Child in the introduction to the fifth volume of his 'English and Scottish Ballads.' Among these was, of course, the theory of Mr. Hunter. I may add that a few days ago I had the pleasure of receiving a letter from Prof. Child, in which it was stated that the Robin Hood series of ballads would be included in the next part of his monumental work. We may therefore look forward to having the matter fully discussed by the most eminent living authority upon the subject.

W. F. PRIDEAUX.

**DARKLING** (7th S. iii. 148, 191, 374).—This word is also used by Byron in his short poem 'Darkness,' occurring in the third line:—

I had a dream, which was not all a dream,  
The bright sun was extinguished, and the stars  
Did wander darkling in the eternal space,  
Rayless and pathless, &c.

I have not gone through Byron in search of the word, but came upon this instance while reading Taine's 'Hist. of Eng. Lit.' (vide "Byron"), Van Laun's translation.

I should think this would be a favourite word of Byron's, judging from his character. I know some of his reviewers, who have spitefully written concerning him, would gladly have it applied to him *ab initio* and *ad finem*.

HERBERT HARDY.

Thornhill Lees, Dewsbury.

'**EAST LYNNE**' (7th S. iii. 226, 459).—If the charge of want of originality made by MR. GARDINER in 'N. & Q.' against the authoress of 'East Lynne' rests on no other foundation than is there supplied, the admirers of the works of the late Mrs. Henry Wood may rest satisfied that her claims to originality are not in serious dispute. 'The Castle's Heir,' published by her in America, was written by her, and when issued in England under the title of 'Lady Adelaide's Oath,' some over-zealous writer in the *Pall Mall Gazette* charged her very discourteously with deception.

Seeing that the Americans bought the American book, and the English the English work, it is hard to see who was hurt by Mrs. Wood adopting a course frequently employed by Fenimore Cooper, and adapting the title to the tastes of the respective countries. Cooper's 'Wept of Wish-ton-wish' became 'The Borderers' in England, his 'Fou-Follet' in the States was issued as 'The Jack o' Lantern' in England, and his 'Leaguer of Boston' on the other side of the Atlantic appeared here as 'Lionel Lincoln.' No one thought of charging Fenimore Cooper with intention to deceive.

GEORGE BENTLEY.

New Burlington Street.

**BRIGADIER CROWTHER** (7th S. iii. 477).—There is a copy of the pamphlet 'Naked Truth,' &c., 1709, in the Barmburgh Castle Library. It is anonymous, and the catalogue ascribes it to Col. Crowder.

W. C. B.

'**AT THE PRESIDENT'S GRAVE**' (7th S. iii. 269).—The lines referred to are by Richard Watson Gilder.

CHARLES W. MOORE.

Indianapolis, Ind., U.S.

**BULLION** (7th S. iii. 383).—If a word has been in use for upwards of one hundred and sixty years it cannot well be called a modern word. Referring to Boger's 'French Dictionary' (1720) I find *billon*, of which he says: "Brass money alloyed with a little silver; also base coyn cry'd down; or the place where such coin is received to be melted." Of *bullion* he says nothing.

Chambers, in his 'Cyclopædia' (1738), gives:—

"*Billon*, *Billia*, in coinage, a kind of base metal, either of gold or silver, in whose mixture copper predominates. The word is French, formed, according to Menage, from the Latin *bullia*, or *bullo*, bullion. According to M. Butterone, *billon of gold* is any gold beneath standard, or twenty-one carats; and *billon of silver*, all under ten pennyweights. But, according to others, and among the rest M. Boizard, gold and silver beneath the standard, as far as twelve carats, and six pennyweights, are properly base gold and silver, and all under these, *billon of gold* and *billon of silver*, in regard copper is the prevailing metal. '*Bullion*,' he says, 'denotes gold or silver in the mass, or billet. *Bullion* is used also for the place where the King's Exchange is kept; or where gold and silver is brought in the lump to be tried or exchanged.'"

All this is corroborative of much that is given in DR. CHANCE's note.

EDMUND TEW, M.A., F.R.H.S.

**PICKWICK** (7th S. ii. 325, 457; iii. 30, 112, 173, 273, 393).—During my boyish days, when Dickens always stayed at Broadstairs, near Ramsgate, it was generally remarked among his friends and acquaintances that he had taken all the names of the characters in 'Pickwick' from persons residing in Ramsgate. There was Weller, the straw hat manufacturer and hosier in High Street, near the market; Mr. Tupman and Mr. Snodgrass lived higher up; Mrs. Bardell also lived



near; and more names than I can now remember were inhabitants of either Rainsgate or Broadstairs.

Dickens hardly ever laid his friends under contribution either for ridicule or notoriety. When he found earnest men doing good work unobserved he might draw aside the veil of obscurity to depict the "silver lining" to the black clouds of life, such as in the case of the Brothers Cheeryble; but daily life and peregrinations at midnight furnished him with such a world of incident that his task was more that of a cheerful historian than of an imaginative novelist.

ESSINGTON.

#### AUTHORS OF QUOTATIONS WANTED (7th S. iii. 498).—

I canter by the place each afternoon.

This, inaccurately quoted, is the stanza ciii. of canto iv. of Byron's 'Don Juan,' originally published in August, 1821. The true reading is as follows:—

I canter by the spot each afternoon  
Where perish'd in his fame the hero-boy,  
Who lived too long for men, but died too soon  
For human vanity, the young De Foix!  
A broken pillar, not uncouthly hewn,  
But which neglect is hastening to destroy,  
Records Ravenna's carnage on its face, &c.

This memorial of Gaston de Foix and the battle of Ravenna I sketched in the year 1853, and have it in an old note-book. At that time, let me do the Italians the justice of recording, the condition of the monument betrayed no such signs of petty malignity as Lord Byron mentioned. Let me, in passing, express the loathing with which some of us regard the recent attacks on the genius of Byron under the shallow disguise of criticism.

J. W. EBSWORTH.

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*Anecdota Oxoniensia.*—*Alphita: a Medico-Botanical Glossary.* From the Bodleian MS. Selden B. 35. Edited by J. L. G. Mowat. (Oxford, Clarendon Press.) PROF. EARLE'S little book on early plant-names has had a marked effect in directing attention to mediæval botany and medicine. The two sciences are now quite distinct. A man may be eminent in the medical profession yet as ignorant of botany as the least instructed of his patients. On the other hand, the botanist may be, and often is, quite ignorant of the healing art. It was not so in the Middle Ages. Medicine was then, it is to be feared, mostly magical; and such botanical knowledge as existed was blended with it in a way that is not very easy for the ordinary moderns to comprehend. The value of books of the kind now before us is twofold. They furnish us with old plant-names which, but for such collections as this, would have perished, and they throw a faint and flickering light on the old medical practice. We are not among those vain and light persons who believe that the value of experiment was unknown until it was taught us by Francis Bacon; but it is a fact that cannot be gainsaid that in the Middle Ages but few persons appreciated this method of acquiring new knowledge. How, then, did our forefathers obtain the information which they undoubtedly possessed as to the medicinal properties of various herbs? The question is difficult; for if we say that they derived it from Greek and Teutonic traditions, we are only throwing

the problem further back into the mists of prehistoric antiquity.

The manuscript from which this volume has been printed was, in Mr. Mowat's opinion, written in or about 1465. It breaks off in the middle of the letter S; but there is another copy of the same work in the British Museum (Sloane, 284). From these a complete text has been constructed. As it at present exists it is full of corruptions. Such books as these were, we may well believe, constantly transcribed by ignorant copyists, each one of whom added new errors to those of his predecessors. The work is annotated with the greatest care. The amount of patient labour that has been spent upon it is very great; but so difficult is the subject, and so corrupt the version before us, that it has been found impossible to clear up all difficulties. It is well known that Egyptian mummies were used as medicine in the Middle Ages. We gather from the explanation of the word *Mumia* that our forefathers did not know that they were swallowing portions of human bodies, but thought that it was something—probably spices—found with them. In a note (p. 140) the editor suggests a derivation for the word "donkey." It may be true; but in the present state of our knowledge must only be accepted provisionally. "Donn or Dun," he says, "seems to have been an old name for horse; hence don-key, little horse." Any future editor of Du Cange, or any one who shall take upon himself the labour of compiling a new mediæval Latin dictionary which shall incorporate the results of modern scholarship, will find this book of great value. If we are not mistaken, there are many words here which do not occur in the dictionaries. Corrupt forms they undoubtedly for the most part are; but it is on that very account that they are puzzling, and require registration and comment.

*Yorkshire Archaeological Association Record Series.* Vol. II.—*Yorkshire Fines*. I. (Printed for the Society.)

*Journal of the Yorkshire Archaeological Association.* Parts XXXVI. and XXXVII. Vol. IX. Part IV.; Vol. X. Part I. (Printed for the Society.)

DR. FRANCIS COLLINS has done good service to all genealogists by editing for the Yorkshire Archaeological Association a portly volume of Yorkshire fines for the Tudor period. Prefixed is a useful explanation of the nature of the documents known as fines, or feet of fines, as to which our own columns have shown that there is not much general knowledge afloat. The index of names of persons and places is so scrupulously faithful to the original as to exhibit its contractions. In the case of such well-known names as Metham, Calverley, &c., this seems almost an excess of scrupulosity, and perhaps a little likely to mislead the general reader as to the frequency of the occurrence of a given name. Among names in which some of our readers have shown an interest we may mention that Lythe occurs under Hilary Term, 6 Eliz., when John Lythe and William Lythe were plaintiffs in a fine of two messuages and lands in Newton-upon-Roclyffe. Among the more remarkable or unusual names which occur we may cite Langfelowe, Ferthyng (whose ancestor may have been a Farthing-man), Drinkrawe (who, it may be supposed, took his spirituous comfort "neat"), Straytebarrell, Yecarman. Wadsworth is represented as well as Longfellow, and his Excellency the present French Ambassador is not without a Waddington.

The *Journal* of the Association, of which Parts XXXVI. and XXXVII., for 1886 and 1887, are now before us, continues to be as full as ever of valuable matter for the genealogist as well as for the archaeologist. Mr. R. E. Chester Waters is represented in



Part XXXVI, by the second portion of his historical account of the Counts of Eu, Lords of Tickhill; while in the same number figures his opponent on the Gundreda controversy—Sir George Duckett—who prints the original foundation charter of Lewes from the Clugny records in the French archives. We doubt whether Sir George has done more than scotch his snake, though he evidently writes under conviction, and believes himself to have killed it. He is in any case entitled to our thanks for the documents printed with his article in the *Journal of the Yorkshire Archaeological Association*. In the opening part of Vol. X. we hail with pleasure the continuation by Rev. C. B. Norcliffe of his valuable transcript of Paver's marriage licences, being the portion for 1597-99, 'The Cistercian Statutes,' by our well-known correspondent Rev. J. T. Fowler, constitute another welcome continuation. Among new features we may mention that Rev. W. C. Boulter opens up the interesting field of Court Rolls of Yorkshire manors, while Mr. W. H. St. John Hope deals with the 'Premonstratensian House of St. Agatha *juxta* Richmond,' and Mr. Clements Markham, C.B., gives us another battle-piece in the battle of Towton.

*A Letter upon the Roman Catholic Emancipation Question and the State of Ireland in 1829.* By Prof. Niebuhr. (Hatchards.)

THE opinions of so great an historian as Niebuhr on any question of European politics would always command attention. In the case of the pamphlet before us they derive additional force from the well-known opportunities which Niebuhr enjoyed of becoming acquainted with the political views of the Roman Curia. It is often said that history repeats itself, and the representative of the British member of Parliament to whom the present 'Letter' was addressed by his old teacher at the University of Bonn has judged rightly that this saying is sufficiently true at the present moment to justify the circulation of the great German historian's views. It may not be without significance that we read how Niebuhr foreshadowed a possible separation of Ulster from the South. Indeed, he would have had it so separated, *i. Jac. I.* It is impossible for us to do adequate justice to this deeply interesting 'Letter' in the space at our disposal. We can only hope that it will be widely read and carefully studied.

*Cucumber Chronicles: a Book to be taken in Slices.* By J. Ashby-Sterry. Sampson Low & Co.)

VERY far from antiquarian is the volume of miscellanies Mr. Sterry has reprinted. Some of its brightest chapters deal, however, with parts of old London concerning which curiosity will not soon be sated. With its sketches of Lamb, Coleridge, and Hazlitt, 'The Haunted Precinct' is both readable and happy. Much of Mr. Sterry's work is the lightest conceivable. Not a few of the descriptions are, however, very entertaining and successful.

*Murd Knots of Shakespeare.* By Sir Philip Perring, Bart. (Longmans & Co.)

UPON its first appearance, Sir Philip Perring's contribution to the elucidation of Shakespeare's text received full notice at our hands. A second edition now appears, with an improved arrangement and with some additions. The most important change consists in the transference to the margin, where they immediately strike the eye, of the passages which are the subject of comment. Among the additions are papers on 'The Merry Wives of Windsor,' 'Much Ado about Nothing,' 'Love's Labour's Lost,' 'Troilus and Cressida,' 'Romeo and Juliet,' and 'Othello.' Fresh light has been thrown on a passage in 'The Tempest,' and a second in 'Taming of the Shrew'; and fresh matter has been imported into

the portions dealing with 'King John,' 'Julius Caesar,' and 'Hamlet.' To the estimate of the original edition supplied by one of the acutest of Shakespearian scholars, who, unfortunately, has passed away, there is nothing to be added except that the new matter is in form and spirit consonant with the old.

*The Diversions of a Bookworm.* By J. Rogers Rees: Second Edition. (Stock.)

THIS pleasant volume, to which on its first appearance we drew attention, has not been long in reaching a second edition. The value of the new edition is greatly enhanced by the addition of that most indispensable of things an index, which in this case has been compiled by Mr. F. G. Aylward.

IN the latest number of *Le Livre* appears an article by M. Henri Welschinger upon 'La Direction Générale de l'Imprimerie et de la Librairie' (1810-1815). In this, which is a continuation of a study of 'La Censure Impériale' which appeared five years ago, M. Welschinger shows from manuscripts in the Bibliothèque Nationale the singular precaution taken under the First Empire by successive censors of the press. Much curious information as to the manner in which writers of authority and position were dealt with is supplied. In his 'Causerie' M. Octave Uzanne deals, among other subjects, with the recently published work of Miss Devey upon Lady Lytton.

AN index to *Byegones*, vols. i. to vii., covering a period of fifteen years, has been compiled by Mr. G. H. Brierley, and published at Oswestry and Wrexham by Messrs. Woodell, Minshall & Co.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

C. D.—'The Life and Death of the English Rogue; or, his last Legacy to the World: with a Canting Dictionary,' was first published in 4to., London, 1679. An edition also appeared in 1719. The authorship is unknown. 'The English Rogue; or, the Life of Jeremy Sharp' is a different work, with, we believe, no "canting dictionary." There is, of course, another "English Rogue," described as the 'Life of Meriton Latroon,' which is by Richard Head, 4 vols., 8vo., 1671-80. Head also wrote 'The Canting Academy; or, Villainies Discovered,' London, 1674, 12mo., and other works.

J. B. S.—Article 'McMurrough' will appear. The other communication you mention cannot be traced.

ERRATUM.—P. 496, col. 2, ll. 2, 3, and 7, in an inquiry after 'Cornish Tokens,' for "Boughthen" read *Bonghten*. Contributors would do well to write proper names with special distinctness.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



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